

The Truth Seeker.

DEVOTED TO

SCIENCE, MORALS, FREE THOUGHT, FREE DISCUSSION, LIBERALISM, SEXUAL EQUALITY, LABOR REFORM, PROGRESSION,
FREE EDUCATION, AND WHAT EVER TENDS TO EMANCIPATE AND ELEVATE THE HUMAN RACE.

OPPOSED TO

Priestcraft, Ecclesiasticism, Dogmas, Creeds, False Theology, Superstition, Bigotry, Ignorance, Monopolies, Aristocracies,
Privileged Classes, Tyranny, Oppression and Everything that Degrades or Burdens Mankind Mentally or Physically.

"Come now and let us reason together;" Let us hear all sides; Let us divest ourselves of prejudice and the effects of early education; Let us "prove all things and hold fast to that which is good."

Vol. I, No. 5.

{ D. M. BENNETT,
EDITOR & PROPRIETOR. }

NEW YORK, JANUARY, 1874.

{ 335 BROADWAY.
SINGLE COPIES, 8 CTS. }

\$1 per Year.

The Truth Seeker,

PUBLISHED MONTHLY.

TERMS, \$1.00 PER YEAR, DATING FROM NO. 5, OR ANY SUBSEQUENT NUMBER, 75 CENTS A YEAR, IF BEGINNING WITH NO. 1, VOL. 1.
TO EACH SUBSCRIBER WILL BE MAILED, AS A PREMIUM, A 50 CENT BOOK, ENTITLED, CHILDHOOD OF THE WORLD.

OUR PLATFORM.

WE extend the right hand of fellowship to liberal minds of all grades and classes. We ask them not to adopt our special views and opinions—to see with our eyes or to understand with our reason. We are not "hide-bound," nor do we ask others to "measure their wheat in our half-bushel." We embrace, as in one brotherhood, Liberals, Free Religionists, Rationalists, Spiritualists, Universalists, Unitarians, Friends, Infidels, Free Thinkers, and in short all who dare to think and judge for themselves. Let us compare our views; let us canvass each other's opinions and reasons, and see which has the better way. We have no creed or dogmas to ask others to subscribe to, but are in favor of independent thought, free enquiry, free speech, and everything that tends to break the chains of mental bondage, ignorance and superstition. As it is not possible or desirable that all persons should think exactly alike, we do not expect to bring others to our standard of thought.

We wish not needlessly to wound the feelings of any, but hold to speaking frankly what we honestly believe to be true. We are not in favor of a "milk and water" diet for men and women, but something more positive and substantial. We are firmly opposed to priestcraft, the errors, superstitions and false creeds of past dark ages, and in favor of truth and progress.

Demands of Liberalism.

THE following nine propositions by Francis E. Abbot, of *The Index*, we endorse most cordially, and they are approved by liberal minds all over the country:

1. We demand that churches and other ecclesiastical property shall no longer be exempt from taxation.
2. We demand that the employment of chaplains in congress, in state legislatures, in the army and navy, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for any sectarian-educational-charitable institutions shall cease.
4. We demand that all religious services now sustained by the government be abolished: and especially that the use of the Bible in public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand the appointment, by the President of the United States or by the governors of the various states, of all religious festivals or fasts shall wholly cease.
6. We demand that the judicial oath in the courts and all other departments of the government shall be abolished, and that simple affirmation, under the pains and penalties of perjury, shall be established in its stead.
7. We demand that all laws, directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of natural morality, equal rights and impartial liberty.
9. We demand that not only in the constitution of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis, and whatever changes shall prove necessary to this end shall be consistently, unflinchingly and promptly made.

GREETING.

FROM the center of this vast human hive of industry, life and activity—at the beginning of a New Year, we salute the thousands of our readers, scattered throughout the various states and territories of this Union. Fresh from the prairies of the West, where we have toiled and browned in its hot sun, faced its brisk winds, and felt its bleak frosts, and now installed in this great City near the Sea, we greet you, Dear Readers, with our best wishes and kindest desires. We wish you "A HAPPY NEW YEAR." We wish that *Eighteen-seventy-four* may be a pleasant portion of your existence—that it may bring you health, tranquility, and contentment, without unduly wearing or wearying you, bodily or mentally; and that when the year just begun shall have run its course, it will still leave you upon *terra-firma*, in the full enjoyment of life, health and all your faculties.

While it is the season for making good wishes and we are in the humor of it, we wish that light and knowledge may increase not only with the readers of *THE TRUTH SEEKER* but with the entire population of our wide country as well as with the whole brotherhood of man.

May the damp, chilly fogs and mists of darkness, superstition and error be dispelled from the minds of men by the majestic rising and coursing of the glorious sun of TRUTH; aided by the vigorous breezes of Reason and Intelligence until the moral atmosphere around us is purified from miasma, stagnation and death, and we be enabled to breathe the pure oxygen of life, health and mental freedom.

May we gradually emerge from the darkening influence of error of all kinds, whether it arises from priestcraft, sectarianism or superannuated dogmas and creeds that have failed to benefit the world of mankind, and may we look to Truth and Reason for light and guidance. May we become familiar with SCIENCE whose revelations are not fallacious or deceptive, but whose utterance and teachings are replete with wisdom, knowledge and beneficence. May we delight to study her unerring pages and enrich our minds from her storehouses of truth, until the blinding effects of ignorance, falsehood and error of all kinds be removed from us and we obtain strength to break the mental chains of bondage that have so long bound the inhabitants of earth.

May we learn to be true men and women—formed in Nature's highest mold. May we learn to search and think and judge and act for ourselves, and feel it no longer necessary to employ and pay a pampered, privileged class to perform this duty for us. In selecting our teachers may we choose those who will enlighten our minds from Nature's fountain of truth and not cloud our perceptions with pretended revelations from an unknown source whose effect has been to bewilder and mislead mankind.

In this course we shall become "reconciled" to the God of Science. We will be free to walk in his glorious paths. Our "salvation" will be secured. We will become our own "Saviors" and will need no mythical demi-god to ignominiously "die" for us, or to buy by the shedding of his own blood "reconciliation" and a continued existence in the presence of the eternal God of Truth.

The cloven-footed Devil of darkness and gloom will have no terrors for us. We will be entirely free from his control, without the slightest fear of his malice or cruelty in this life or any that may succeed it. In fact we will not have the slightest use for his long-tailed majesty, and we can freely resign his offices and attentions in favor of those who deem his existence so necessary in the system that is to bring happiness to man.

May we also through the present and coming years habituate ourselves to walking in the paths of true morality, for they are emphatically the "paths of peace." A life of uprightness, actuated by a desire and effort to do good to our fellow beings is sure to bring happy results. Those lead the happiest, most peaceful lives who seek most to benefit those around them. Our highest duty lies not above the clouds o'er our heads, nor under the soil beneath our feet; neither can we do aught to benefit or affect any being that may be supposed to exist in either locality. Our duty and field of action is here, among the sons and daughters of men, and may we well perform it. May we make it the object of our lives to do all we can to benefit those around us—each to do all in our power to make the world better for having lived in it.

Before closing let us be a trifle selfish and make a wish or two for ourself. May *THE TRUTH SEEKER* live and flourish. May its course so auspiciously begun be onward and upward, until it becomes a positive aid in bringing light, and truth, and mental liberty to the inhabitants of this fair land. May it become a favorite with the liberal, truth-loving people of America, and may its list of subscribers increase five, ten, twenty-fold. It entertains a warm feeling of friendship for its patrons and readers, and wishes they may feel the same toward it. In its search after truth may it be successful as well as in dispensing the same to others.

It shall be our endeavor in the work we have undertaken to do, to the best of our ability. Our highest wish and object is to do all in our power for the good of our brothers and sisters in humanity, and we only ask to be sustained and supported by the friends of mental liberty and human progress in the work we have begun.

We crave also the indulgence and kind consideration of our readers. If they perceive aught of our rusticity or inexperience in the mysteries of Journalism, we know they will be lenient with us and not judge us too harshly.

May we all move unitedly, hand in hand, in the march of freedom, progress and reform through the year just begun, and may 1875 find us still alive and active in the good cause, with a considerable advance made in the interest of Justice, Truth and Right.

WHEN we came on here a few weeks ago to make arrangements for removing *THE TRUTH SEEKER* to this city, we thought we had secured office-room in *The Sun Building*, and so announced it to our readers in the December number. Upon arriving here, however, we were disappointed in this and took an office at

NO. 335 BROADWAY,

a point equally as eligible, to say the least, being as good a location as there is in the whole length of this, the greatest street in the world.

When our friends visit the city we invite them to call and see us. If we can sell them some liberal books we will be pleased to do so. If not, we will be glad to take them by the hand and make their acquaintance.

We are so favorably impressed with the soundness and force of the following article upon Money and Currency [from *Old and New* for November, 1873], though long for our columns, we give room for it entire. It is well worthy of perusal. (ED. TRUTH SEEKER.)

The "Labor Reform" View of Money.

BY E. M. DAVIS, PHILADELPHIA.

ANY one who reads the public journals may see that many of our best minds are busy in trying to solve what is called the money question; and it is beginning to be admitted that it plays so important a part in society that the laws regulating it very materially advance or retard civilization.

To the laborers of the country it is a matter of vital importance; and by laborers we mean especially those whose services are paid for in wages or salaries. Until these laws are rightly adjusted, labor and capital cannot share in their due proportions. The present laws transfer much too large a share to those who wield the capital of the country. With but few exceptions, those who write and talk on this subject take it for granted that the question would be solved by "resumption," and that it is for the interest of the people at large that we should resume specie payment. We propose to question whether resumption is desirable, and to give some reasons why we think it not only undesirable, but why a repeal of the law which makes gold a legal tender is more likely to lead to good results to the whole people.

Money, practically, is the material or medium used in exchange for anything we wish to buy or sell. A "legal tender" is what a creditor is compelled by law to take, and what in turn he can compel others to receive when he is a debtor. If this legal tender is also a currency, it adds facility to trade. Currency and money are not necessarily the same. Currency includes money, but money does not include currency. Currency is also material used in buying and selling. We have several kinds, varying in value. The "greenbacks" and the national bank notes we may consider as government currency. Although the national bank notes form a large part of our currency, and have had given to them by the government a power that makes them in almost all our transactions equal to the greenbacks, they are inferior to the greenbacks, because not a legal tender. Parties selling may refuse them if they choose. Bank-checks, domestic bills of exchange, notes of hand, and other promises to pay are also a part of our currency. They cannot be called money. These are supposed to amount to quite ninety-five per cent. of the whole. If this estimate is correct, then the "government currency" does not exceed five per cent. of the amount demanded by the trade of the country. The currency furnished by the government may be even less than five per cent. As a legal-tender, currency is superior to any other and is one that the laborer may take with safety and hold with confidence until he is ready to use it, it would be best to increase this and decrease the inferior. The volume of the currency would remain the same, but we should have less of the inferior and more of the superior currency. Those who are frightening the people with the word "inflation" could not object to this, because their objection is to an increase of the volume of the currency, and not a change in the quality.

The greenback is our only true money, because it is a legal tender and a currency too,—national bank notes, as we have stated, not being a legal tender, whilst gold coin, although a legal tender, has ceased to be a part of the currency, and is to-day as much a commodity as iron, coal, wheat, pork. Why not strip gold of the artificial value given to it by law, and place it on the same footing as our other productions? Its real value or usefulness would not be diminished. The notion is prevalent that money must be made of some material that has an intrinsic value, in which what is called wealth is a large ingredient, such as gold; and that gold or silver money is the only true money. If money practically is rather the representative of wealth than wealth itself, as we believe, then this notion is erroneous. Money is the material by means of which we exchange wealth. True money is not wealth any more than the deed for a farm is the farm itself: and there is no more use in having our money made of gold than in having our deeds drawn upon sheets of gold. Another current and erroneous idea is, that if we have paper money, it must have a gold basis. This is not only unnecessary, but impossible. We now have a government currency of about 800 millions, all paper. Suppose we could put into circulation 200 millions gold coin,—and this is the maximum we are able to issue,—and suppose this would enable us to withdraw an equal amount of paper, and to keep temporarily (and it could only be temporarily) the remaining portion of paper on a par with gold, we should still have 400 millions without a gold basis. We should then have "resumed"; but as half of our currency would have no specie basis, how long should we continue resumption? With the power of the gold gamblers on one side and our immense foreign debt on the other, not a month; and if these interests can ever decoy us into resumption, until we have a gold dollar in hand for every note out, we shall have a continuation of days that will make "Black Friday" seem like sunshine.

A "mixed currency" will not do unless we have a dollar of gold in the Government vaults for each paper dollar issued. This in itself would reduce our currency in circulation to just the amount of gold we could control. If this was 200 millions, we should then have 200 millions paper afloat and 200 millions of gold in vaults, for it must not be forgotten that for every dollar of gold that is in circulation, a paper dollar has lost its security. Therefore a "mixed currency" is a delusion.

It will be impossible to have a "gold basis," unless we increase our coin or decrease our volume of currency. The "gold basis" idea is only a theory,—has never been anything else,—is delusive and injurious in the extreme, and particularly so to those who live upon wages, as they are of all the people those who have lost most when a suspension of specie payments has taken place. It is not likely that we can increase our gold coin above 200 millions; because the increased production of gold is more than counterbalanced by the increased demand for it in arts and manufactures. Nor can we reduce the present volume of the currency issued by the government to a point to admit of a gold basis, as it would be reducing it from 800 to 400 millions, because this would produce a crisis that would blight and destroy the enterprise of the land. We must give up the idea of having a gold basis to our money. It is a monarchical and not a republican idea; it is an idea fostered by capital, and must be repudiated by labor. It is not only out of the question, but, happily, undesirable. The sooner we divest ourselves of the idea that money must be made of gold, or any other material known as wealth, the better. A few years since it was supposed that personal slavery was the corner-stone of our republic; remove it, and the edifice would fall,—and laws were made by those in power that threw our civilization in the direction of that expensive and tyrannous idea.

Our present legislation on the money question is as false and destructive to the laborer of to-day, as former legislation was to the slave and the nation. The old laws controlled the man, the present ones control the results of his labor. It is evident that the people at large are gradually and steadily becoming satisfied with paper money, and are finding that paper money, backed by the government, is suited to all the uses to which the trade of the country can put gold money, at least in our home transactions. Still many people cling to the idea that paper money must be redeemed by gold money. We cannot see why it should. Why change paper money into gold money, and then gold money into the things we buy? Why not change the paper money itself into these things? Gold money is mainly good to exchange wealth. Greenbacks will do the work as well. The stamp of the government gives to paper money the power of gold money.

Those who see with satisfaction that circumstances are pushing us into a truer and more philosophic money system, first, by forcing us to adopt the greenback as a currency, so useful in times of war and still more in times of peace; next, by making them, in obedience to the demands of a wise public opinion a legal tender, leading us inevitably to a repeal of the law that makes gold a legal tender, are still anxious as to how this legal-tender currency shall be redeemed. There is nothing more simple. We are redeeming it every day in every transaction we make, and thus unconsciously solving that part of the great problem. The man who transfers a pair of boots for a greenback, redeems that greenback, and with a certainty that it will be redeemed of him by the man to whom he owes wages or of whom he buys leather, and so on in every transaction made in the country. And this is the only redemption, with one exception, of which we shall speak hereafter, to which trade and labor for their lives' sake can give consent. Redemption, in the sense of substitution for gold coin, would be foolish and expensive, whilst redemption, in the sense of withdrawal or contraction, would be suicidal,—but in the sense of a constant exchange for our productions and our labor, is prosperity and life to the best interests of our country.

In talking with some of our most enlightened business men,—men who, although they wield capital, are unselfish and wide in their views on this question,—men to whom we have been in the habit of looking as authority,—we find they fear that in an exclusive paper money we might get into difficulty because of our exchanges with other countries. We claim that a repeal of the law which makes gold a legal tender, and the enacting of a law by the general government, which shall make a paper currency the only legal tender, would not, all other things being equal, in any way affect our mode of paying our foreign debts, but would be a breakwater to save us from the effects of money crises in other countries. We could settle our indebtedness as we do now, in pork, wheat, cotton, silver, gold coin, gold bars, petroleum, and other products, or postpone our debts as we do now, damaging as it is to the future, by handing over evidences of debt, such as government bonds, and State and railroad securities. As other countries demand payment, and will take nothing but gold, we need not send them gold coin,—gold in bars will do as well. Our production of gold will be none the less when we have ceased to coin it and call it money. We can spare as much, more than now, when we have to hoard some seventy millions at an annual expense of

four or five millions, simply as a prop to our present false money system.

Should we send them gold coin, they would do as they do now,—melt it and reduce it to a commodity before they would give us credit for it. Then why not send it in bars, and save the coinage? Europe never takes our gold, whether in bars or coin, as money. There is, therefore, no necessity of our going to the expense of coinage, that is, of converting it from a commodity into money. If our stock of gold is exhausted, by a reduction in the price of cotton, or any other of the various commodities we export, the demand for gold will cease. Put cotton at a price lower than it will sell for in Liverpool, and you cannot get Europe to take our gold. Our foreign accounts are mostly equalized by drafts or bills of exchange on England. If we import more than we export, the premium on these goes up; if we export more than we import, the premium goes down. These drafts are the currency between nations. You need not pay gold money here to get this currency, a currency which is equal to European gold money. To-day Mr. A., of this city, wanted to deliver to Mr. B., in London, two pounds English gold money. He went to Drexel & Co., and for eleven dollars and twenty-five cents in greenbacks, or government currency, received a draft on their London house for two pounds, gold. The question as to whether gold coin was a legal tender or not did not enter into the transaction. It was the price of grain, pork, cotton, petroleum, and the other products we export, including gold, that was of importance; and that decided the price to be paid for the two pounds. It was the prices of these in the respective markets of America and Europe that regulated the amount in greenbacks required of A. Enormous as is our foreign debt, the money lenders of the Old World are glad to get our government "securities," and to-day a 5-20 bond will as surely and quickly command the gold money of the London banker as a pile of our twenty-dollar gold pieces; and it only needs that the money-changers of Europe shall become as familiar with the power of our paper legal tenders, to ensure as rapid a conversion into the money of Europe. They will some day be more acceptable than "sterling bills"; because, whilst one is only backed by the supposed wealth or credit of the issuer, the other is issued on wealth deposited as security and backed by the government. Our foreign creditors will take from our market that which is lower in price than in theirs, whatever that commodity may be. The laws of trade enforce this, and no legislation can prevent it.

We need at home but one kind of money, and that a legal-tender paper money. Until this point is fully gained, labor will be subservient to capital. There is one purpose for which we may need our mint a few years more, and that will be to coin enough gold to pay the interest on the United States government bonds. To sustain our government faith as nearly as possible with the changes that the times demand, we must continue to bear the costs of coining some gold, until those who insist upon this form of payment shall consent to take the equivalent in the new legal-tender, which they will soon do, for as the coin will not then be a legal tender, it must either be converted into bars, or sold for the arts and purposes of manufacture and commerce. In monarchical countries,—countries not deriving their power and authority from the people,—there is some excuse for making money out of a material that is recognized as wealth, and that has an intrinsic value; for where the government and the people are not one, the people must have some other security for their daily labor than that which suits the pleasure or interests of their rulers. But where government is only another term for people, it is folly.

When a people use and are dependent in their trade upon a legal-tender currency, created by a government of their own choice, that currency is a strengthening, a cementing power of the government. Gold money is objectionable on many accounts. It is more effectually counterfeited than paper may be made to be. It is expensive,—wearing out rapidly in use. If lost in transportation, being wealth, it is an actual and total loss. For a currency it is insufficient—its supply is too irregular. The mines we depend upon to-day may to-morrow cease to yield, or some new discovery in science may more than quadruple the quantity. Law cannot control its product, and money should be made of such material as the law can control, because law creates it. Besides, "How can gold be the measure of all other commodities and itself too?" In the interest of labor, and capital too, for capital is best secured when labor has a fair share of the wealth produced, we ask for but one legal-tender, one legal-tender currency, and one kind of money, and these centered in something similar to the present greenback.

If security for labor demands that we shall have a government legal-tender currency, it also demands that the profit arising from furnishing it shall go into the public treasury,—namely, enure to the people.

That it has not will ever remain a blot upon the reputation of that party that has so long consented to allow a favored few the profits arising from a currency guaranteed by the wealth of the whole people.

Money is one of the machines, some think the most important, by which we produce our wealth; and in the last decade it has increased more rapidly than in

any previous one. This is not only because we have had more money, but money better suited to the wants of trade. We should take one more step—not only have money in plenty, but have it furnished by the general government only, that the rate may be low, and that the profit of production may go to the government, *i. e.* the people. Then the balance of trade will turn in our favor, and then the perplexities of tariff and free trade will be solved, and with them will go many attendant corruptions and expenses.

Nor need we be alarmed at the effect an increase of the volume of the currency will have upon prices, if that increase is of the superior kind. The prices of our products are not so much controlled by the volume of money in the nation, as by the price of money. If we should double the volume of the governmental currency, and reduce the interest on money to three per cent. per annum, products would fall in value.

Paradoxical as it may seem, money as a general thing is most plenty in countries where the rate of interest is lowest. Why is this? Because money is so large an ingredient in creating wealth, that it enables the producer when money can be had at a low rate of interest to produce so cheaply that money comes from all quarters, not for the sake of the interest it would yield, but because of the *low prices of products* in these countries.

The experience of the last six or eight years proves that although the volume of the money may change but little, prices may vary greatly. The fluctuations in the prices of wool, cotton, iron, lead, copper, grain and pork have been very great within the period named, sometimes much above the cost of production, sometimes much below, yet the volume of money has varied very little. Demand and supply—the quantity wanted and the quantity produced—were the great influencing causes of these changes, as the price as well as the volume of money have averaged within that period from year to year about the same. Let the government supply our agriculturalists with money at four per cent. per annum, taking their farms as security, and grain, pork and wool will fall in price because of the increased production. Give the same facilities to our other industries, and the same effect will follow, because the price of money is so large an impediment in the cost of production. It is so large an ingredient in our productions, that when it can be had at two or three per cent. per annum, with our superior natural advantages we shall control trade the world over.

Why should not the government supply this money? Whose government is this? It is the people's; it belongs to those who want money at not over four per cent. per annum, and to those who can have it if they will unite and use their power. A daily paper of this city says, "Within the last six months eight millions of money have gone from New York to the West to be invested at ten to fifteen per cent. per annum." Here is a dead loss to the producer of from six to eleven per cent. per annum, for the money loaned is only *credit*—the credit of those who get the interest.

A letter from Illinois to the *New York Tribune*, of the 13th August, says:—

"In a former letter I mentioned the fact that in some parts of the State a large proportion of the farms were mortgaged to Eastern capitalists. Since that time I have obtained some more definite information as to the terms on which these deeds of trust are given and the money borrowed. In a certain town of not more than ten thousand or fifteen thousand people, there is an unpretending banking house that is engaged largely in this business of lending money for Eastern people. The loan department is separate from the bank proper, and is managed by one of the partners. If a farmer desires to borrow money on his land and goes to the bank for that purpose, he is referred to the loan office, where he is informed that, in the first place, he will be required to furnish an abstract of his title. This loan office, which has abstracts of all the titles in the country, will give him for the customary price—fifteen dollars. The farmer then agrees to pay ten per cent. interest for the money, with exchange on New York, and an additional percentage for negotiating the loan. His property is then appraised, without improvement, and he can borrow from one-third to one-half of its appraised value. In the deed which he gives, he agrees to pay the interest semi-annually, to pay the taxes promptly, and sometimes there are even further conditions imposed, a failure to comply with any one of which results in a foreclosure of the mortgage. The banking house to which I referred is reported to have divided eighty thousand dollars, last year, as its own profits on this branch of its business alone; and this is in addition to the interest that was sent East to the capitalists who furnished the money."

It would be as easy, as safe, and as simple for these farms to be mortgaged to the government, and then the owners would save the difference. The question is, can this be accomplished, and how? There is nothing a government can do," said John Stuart Mill, "that does not look frightfully difficult until we consider how much more difficult things a government already does." The high price of money is one of the evils of the day.

The wealth producers cannot afford to pay the current or even the "legal rates," and compete with countries where interest is lower. And any system of finance that ignores the demand that labor makes for as much money as it needs, at not over four per cent. per annum, is false and will act unequally.

It is a question whether money should cost the people more than the cost of producing it. No legislation can induce private individuals to lend money at a rate that labor can afford to pay. We must resort to the government, and here is seen another grand

advantage of a government of the people. A grand co-operative machine is a good government. It is used to protect the weak from the strong, and may and should be used to protect the poor from the avaricious rich. Indeed, the principle we contend for is admitted in the favor the government grants to the National Banks by lending to them the National Bank notes, and not at four per cent., but *without charge*! Let this be applied to individuals on satisfactory security; this is all we ask, except that it be at a rate not exceeding four per cent. per annum. It is only the credit of the government that is loaned.

We must repeal the law which gives to the banks the profits arising from the currency furnished by the government; recall the National Bank notes; return to the banks the bonds that belong to them; create a new legal-tender currency, and lend this currency or money to any one who can furnish the proper security, charging, say, four per cent. per annum for the money; the securities to be the *productive industries of the country*, putting real estate in the first class, as entitled to a loan nearest to its value, and government securities as the second. We should object to a loan being made on railway bonds, or any other such evidences of debt, or representations of wealth. Persons wishing to borrow on such securities could apply to banks or private lenders. The loans made by government must always be on a *first* claim on property. It is a question whether the government should not supply the people with a currency on as easy terms as it does now the banks, and raise the money needed to pay the obligations of the government by a direct tax upon the accumulated wealth of the country. It will not cost the government over one per cent. to construct the machinery and issue the currency needed by the trade of the country. The other three per cent. might be collected by a direct tax, and we do not care whether the one per cent. is called interest or tax. We should thus approach the day when interest on money would be so insignificant as not to be depended on for support. Until the national and present State debts are paid, the interest charged by the government, or tax for issuing currency, might be four per cent. per annum. When they are paid, the price could be reduced to three or two per cent. per annum, as it is estimated that two per cent. would pay all the expenses attending the system, and pay the expenses of the government besides, so that there need be no more or very little more money raised by any other tax, direct or indirect, except this, which might be called a tax for supplying the country with currency. The public debts being paid, there would be no need of taxes for that purpose. Absolute free trade being inevitable because of our increased facility for production, the enormous expenses attendant on custom-houses would be saved, and government expenses could be materially reduced. This new legal-tender currency should be similar to our "greenbacks," omitting the words "promise to pay," and adding, "*this is a legal tender for all debts, public and private, in the United States of America.*"

As the greenbacks now in circulation are received by the government, let them be destroyed,—the new legal-tender currency to be issued in their place, or they too might be destroyed, and none issued except based upon individual wealth deposited with the government. Having but one kind of paper money, the risk of imitation by counterfeiting would be less than with the variety we now have, or should have if we should ever run again into the State bank system. Take advantage of the sixty-fourth section of the National Bank Act, and repeal all laws inconsistent with this plan. Now, the government supplies a few of our citizens, those who own the banks, with a currency for the use of the nation at the nation's cost, on the nation's credit, *without charge*, giving to that currency nearly all the powers of a legal tender! This is the most gigantic and most unjust monopoly that our government ever created. It is giving to a few what belongs to all, and creating a power dangerous to liberty.

Why confine this issue to banks, corporations, or associations? And further, why shall not the people at large have all the benefit of the profit arising from this supply; this material that is as important to trade as air to the lungs? We can see no reason, and therefore ask for a change and the repeal of all laws in the way of the change we propose.

This is the measure labor should ask, and capital should not wait until the request grows into a demand, but hasten to yield every point for the general good. Wit, ingenuity, culture, skill, are on the side of capital; numerical power, justice, and the public good with labor. We omit the words "promise to pay," because, as we tried to explain, no interest that is not exclusive and opposed to the public interest wants our paper currency paid in any other way than it now is, and would be by being *exchanged for the material we buy and sell*, or converted, when the supply was too great, in a way we shall indicate. We need more money. If we have given the true definition and true use of money, how shall we limit the amount? How shall we ascertain what is needed? Is there any better standard of what we ought to have than what we need? We see no other, and therefore ask that a law be passed by Congress by which this new legal-tender money shall be supplied to any one who will comply with the terms, one of which should be, that so long

as the security is not reduced, and the annual tax or interest is paid punctually, the principal shall not be demanded during the life of the borrower. Now, the money we use, the government supplies to 1,700 borrowers exclusively, namely, the banks.

Give to individuals the same chance, and do not confine the securities to National Bonds—include Real Estate, valuing it rather at what it *produces* than its market price.

A mortgage is a *representative of value*. A Government Bond is no more. Not so much. It is an evidence of debt, with the *credit* of the Government, rather than *wealth* back of it. Neither of these are money. But upon these the government can issue money, and charge the applicant four per cent. for the guarantee and accommodation, and in this way those who have wealth furnish a currency to those who have not—and thus may capital help labor to produce more capital, creating mutual aid and mutual dependence. Still any system is defective that bases the issue of Money on Government or State Bonds, because they are debts—evidences of money *spent*—and their value is not definite; and our present plans are only justifiable from the fact that we are patching an old system, not forming a new one. It would be far better to have no money in circulation but that based on individual wealth, pledged to the U. S. Government. Then the security would be definite and wealth, not credit only, would be the basis.

Remove the restriction. The question naturally arises, would this flood the country with paper money? No, not if the government would at the same time create bonds, for the purpose of absorbing any excess of paper it issued. These bonds should not be a legal tender, should have but a year to run, should bear a fraction less interest than the government charged for issuing money, say 3 65-100 per annum when four per cent. was charged, and ready to hand to any one who could not use the money of the country at better rate than 3 65-100 per cent.; and this is the mode of redemption or conversion that we have referred to as the true, healthy, and practical one. What would be the effect of the adoption of these measures? A supply equal to the demand, and a conversion whenever there was an excess, and a supply at a rate of interest that, whilst it would give facilities to the industrious and ingenious, would drive people into learning how to earn their living. It would make a financial crisis impossible; for when money was needed for the "moving of crops," or for any other cause, those who had the proper securities would deposit them or transfer them to the government, and get in return "legal tender money," which would float into the general current and answer the demand, the user not knowing or caring to whom the government loaned the money. When it became too plenty, and was not worth four per cent., it would be invested in these new government bonds.

By some financial trick, or by the balance of trade being largely in our favor, we may bring gold and greenbacks to the same value. They vary now but a few per cent., but such favorable seasons as we now have are only occasional and accidental. We must have a system that will stand a storm—all sorts of exigencies. Our present one will not, no former has, and if we could resume by the process of foreign balances being in our favor, we shall surely suspend when the financial tide turns; as it certainly will when our exports fail to be equal to our imports, and this occurs much oftener than the reverse. To resume now would add to our currency two hundred millions of coin and give us a currency of nearly one hundred millions. Then the next swing of the pendulum would throw us on the verge of repudiation, because of the great inflation which is dangerous without a reduction of interest. We must have bonds and greenbacks interchangeable, and the quantity must not be left to a Secretary of the Treasury, or to a Cabinet, or Bank Men, but to the demand of trade—which will regulate itself—and the bonds at an interest that labor can afford to pay.

As the *price* of money could fluctuate very little, it would give stability to enterprises. Things that we eat and wear and use would fall in price, because of the increased production; but the price of labor would not fall materially, because of the new avenues to labor that would be opened by the low price of money. This would add many comforts to the laborers of the land. This reliable, steady, sure supply of money at a low price would not only prevent great fluctuations in money, but in all our commodities; and the tendency would be downward as skill and experience should come into operation, and render it possible to do the business of the country on a cash basis, thus saving millions that are now lost between cash and credit prices. The balance of trade with other countries would inevitably be in our favor; our national bonds would gradually flow back to absorb our surplus earnings, and the questions of free trade and tariff be solved in a way easy and desirable, and so as to subserve the interest of the industry of our land. A money crisis in Europe would then scarcely be felt here, whilst the tendency of gold would be to our country in proportion as we produce our articles for export at constantly decreasing prices. This system would enable us to raise a fund from the profit arising from supplying the country with money, by which the national and State debts can be redeemed.

We include *State* debts, because they are largely owing to the same cause as the national debt, and because the whole people are interested in the debt and in supplying the currency. These measures would also ensure *elasticity* to our money system,—an ingredient much desired, but never yet attained,—and save any future secretary of the treasury an excuse for an over-issue for the relief of trade. That the plan is liable to an illegal or over issue we cannot deny; but all systems are liable to abuse that are invented by those who cannot see the "end from the beginning." As the late issue is justified by a *construction* of the law, we must make the laws so plain that they will not bear a *double* construction; and then when there is a violation, it will be such palpable usurpation as to quickly find its punishment. The great mass of the people would be immensely benefitted by the adoption of this new system. It would reduce the income of those who now pay from six to twenty-four per cent. per annum, it would destroy gold gambling and weaken gambling in stocks, because it would tend to cultivate productive industries. It is evident that the present system must go down,—better by mutual arrangement than revolution.

Let our political economists, our patriots and statesmen give these suggestions their attention, asking themselves, not what is good for this or that class, not assuming that what is old must necessarily be best; and some plan will be evolved that will benefit the whole people.

E. M. D.

Have we a Free Press?

To the Editor of the Truth Seeker:

So, Friend Bennett, you have brought the light of the TRUTH SEEKER to shine upon the clouded moral atmosphere of Gotham at last, and I trust you may meet with more success than did Diogenes with his primitive lantern; but truth is very hard to find here. The clouds of crime, treachery, hypocrisy and sycophancy are almost impenetrable; but if I can add my mite in aid of their dissolution, I am glad of the opportunity, and perhaps I cannot touch upon a more potent theme than the lack of truth, honesty, and fearless integrity in the spirit of the New York *Free Press*—the boast and brag of unscrupulous journalists, their hangers-on, emissaries, interested partisans, and credulous and weak-minded readers, of which you must have heard; and having heard and read, have pondered, and from the glaring evidence of things in contradistinction, you must have been convinced that the word *free*, as used in *journalistic* parlance, was about on a par with the generality of "free" institutions which are becoming small by degrees and beautifully less, and are but a blot on the arrogated pre-eminence of the American people.

The proprietors of the Press in this country are placed in circumstances (or profess to be) infinitely more favorable to freedom and liberty of discussion than their European contemporaries, and yet it is a notorious fact that they dare not, or at least do not, (which implies the same) attempt to vigorously deal with matters which are under the ban of society; but often tacitly, and almost openly, these oracles of journalism, favor frauds, immorality, and corruption so long as it is fashionable and profitable, and erect powerful barriers in the way of true reform, and use every antagonism to the dissemination of the principles of honor and honesty.

We have in this city the wealthiest and most powerful journals on the Continent, and yet when divested of their trashy disguise of "enterprise," self-puffery, &c., and the *professed* necessity to open their columns to public demand, where can we find one exception to the rule of pandering to the element of crime, fraud, and immorality, and excluding the claims of honesty and honor, as extraneous matters; a journal which advocates TRUTH, "the whole truth, and nothing but the truth," a paper wholly free and fearless in the condemnation of evil, determined in its opposition to the growth of principles which reflect discredit and dishonor upon a moral people; and bold in denunciation of those who use their power in the dissemination of the principles of *pecuniary greed*, of *moral cowardice* or *gross partizanship*? I do not believe that one can be found in the United States, much less in the festering atmosphere of this crime-soddened city. No! not one, which can stand forth as the embodiment and supporter of the principles of uncontaminated truth and honesty, and a true guardian of the interests of the high-toned moral elements which is the grandest work of civilization.

As an evidence in point, I may take the Beecher-Tilton scandal. What journal has ever fairly discussed this matter, and published to the world the *naked truth* of this standing disgrace upon the Christian churches? What journal has ever freely expressed its convictions upon the matter, and boldly demanded a positive denial to an absolute and fearless expression of opinion on intelligent premises, that H. W. Beecher was guilty of adultery, or that Theodore Tilton and Mrs. Woodhull were guilty of slander? Not one: the whole matter has been subjected to a "soaping-down" process, alike degrading to the press, and to the chief actors in this religio-moral farce, if I may be allowed the term.

The profound satellites of our editorial sanctums have informed us with becoming dignity that a question of Church discipline has been under discussion among the various Congregational churches of Brooklyn; and that the stand taken by these church magnates is quite serious, and that Dr. Storrs and Dr. Ruddington have called meetings and appointed committees of investigation on the matter, and then with owl-like gravity criticise their *animus* toward the immaculate dispenser of the *Plymouth Church doctrines of Christianity*, and lamented the sad want of amity, unity, and forbearance which should distinguish so sacred a body, when they well know that such questions of discipline is a childish fraud—a mere sham—in order to cover up the little pardonable inaccuracies of a popular and wealthy leader of the "City of Churches," and whose sole aim is to prevent Tilton's charges from being sifted by intelligent (but ungodly) laymen.

I have not time, in this hurried article, to enlarge upon the elaborate game of "hide and seek" or "shuttlecock," as played by these righteous champions of morality and religion, my principle aim being to clip a few feathers from the borrowed plinnage of the so-called "Free" Press, and not only to denounce those of the denomination which are notoriously subservient to the mandates of various moral, religious, and political "rings," but also to call to account certain papers which have a *really* high claim to the title of "free," as for instance the *Index* and *Boston Investigator*, which appear afraid to treat the subject referred to truthfully and candidly. The former has uniformly "put the cart before the horse" in reply to its indignant correspondents, in assuming that Mrs. Woodhull was wrong in exposing Beecher, and that such conduct could not be defended; but it does not appear to understand that that was begging the whole question; for, if her charges were *true*, then she did no wrong in publishing them, and consequently did right; but if *false*, then it became the imperative duty of Beecher, with the eyes of the world upon him, to vindicate himself from so disgraceful an implication, and to demand redress from the laws of his country, in the punishment of the slanderer. Such a miserable, contemptible, and disgraceful "hushing-up" of so flagrant a breach of moral restriction was never in my experience so aided and abetted by the "free press" of America, as has been universally done in this disgusting affair.

The *Investigator*—that grand old pioneer of freedom of thought and action—seeks to throw aside all feeling in the matter, and positively refuses to pronounce an opinion *pro* or *con*, its editors calling the matter an "unclean thing," with which they are disgusted. This *disgust* is doubtless general, but the stern matter at issue is its truth or falsity, and it is the duty of the public Press to dissect and analyze matters which may be however offensive to a delicate moral organization, in the interests of the public at large.

Is it presumable that the *Investigator* felt as unconcerned, when the arrest was announced of its noble founder, ABNER KNEELAND, at the silence of its contemporaries, as it has appeared at the arrest and imprisonment of WOODHULL and CLAFLIN, GEO. F. TRAIN, and the more recent trial and conviction of J. A. LANT, editor of the *Toledo Sun*, to which it has not even referred? And why not, the principle is the same in each case. Kneeland was charged with blasphemy and convicted thereof, but *now* the crime of "blasphemy" is but a relic of past credulity and superstition, and the same offence must needs be punished under a different aspect, and, in place of "blasphemy" the cry of "*obscenity*" is raised. Now obscenity is certainly a vile crime, which should not be tolerated in civilized society, and the punishment of its author should be as severe as the law can inflict, but it is incumbent upon us to well define the lines of demarkation between decency and indecency, prior to bringing men and women to public trial on so sweeping and filthy a charge.

I maintain that it is unnecessary to endorse or uphold Mrs. Woodhull's peculiar theories of social reform, or the wild vagaries of the "*Coming Dictator*," or the ultra views of Lant, in order to champion the cause of law, order, and justice, and to give these persons an equity of protection and justice as our "Christian" statesmen, bankers, &c., receive; and a vigorous standpoint taken by the "free press," is the surest and swiftest way of gaining the desideratum.

In my next I will adduce numerous other facts in corroboration of the general position I assume in principle which will convince you that without a single exception, the New York Journals were subsidized in the interests of the well-known "Tammany" ring, by actual cash payments, disguised in the shape of advertising patronage. I shall also refer to certain free-thinking editors who are well-known positivists and materialists, and yet who seek to hide their true convictions, and appear ashamed to acknowledge their connection and association with free-thinkers.

I shall also bring many other facts to bear upon the "free press" grievances, and trust that the columns of the TRUTH SEEKER may become the medium and pioneer of a much needed reform; and that it may meet with the success and popularity which its merits should command.

ICONOCLAST.

IF Moses was the son of Pharaoh's daughter, then he was the daughter of Pharaoh's son. Do you see it?

The New York Times on John Stuart Mill.

The *Times* is evidently "*worried*" about Christianity. That there is great cause for disquietude in relation to the future of this youngest of the superstitions, is quite evident.

This "pious fit" of the *Times* dates from the advent of the Evangelical Alliance in our city a short time ago, since when it has seemingly taken God and the Church under its special protection. Flushed with the success of its war on the "Ring thieves," it has come to believe itself capable of any achievement, however difficult.

But "vaunting ambition doth sometimes o'erleap itself," and the *Times* may learn in time that its endeavors to stay the tide of modern thought, and galvanize an effete superstition with an appearance of life and vitality, is an undertaking too great for even it to accomplish without the aid of a miracle, which, from the growing scarcity of such phenomena in modern times, can hardly be expected.

Tweed's counsel were very eminent in their profession, and had frequently made the poorer reason appear the better in behalf of their clients, but there came a time, in that greatest of modern trials, when they not only failed, but came to grief themselves.

There is on trial to-day in Christendom, before *judge reason*, a so-called divine system of religion against which indictments for false pretences and high misdemeanors against humanity, have long been pending. Unless the logic of the *Times*, ("which seems sadly out of joint" in its defense of Christianity,) shall be much improved, the consequences to the client and to the attorney may be as disastrous as in the former case.

This anxiety of the *Times* in the matter of Christianity has cropped out in its columns very frequently of late, and for some weeks past has taken the shape of bitter attacks on the character and teachings of John Stuart Mill, as indicated in his autobiography recently published.

It is shocked at the announcement of the belief of the elder Mill, which was shared likewise by the younger, "that as nothing can be known concerning the origin of things, (God included,) therefore nothing should be believed."

Like most Christian writers, the *Times* editor places a low estimate on absolute truth. It does not seem to be essential to him, as it is to a scientist, whether the thing under consideration be a fact or not. He is much less concerned about the *truth* of his proposition than he is about the *effect* which its denial will have on those who *believe* it to be true. Indeed, he candidly concedes the fact that "Christianity cannot prove anything," but that it is better to go on believing in something that is beyond our comprehension—mere figments of the imagination which flatter a diseased egotism, rather than to demand the naked truth, willing and anxious to accept that only which is in the order of nature as the true bases on which to found our institutions and to conform our lives.

Nothing in the material world is so destructive of order as error; nothing based on falsehood can stand; truth alone is permanent; and if this is the law in the domain of practical life, can it be otherwise in the realm of mind?

But it is adduced as an argument in favor of the truth of Christianity that, "for eighteen hundred years that religion has been the only unfailing source of solace and strength to countless millions of our race," that "it has stood by the side of the ever open grave, and bidden the breaking heart not to despair, but to believe that beyond this world there is a home provided where those whom we have lost, we shall see again."

If this does prove Christianity true, then it likewise proves the truth of several of the ancient religions, and especially that of the Egyptians, whose faith in God and immortality was far stronger than that of modern Christians, with no such fearful drawbacks as a personal devil and burning hell for all but a very few of the human race. Substitute for the word *religion* in the first clause of the above quotation that of *Santa Claus*, and you prove the truth of this child god as conclusively as you do that of religion.

If in a measure Christianity is, and has been a consolation to a few, to the many it has been far otherwise. Says Beecher, "I declare that through long periods the characteristic actions of the organized external Church of Jesus Christ have better befitted the administration of devils than of men." "Its practice on earth has been simply infernal. The tears shed by the Church of God have been ocean deep, and the anguish has been heaven high, and no historian's pen can encompass that story of divine anguish."

But there is still another offset against the supposed advantages flowing from a belief in God and in morality, which is a tendency to underrate and neglect the present.

The too intense realization of the spiritual has often in the past led to the neglect of the *here and now*—the exceeding glory and eternal duration of the hereafter belittling the importance of the present, and causing men rather to endure the imperfections of their surroundings, and the poverty of their earthly homes, in the anticipation of that "house" not made with hands eternal in the heavens."

Thus it was with the ancient Egyptians, who excus-

ed their cruelty to their servants on the plea that their ill-treatment here mattered little, as they had in store for them an eternity of happiness in another world.

Who will say that if we were as a people conscious that this life for us was the "be all and the end all," as we believe it to be for the brute creation that we would not place a higher value upon it, and would so improve our surroundings, and our institutions as to obtain a compensation from this life that we now postpone to a vague and undefined future.

But, says the *Times*, "if we cannot prove that there is a God in the method demanded by the Mills and other philosophers, they cannot prove that there is not one." It is a rule in logic, that the burden of proof devolves on him who affirms, and that a negative cannot be proved. This assertion, if admitted, proves decidedly too much for Christianity, for the followers of Mohammedanism, and of every other superstition can likewise affirm, that if the supernatural truth of their religion cannot be proved, they cannot be disproved. Surely this is a very unsatisfactory way of reasoning.

But it is not true that we cannot prove that there is no God in the sense of a personality, which is the sense in which it is commonly understood. God is an anthropomorphic conception, "for man cannot conceive or imagine anything having essential qualities different from the determinations of his own nature." Man being the only animal, so far as we know that has a consciousness of consciousness, is enabled to think of himself either subjectively or objectively." God is nothing more or less than a projection of man himself, that is to say, it is simply the "subjective nature of man viewed objectively." That this is so, is easily proved from the fact that, when the intellectual and moral stature of a people changes the character of its God, undergoes a similar change. The Jewish conception of God is no longer tenable, because we have outgrown it. It is just so with the other conceptions of religion, the interpretation of one age is entirely different from that of the one that preceded it.

The editor of the *Times* professes to be unable to understand "how any great thinker" can speak of Christianity as Mr. Mill does, "as the most perfect conception of wickedness," "a great moral evil," and the "ne plus ultra of wickedness." This, I apprehend, is easier to comprehend than it is to account for a genuine belief in the dogmas of Christianity in this age of the world, by any intelligent, not to say scientific man; for aside from its general results, as seen in the history of the past, and which are of the bloodiest character, and most destructive of human happiness of all the so-called divine systems of religion, its fundamental doctrines can be demonstrated to be inimical to good morals, adverse to the unity of mankind, destructive of order, and at war with liberty.

I submit for the consideration of Mr. Mill's critic the following objections to Christianity and appeal to the book on which it is founded, in confirmation of their truth:

1. Its unnatural, self-contradictory, and absurd.
2. That it is based upon false conception of human conditions, human needs, and human obligations.
3. That its demands are unreasonable, and its denunciations are unjust.
4. That its theology is a monstrous fable,—the outgrowth of Pagan mythology,—and, as a moral and spiritual opus, its deadly poison is distilled through all the atmosphere of Christendom,—paralyzing the intellect, perverting the affections, and degrading the life to its own false standard of moral and spiritual "excellence" (?)
5. I object to it that it plants itself directly in the pathway of human progress, and, with a "Thus saith the Lord," forbids the advancement of the race in government, in morals, in religion, in science, and even in the every day concerns of life.
6. I object to it that it is at war with the principles of Individual, Social, Religious, and Political Freedom, and that conformity to its principles involves violation of natural law, and abrogation of natural rights.
7. I object to it that it offers us no absolute Rule of Right,—that by its code right and wrong are convertible terms, meaning one thing to-day and another and quite the opposite thing to-morrow, in accordance with the varying moods of a capricious and altogether arbitrary despot,—none the less capricious, arbitrary, and despotic, that he exists only as the projected shadow of the mind's own image.

In support of these objections the Bible is my witness; and the history of the Christian Church furnishes sufficient evidence that no people living in accordance with the teachings and spirit of Christianity can be worthy examples for the race.

Humanity has progressed, has developed, has become better, and wiser, and purer, not by virtue of Christianity, but by the inherent laws of its nature, and in very spite of its Christianity, and its multitude of other long-cherished superstitions.

The attempt on the part of the *Times* to cast reproach and odium on the character of the dead philosopher, is peculiarly Christian. Having no love for truth for its own sake; and being only concerned to make that appear true which is known to be false, it seeks to forestall public opinion in favor of "old opinions," dead theologies and effete creeds by misrepresenting and blackening the character of their opponents.

So far from being what the *Times* would have its

readers believe he was, it could with equal justice be said of Mill, as was said by Adam Smith of David Hume, "He came as near to perfection as it is possible for human nature to attain."

It is not saying too much to affirm that the Christian Church has not produced a greater or a better man. We certainly shall not find his superior in the Jewish, and we shall look in vain in the Christian Scriptures for his equal in learning, wisdom, and sterling manhood, not even excepting the founder of Christianity himself, for whatever Mill may have written savoring of "arrogant," "self-conceit," or of a "wretched morbid temperament," he was never known to do so irrational or unphilosophical an act as to curse a fig tree for not bearing fruit out of season, or to damn men for a mental act (*disbelief*) over which they have no control.

HUGH B. BROWN.

New York, Dec. 25. 1873.

Universology.

The following is a very simple, and comprehensive statement of the nature of the new science of Unirversology, of which I had only barely heard before I came to New York, but which I find is occupying the attention of many thoughtful minds here, being the main subject of a series of Scientific Sermons to which the public are invited, every Sunday morning at half-past ten o'clock, at De Garmo Hall, corner of Fourteenth Street and Fifth Avenue. The following statement was prepared by request for one of the forthcoming Encyclopedias and has been procured as a favor for publication in the *TRUTH SEEKER* in advance of its appearance elsewhere.—[ED. *TRUTH SEEKER*.]

UNIVERSOLOGY is what claims to be the discovery by STEPHEN PEARL ANDREWS, (of New York) of a definite Universal Science, embracing the classification of the Sciences, as among themselves, and of all the details within the Special Sciences, as a concatenated evolution from a single set of Primordial Laws and Principles. The Three Principles upon which all others rest and from which they are derived are denominated UNISM, DUISM, and TRINISM, and have a distinct relation to the numbers One, Two, and Three. The whole system, beginning here, in the first and simplest of mathematical discriminations, holds throughout, a mathematical character, making of the Mathematics a middle ground between Metaphysical and Physical considerations. It is thus, in a sense, a revival, but at the same time, an immense expansion of the Pythagorean doctrine of the Significance of Numbers.

But Unirversology goes over from Numbers to Forms or Shapes, and from these to Sounds, and establishes a parallel and correspondent evolution in all Spheres of Being. Hence, there arises in the domain of Form, a pure abstract Morphology (or Science of Form) counterparting and completing the empirical or observational Morphology of HAECKEL and the naturalists generally; and in the department of Sound, the discovery is made that each vowel and consonant is laden with an inner meaning, from which fact arises the conception of a new Universal and Scientific Language, which Mr. ANDREWS denominates Alwato (Ain-wah-to), a name derived from the language itself, and which signifies the *all-speech-thing*, meaning the Universal Language.

The All-sided Philosophy which stands connected with Unirversology, Mr. ANDREWS calls Integralism and the practical organization of human affairs to grow out of these broad theoretical views he denominates THE PANTARCHY—as a sort of Universal Institute of Humanity, founded on Science. He has already procured a legal charter for a University—"The Normal University of the Pantarchy," located under Act of Congress at Washington; and is engaged in further elaborating these ideas, and in founding a School of Philosophy and a propaganda based upon them. He is quoted as authority, along with COMTE, SPENCER, and HAECKEL, in DR LOUIS ELSBERG's recent "*Classification of the Sciences*," which has in turn received the high encomiums of HAECKEL.

We clip the following from the *Nauvoo* [Ill.] *Independent*. It shows our friends there are alive and well organized. We heartily wish such an organization existed in every town and village in our land. Let the friends of truth and progress, everywhere, form organizations of a similar character, for the purpose of diffusing and increasing liberal views and opinions. As far as necessary means can be raised, let liberal and progressive books and tracts be obtained for general reading. The cost will be slight, and the results most satisfactory. We will cheerfully insert in our columns notices of such organizations: "The free-thinkers of this city have an organization numbering twenty-nine members. Mr. A. Berger is President, and N. J. Reinbold, Secretary. They have school every Sunday morning, when lessons on morality are taught the children, and at the meeting on Wednesday evening, reading and arithmetic, and Tuesday evenings music is taught. They have regular lectures on the first Sunday of each month, and general discussions on theological questions every Monday night."

Friendly Correspondence.

We have not room to give half the friendly letters we are receiving from our patrons in all parts of the country, but are constrained to present a portion of them.

HENRY MILLIKEN, *Saco, Maine*, [aged 82], writes: "I am gratified to see another bold advocate in the field for truth and right, trying to free mental slaves from tradition and superstition, coming thro' Priests from the Bible, called 'the Word of God.' Written by his inspiration and superior to all other books. I have studied it deeply for seventy-five years, and been much to hear it explained, but was never fully satisfied with the understanding I could get of it. Priests say it is a 'sealed book.' Of what use then is it to us, and why should it be kept in our schools while religionists are contending as to its meaning?"

"I am a Free Thinker and for many years have been a reader of *The Investigator*, which honorable paper I highly prize. Its articles are short, truthful and useful. I will do all I can for your paper, but my location is so retired I can do but little. I have circulated your papers, but sectarians are so much opposed to mental liberty they denounce Reason which is my 'pole star.' Record me as a 'Truth Seeker.'"

J. P. E. WHEEDON, *Winterset, Iowa*, writes: "Go on my brother; you must not stop to die. And if you pray, be sure and 'keep your powder dry.' Pour in your grape and canister Bro. Bennett, and teach old neathenized Christianity that no man has any right to call God his father who calls not man his brother."

Here is a mathematical problem for some biblical theologian to solve.—And there went forth a wind from the Lord and brought quails from the sea, and let them fall by the camp, as it were a day's journey [33 1-5 miles] on this side, and as it were a day's journey [33 1-5 miles] on the other side, round about the camp, as it were two cubits high [3 feet 8 inches in depth] upon the face of the earth.—Num. xi. 3. Here is a flock of quails that is worthy the definition of some able theologian who is not easily terrified. I would ask him—Suppose a sidewalk be built of this flock of quails from the earth to the moon, one foot deep, how wide must it be to use up the entire flock?"

WM. W. PALMER, *Waupaca, Wis.*, writes: "A sister of mine has favored me with a copy of your little sheet of truth and usefulness, and I was wonderfully taken with it. It was 'love at first sight.'"

Please send me six copies of No. 2, I want to distribute them among the skeptics of this vicinity. You say *The TRUTH SEEKER* needs our aid. Send me the papers and I will see what can be done for it. I will devote one week in soliciting subscribers.

My sister in Massachusetts, in writing to me, speaks of your paper with a great deal of interest in its behalf. I herewith send you pay for two copies. One I shall get bound and keep the other to lend around."

J. F. BECK, *West Union, O.*, writes: "I find *The TRUTH SEEKER* a highly interesting little paper. Its articles are clear and direct, written in an admirable spirit, denoting sincerity, and a regard for the opinions of others. May it live to do much good."

D. F. SMITH, *Sturgis, Mich.*, writes: "Some time ago I wrote you for a sample copy of your paper, which you obligingly sent. We have had severe sickness in our family, which removed one of its members (a boy of twenty years,) from our midst, whose absence we are made to feel and it has absorbed all our attention. But now we raise our bowed heads after many weeks of depressing anxiety and grief and resume our old places again. We have cast about us to see what we could do for *The TRUTH SEEKER* and have found three persons who will join with us in taking it for a year. Enclosed please find pay for four copies a year. We like your paper in every feature, just as it is, and shall continue to like it so long as it maintains its present fearless position."

SAMUEL LYDIARD, *Long Lake, Minn.*, in sending names of a large club, writes: "Do not for a moment be discouraged in your glorious work of spreading the truth. The liberal, thinking minds of the country will surely sustain you."

AMOS BENTON, *St. Mary's, O.*, writes: I see by the December number of the *TRUTH SEEKER* that you are about to move your quarters, and signify a desire to move other people's quarters to form a conjunction with your own. Well, the moving of the waters is one of the great measures to render them pure and keep them from stagnation, and by changing place we sometimes get a change of ideas and perhaps some new ones which prevents both body and mind from becoming fossilized. When you get to the metropolis, and expand your little sheet to twice its present size, it is to be hoped your subjects will expand in like proportion, until they overspread all Christendom with the glorious light of truth, sufficient to banish ignorance, superstition and bigotry from the land. When you get to New York I hope you will not get into any entangling alliances, unless you are a bachelor or widower, in which case I do not know that my commiseration would extend to you however intricately you may get entangled. Mrs. Woodruff or Fannie C. Challen can probably relieve you from any such tangling alliance—but I discover I have got off from the main subject of *quarters*. Enclosed I hand you \$1.75, being 25 cts each for the seven names I sent in to you including my own.

WM. C. MOORE, *Lockport, N. Y.*, writes: "I am glad to hear of your determination to enlarge your paper, and I sincerely hope its circulation will increase in proportion. Your editorials on the Bible I consider marvels of literature, carrying conviction in every word. Please accept for the Editor's fund one dollar from your humble admirer."

AN UNKNOWN FRIEND, in *Ann Arbor, Mich.*, writes as follows: I received the paper you sent me, and I subscribe to all the sentiments therein contained. I herewith send you one dollar, but you need not send the paper, tho' I said the sentiments are my own. I shall not send my name. I do not want you to know my name. I have just lost heavily in a bank or I would send you a larger sum, but as it is I send a mite. I can tell you one thing: I live in a hot bed of superstition and always have, and I am tired of the nonsense, and am tired of the shackles that are upon the people.

FRANK C. VAUGHN, *Meridian, Miss.*, writes: I accidentally got hold of three copies of your paper, and am so much pleased with it that I have determined not to do without it. Enclosed find the subscription price.

We can place before our readers many more letters, similar in tenor and import, and which have afforded us a great amount of satisfaction, but for want of room we are compelled to omit them.

Is the Bible all a Truthful Revelation from God?

BY DR. E. WOODRUFF.

Mr. Editor: As the title of your paper indicates that you are a seeker after "truth," I would advance a few important problems for your readers to solve in regard to the above heading, as we are commanded by Paul to search the Scriptures daily, and see if these things be so. I would say that I searched the Scriptures two years at one time, and I don't believe they are so.

The Bible is given us as the Word of God, and it teaches us that God cannot lie. And if this be so, and lies are found in its pages, then God did not either write or dictate the following passages which I shall quote, beside 1,650 more which I might quote of a similar nature. It matters not how those errors come, as long as they are here for us to accept or reject by our reason unpsychologized by priest or church influence in their favor.

We are told in Exodus xv. 3, "That the Lord is a man of war;" also in Isaiah xlii. 13, "The Lord shall go forth as a mighty man; He shall stir up jealousy. He shall cry, yea roar. He shall prevail against his enemies."

We are also told in Exodus xxxiv. 6, That the Lord is "merciful and gracious"; and in Psalms cxlv. 8, That the Lord God is "gracious and full of compassion"; and in 1st Cor. xiv. 23, "That God is not the author of confusion, but of peace"; and in Proverbs (vi. 17), That hands that shed "innocent blood" doth the Lord hate. Now I ask if this is not confusion in regard to these various statements of his character, and if so, God cannot be the author of it.

We also find in Numbers xxxi. 17-18, that he commanded Moses as follows, viz: "Now, therefore, kill every male among the little ones, and kill every woman that has known man by lying with him; but all women and children that have not known man by lying with him, keep alive for yourselves." And there were thirty-two thousand of this class of virgins saved alive, and divided among the soldiers, and thirty-two of this number were elected as God's share. Suppose that in our late war, Gen. Grant had caused the same to have been done, what would our churches have said about the atrocious transaction?

In Deuteronomy ii. 2-16, God commands his people to show no mercy nor pity to their captives; and in Jer. xiii. 16, he says their children shall be "dashed to pieces before their eyes." Their houses shall be "spoiled," and their wives "ravished." O heavens! what vindictiveness is this, from a "God of love and of tender mercy."

Again, in 2d Thess. ii. 11-12, He sends them strong delusions, "that they may believe a lie, that they may be damned"; in Hab. i. 13, "His eyes are too pure to behold evil"; yet in Micah i. 12, while the people were waiting for "good," "evil" came from the Lord; in 1st Chron. xvi. 41, "His mercy endureth forever"; in Ezekiel xviii. 32, he says, "He hath no pleasure in the death of the wicked"; in Sam, "He doth not afflict nor grieve the children of earth willingly"; in Heb. vi. 18, it is "impossible for him to lie"; yet in Num. xiv. 22-24, he promises not to perform that which he had previously sworn to perform. He teaches some to lie, and sends lying spirits into the mouths of others, yet lying lips "are an abomination in his sight." (See 1st Sam. xvi. 2; 2d Chron. xviii. 21, 22; 2d Sam. xiv. 2.)

In Exodus he says, "Thou shalt not kill"; and in Matt. v. 9, "Blessed are the peace-makers"; in Jas. v. 11, "The Lord is very pitiful, and of tender mercy"; while in Nahum i. 2, we read "The Lord revengeth and is furious. The Lord will take vengeance on his adversaries"; and in Deut. xxxii. 22, "A fire is kindled in mine anger, that shalt burn into the lowest hell, and shall consume the earth."

Christ says in Matt. xi. 28, "Come unto me all ye that labor, and are heavy laden, and I will give you rest"; while in Matt. x. 34, 35, "Think not that I have come to send peace on earth. I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and a man's foes shall be they of his own household."

In Luke xxii. 36, he teaches that "he that hath no sword, let him sell his garments and buy one." Again, (Matt. xxvi. 52), that "all they that take the sword shall perish by the sword."

God says, "he hath no pleasure in the death of the wicked." (Ex. xviii. 32,) yet he hardens the heart of nations, that they may be destroyed (Job xi. 20.)

He willeth that all men should "come to the knowledge of the truth and be saved," so sends them strong delusions, that they might "believe a lie and be damned." (2d Thess. ii. 11.)

He is not a man to repent, yet weary with repenting (1st Sam. xv. 29, and Jer. xv. 6.) He dwelleth in thick darkness, yet no man can approach him by reason of the great light (1st Kings, viii. 12; Psalms xcvi. 2, and 1st Tim. vi. 16.)

So I might go on until I quote sixteen hundred and fifty flat contradictions which I have copied from the Bible, and still our sectarian friends claim to believe that this mass of contradictions and absurdities is the "Word of God," and want to alter the Constitu-

tion of the United States, so as to admit it as authority to base laws upon, so they can put a halter around the neck of all such men as I am, swing me heavenward, while they praise God for giving them power to clear the earth of all those who are honestly seeking after truth.

Grand Rapids, Mich.

Paine as a Writer and Religious Reformer.

As a writer, Thomas Paine, in my opinion deserves to rank among the ablest in our language. Tallent and once defined language as "the art by which men conceal their thoughts." In this sense, Paine was not a success in the use of language. Every sentence from his pen was stamped with his intense individuality, and luminous with the light of his own mind. Aristotle says "he would be a leader must think as wise people do, but speak as the common people do." The thoughts of Paine were those of a clear and sagacious mind, and he gave these thoughts to the world in a style peculiarly his own, so plain and lucid that a child cannot fail to understand him. In the simplicity of his style, as Jefferson remarks he resembles Franklin yet his style is more nervous and vigorous than that of the great philosopher. There is truth in the statement of Croly who says, "Paine, like a young Spartan warrior went into the field stripped to the last thread of prudent conventional disguise; and thus not only fixed the gaze of men upon his intrepid singularity, but exhibited the vigor of his faculties in full play." He uses but few embellishments, yet never lacks for a happy illustration with which to convey the full force of his thoughts, some of his similes are unquestionably among the finest in our language; all his works abound in passages of rare beauty and elegance.

It was the power, directness and irresistible logic with which Paine attacked Revelation that caused the influence of the *Age of Reason* to be so dreaded, and the author so bitterly assailed. He examined the Bible in the same fearless spirit with which he had examined the English Constitution, and he exposed its errors, and refuted its claims to a supernatural origin in the same clear, concise and forcible style which had proved so effective in his attacks on the monarchical forms of government and the pretensions of kings. He took the arguments which had been confined chiefly to the learned, which had been used by those, who like Bolingbroke and Collins had written for the educated class, and made them, by the simplicity of his language and the clearness of his illustrations, easily understood by the common reader. Writers more learned had preceded him in the field, but none who possessed the same happy faculty of engaging the attention, exciting the interest and convincing the understanding of all classes alike.

Modern scholarship and modern research have added arguments to those which Paine used. The scientific discoveries of the past fifty years have put into the hands of the free-thinkers new weapons with which Paine was unacquainted. Yet it may be safely said that he adduced reasons against an objective revelation, which, to-day are regarded as among the strongest that can be urged from the Theistic standpoint. It is remarkable that a work written nearly a century ago, and by one whose mind was so busily and earnestly engaged in other fields of labor, should be so free from errors, have so few inconclusive arguments, and so little to which the free thinkers of to-day can take exception.

It is true that Paine lacked a University education, and was acquainted with neither Greek nor Hebrew; but he wrote for the many and not for the few, and appealed to the understanding and not to the learning of his readers. He founded his arguments on common sense which is confined to no language, and not on philological interpretations concerning which only now and then a mind is found competent to form an opinion. He could not have written a work better adapted to the effect intended had he been familiar with all the languages of antiquity.

Our indebtedness, as free-thinkers to the powerful and effective pen of Paine, is unquestionably great. Some who have advanced beyond Paine, and who would not willingly do him injustice, underrate, I think, his services to the cause of free thought. Their estimate of the value of his labors in this field seems to be formed from a comparison of his theological writings with the more profound and scholarly productions of liberal minds of this generation. They seem to forget that his great service to the cause of free thought consists not in the value of his religious criticism to the learned and critical, but in giving to the world a work containing able, common sense arguments against the Divine authority of the Bible, in language and style admirably suited to engage the attention and claim the conviction of the common mind. Paine wrote for the people and the works of no other free-thinkers in our language, have had as wide a circulation or done as much to destroy the Christian superstition as the *Age of Reason*. And that work has exerted an influence not limited to those who have

read it. Thousands and hundreds of thousands to-day who from their early education, feel uneasy whenever Paine's name is mentioned hold opinions substantially the same as those advocated in that little work. They have out-grown the errors which Paine so fearlessly assailed, while they are yet influenced in their estimate of his character and writings by the misrepresentations and slanders which his criticism called forth, and which have been handed down to these times. Not only are his political services unknown to millions who are enjoying the fruits of his labors, but his name has not ceased to send dread to the hearts of men and women who would feel insulted if they were suspected of believing the principal errors which he assailed. — *Extract from a Discourse on Paine by B. F. UNDERWOOD.*

"The Nature and Fitness of Things."

"The nature and fitness of things originated in the will and character of Jehovah."—*Religious Paper.*

WHY not suppose the "nature and fitness of things," comprehensively considered, eternal? Because they evince intelligence and design, says the theologian in reply. But if "the nature and fitness of things" are proof of a designing intelligence that preceded and produced them, is not the "nature" of Jehovah and the "fitness" in his being which enables him to design and execute his designs, proof of a designing intelligence that produced him? No, says the theologian, Jehovah has existed from eternity. But if this be true, the "nature" of the Divine Being and the "fitness" of the Divine Mind are eternal, and therefore undesignated. If the "nature" and "fitness" of Jehovah exist undesignated, then a certain "nature" and "fitness" exist independently of design. If this be true, design cannot be inferred logically from the fact alone that a certain "nature" and "fitness" exists. May not the "nature" and "fitness" of this universe be undesignated and eternal? B. F. UNDERWOOD.

Science and Religion in Conflict.

THERE are many indications that we are approaching a period during which the truce has been preserved between science and religion will be broken, and that, whatever the result, the fight will be general and severe. Religion thrives, the churches prosper; but, in spite of all appearances to the contrary, there is, it must be admitted, a large amount of scepticism widely diffused among all ranks and classes of the people. The researches of Darwin, the experiments of Tyndall and the teachings of Huxley, Carpenter and others have done much within the last ten years to sap the foundations of religious belief. In these days the apostles of science are men of great ability and learning, and these high qualities are quite equalled by their industry and daring. A fresh illustration of the daring of the scientific teachers was recently furnished in the neighborhood of London. At Sion Hill College it is the custom of the authorities to invite, from time to time, prominent men to deliver lectures on one or other of the leading questions of the hour. On such occasions the audiences are select, and the clergy are generally well represented. Dr. Carpenter, it appears, some few days ago was the honored lecturer. The Doctor is not one of those who have openly broken with the Church; hence, no doubt the honor and the privilege. The audience was large, composed mainly of leading clergymen and prelates, with a sprinkling of the professors of science. Among the latter was Dr. Tyndall, who is present sometimes where he is not wanted, and who never loses his opportunity. Dr. Carpenter took for his subject the "Reign of law," a subject which has been largely discussed from the Christian standpoint by the Duke of Argyll. The Doctor made short work of the Duke and his accommodation theories, declaring, to the amazement and alarm of his audience, that nature had never been invaded by anything arbitrary, preternatural or supernatural; and, as if this was not enough, adding that liturgies,itanies, collects and prayers never had influenced, never could influence the course of the universe, nor mankind, nor a single individual in the slightest degree. A fierce and prolonged discussion followed, the clergymen loudly protesting against monstrous heterodoxy. The worst, however, had not yet come. It was Tyndall's turn now. "I am speaking," he said, "to men of education and men of learning—to men who have read history and observed the course of nature—and I feel constrained to ask you as gentlemen of culture whether it is really possible that you can have any belief in the efficacy of prayer to affect this universe in the slightest degree?" It is not to be wondered at that a motion for adjournment was immediately made, and that the meeting somewhat abruptly came to an end. Time was when such language would have sent a man to the stake; but that time has passed; the age of reason has begun to dawn, and the Church, if she is to survive and be a power in the world must be sustained by reason and sound argument. The clergy must take warning. The enemy is up and ready for battle. There have been giants in the Church in the past, and we have no doubt there are giants in the Church still. They must no longer conceal themselves or remain inactive. It is time for them to confront and confound the foe.—*N. Y. Herald.*

The following beautiful poem, first published a few years ago, was sent us by a friend with a request that we republish it—remarking that “for fine poetical fervor and sound philosophical reasoning it has few equals in our language.”

The estimate is a just one and with pleasure we give it space. As our friend truly remarked, “in this brief composition the author has concentrated the result of all the advanced scientific thought on the subject of this most scientific age. Such compositions are like ‘Angel’s Visits,’ and every liberal should treasure them as evidence that the cultured thought of our times is tending toward a more rational view of that Force which animates the universe of matter and mind.”

SEEKING GOD.

BY R. H. STODDARD, (Editor of *The Aldine*.)

Why stand ye gazing into heaven?
What seek ye there? what hope to find
Besides the clouds, which the cold wind
Drives round the world from morn to even?
The wan moon, ploughed with ancient scars?
The gracious sun, the alien stars,
The all-embracing space?
Ye look for God?
Have ye beheld him there?
You, or your fathers in their prime?
Or any one, at any time,—
The wise, the good, the fair?
Who has beheld—I will not say his face,
But where his feet have trod?
What have your straining eyes
Discovered in the skies?
Why not look down the Sea?
’Tis deep, and most creative; what eludes
In the upper solitudes,
Still lurking in the lower wastes may be!
Ye look for God, ye tell me. Tell me this,—
How know ye that He is?
Because your fathers told ye so, and they
Because, of old, their fathers told them so;
As it is now, so it was long ago.
And will be when the years have passed away,
Nothing can come from nothing. Well, what then?
The Earth, with all its men,—
The little insect burrowing in the sod,—
Sun, planet, star,
All things that are,
Must have been made by God!
Why made by Him? Who saw them made?
Who saw the deep foundations laid?
The Hands that built the wall?
Why made at all?
Why not Eternal,—tell me? Not because
It must created be:
If so eternal He,—
But why Eternal?—why not also This?
Why must the All be His?
It was, and is, and is, because it was!
There is no God, then? Nay,
You say it, and not I;
I do but say
We have not yet beheld this God on High:
Not knowing that He is, we live and die!
If we know nothing of Him, yet we feel.
We feel love’s kisses sweet!
The wine that trips our feet,—
The murderous thrust of steel:—
Gladness about the heart when the sun breaks,
Or the soft moon is floating up the skies,
Delight in the wild sea, in tranquil lakes,
In every bird that flies:
And hot tears in our eyes,
When love, the best of earth, its last kiss over, dies!
But He whom we name God, and grope so for, above,
Whose arm, we fear, is Power, whose heart, we hope is Love,
On the worlds below Him,
In the dust before Him,
We may adore Him,
We cannot know Him,
If, indeed, He be, to bless or curse,
And be not this tremendous Universe!
“Higher than your arrows fly,
Deeper than your plummet falls,
Is the Deepest, the Most High,
If the All in All!”

THE Rev. Dr. Newman, who does the official praying for Congress, and is the President’s spiritual adviser, and who has been appointed to a tour around the world of consular inspection, is writing letters to the *Christian Advocate*—a Methodist weekly. A recent one from Japan closes with this passage: “Omitting the Catholic priests and the Protestant ministers engaged in school-teaching, there are in all Japan to-day but twenty-seven missionaries to thirty millions of people—not one missionary to a million of souls. There are less than three hundred followers of our Divine Lord. Yet the Lord hath spoken it. ‘All shall know Him, from the least to the greatest.’ It is a great blessing, in this case, to have so sanguine a nature as the Doctor apparently possesses. D. H. C.

[For The Truth Seeker.]

Science vs. Theology.

[Partially Selected.]

Is it not a melancholy fact, that every modern science has had to make good its footing, not only against sluggish incredulity and prejudice, but against misguided piety? that the very sun could not find his right place in the heavens or man prove by bits of pottery and flint his long tenacity of this earth without a clamor of devout fear and futile contradiction? Is it right that we should always know beforehand, irrespective of evidence, what reception every physical or ethnological theory which makes large demands on time, every critical verdict which lowers the date or changes the name of a Hebrew book, will meet with from the clergy? Even within the memory of our own generation, how many are the determinate points of change which it would be simply stupid not to register as past events in the history of opinion! What has become of the date, Creation of the world, B. C. 4004? The Universal Deluge B. C. 2348? Into what undreamt of distance has Egyptian chronology retreated; yet how many such steps must we repeat ere we alight upon the first vestiges of man? And how many more to exhaust the relics of life and death upon the world. We have learned to recognize the composite structure and comparatively low date of the Pentateuch, the progression of religious doctrine through the Old Testament, its variety in the New, the mixture of unhistorical elements in both, and of human opinions long since corrected, and expectations never fulfilled. In what state of mind would the scholar be who did not know these things, or the reasoner who should suppose that they left all as it was before? And if the Theologians could but look with a calm eye upon the past, they would see that wherever the strife is over, and the field is still, every advance of knowledge has been a gain to religion won at the expense only of deforming fictions. The hammer of the geologists has shattered to pieces the cosmogony of Moses, and Copernicus has cried out with more authority than Joshua “Sun stand thou still.” Who would now, in the interests of piety, wish to have back the childish little cosmos of the Hebrew legends, or the three stories of the Pauline heaven, or dare to say in superseding them, Copernicus or Newton blasphemed? Who would choose to have no cosmos at all till six thousand years ago, or fling a stone at Lyell or Herschel for letting in light or showing life in that vast immensity? The age of the world as it deepens, does but prolong its testimony to God, and make it worthier of his eternity. Its scale as it expands, does but place us in a temple more august and worthier of His infinity. Does any one, whose mind has been enlarged by ancient history, and whose heart has listened to the old mythologies, want to have his sympathies reduced again to the “chosen people,” and the divine communication with our race restricted to that channel? The jealousy between natural science and religion is of very old standing. From the time of Anaxagoras onward, every attempt to explain by natural causes phenomena, previously unreduced, has been regarded as an audacious wresting of some province from the gods. The Scriptures have only encountered the fate of any inflexible writing existing side by side with ever-widening inductions. The series of questions on which the conflict has been renewed in modern times between the closed Word and the opening works of God, is as long as the chain of the inductive sciences themselves; and the result has been invariable—the patience of nature overcoming the authoritative plea of miracle.

Ships are chartered daily to those Antipodes which Lactantius declared to be impossible, and Augustine unscripural, and Boniface of Metz “beyond the latitude of salvation.” Witchcraft, so long preserved by the Mosiac law among our list of crimes—to deny the possibility, nay actual existence of which, “says Blackstone, “is flatly to contradict the revealed Word of God in various passages, both of the Old and New Testaments” has disappeared from every civilized code, and demoniacal possession, though in the Gospels giving form to the miracles and evidence of the Messiahship of Christ, has been unable to hold its ground against the exorcism of the College of Physicians. The common parentage of the human race has become an open question with the advance of ethnology. The tower of Babel faded into a myth as the affinity of languages was better understood. Egypt has taken a strange revenge upon her fugitives by discrediting their traditions, and exposing the proofs of her dynasties and her arts beyond the verge of their flood—nay, prior to their Eden, and now it is doubtful if the idea of a sudden creation of organized beings will not be relinquished for the principle of gradual modification.

In the interests of fair play, to say nothing of mankind, would it not be better for the clergy, instead of hawking at geology and schism, and sneering at the “shallow assumption of science,” put forth by men of “bad hearts,” to acquire as a part of their preliminary education, such of the rudiments at least of physical science as will put them in a position to understand the difficulties in the way of accepting their theories which are forced upon the mind of every thought-

ful and intelligent man who has taken the trouble to instruct himself in the elements of natural knowledge? Who can number the patient and earnest truth seekers from the days of Galileo until now, whose lives have been embittered and good names blasted by the mistaken zeal of pious men whose faculty of the perception of truth has been destroyed, and whose lives have been wasted in their effort to harmonize impossibilities? It is true, if philosophers have suffered, they have been amply avenged. Extinguished theologians lie about the cradle of every science as the strangled snakes beside the cradle of Hercules, and history records that whenever science and orthodoxy have been fairly opposed, the latter has been forced to retire from the lists, bleeding and crushed, if not annihilated; scotched, if not slain. But orthodoxy is the Bourbon of the world of thought. It learns not, neither can it forget, and although at present bewildered and afraid to move, like an owl blinking in the daylight, it is as willing as ever to insist that the first chapter of Genesis, copied though it may be from the Hindoo Vedas, contains the beginning and the end of sound science, and to visit with such petty thunderbolts as its half-paralyzed hands can hurl, those who refuse to degrade nature to the level of primitive Judaism. Philosophers, on the other hand, have no such aggressive tendencies. With eyes fixed on the noble goal to which they tend, they may now and then be stirred to momentary wrath by the obstacles with which the ignorant encumber, if they cannot bar their difficult path. But why should their souls be vexed? The majesty of fact is on their side, and the elemental forces of nature are working for them. By doubt they are established, and open inquiry is their best friend. They have no fear of tradition, however venerable, or respect of authority, however ancient. They know the older an idea, the less likely it is to be true, the lower the plane of intellectual development in which it originated.

Science is everywhere our friend and helper. It leads through laws, to the giver of laws. It points from the phenomena of life, to the Author of life. It shows that God is our friend, the same yesterday to-day, and forever, that man is possessed of abilities and aspirations that ally him to the Divine; that he has such capabilities as when allowed free scope and growth, take him far on into their near presence of God. Of science we need have no fear. We should be glad to help it on, glad to be helped by it. Astronomy has marvelously enlarged our conception of God, and done away with superstitions which dwarf the soul. Geology tells us how, through the infinite aeons of the past, our little world has been under the forming hand of the great Architect. Physiology treads with fearless but reverent steps the mystic halls of the temple of life, seeking if it can bring to light the laws of being. Psychology, with keener insight and finer faculties, teaches us the anatomy of the soul, and measures the orbits of its destiny.

It has been too much the habit of theologians to set nature against religion, and underrate the former in order to glorify the latter.

The antagonism exists only in ruins, too narrow to include both poles of truth, and too prosaic to comprehend the sweep of that creative thought which sows the immensity of space with worlds, and measures the epochs of eternity with the evolutions of force and the crises of history. The universe seems empty only to the vacant mind, and if no chorus sounds through the depths and breaks the solemn silence of the spheres, it is because the heart is deaf to the celestial strains, not because the music is not there. Nature is a sealed book only to those who cannot read its mysteries; it seems atheistic only when God is absent from the mind. It is a revelation written by God’s hand in a chirography that cannot be misunderstood. The tables of stone beneath our feet are covered with chronicles of creative acts prophetic of Man who has to come and read them, and every stratum of the earth is the sarcophagus of extinct species embalmed and laid away to show us the steps of the creative process, and illustrate the perfection of the divine order. Critics may question the authorship of books, or the correctness of statements, but the book of nature raises no question as to the authenticity of its documents. Though Genesis prove unhistorical, and Numbers are too much for our mathematics, no Colenso shall arise to throw discredit upon the records of the globe, nor question the force which brought order out of chaos. Skepticism may stumble at the story of Jonah, and resolve the story of Job into a poetic idyl but it cannot cancel the gravitation that holds the stars in their places, nor explain away the sweet influences of the Pleiades, nor disturb the serenity of that patience which endures all denial, while it poises the planets, paints the grasses that covers the fields, and tunes the tongue of the lark to praise. “Ask of the earth, and it shall teach thee,” said the old prophets. Not enough do we question the nature of her ways, ask the earth for her message, and the stars for their light. We need not slight other sources of good or truth, but to turn away from this primitive revelation is to close the main channel of divine communication.

P. ROSEVELT JOHNSON, M.D.,

F. R. Association.

Sag Harbor, Suffolk Co., N. Y.

The Truth Seeker,

A JOURNAL OF REFORM AND FREE THOUGHT.

D. M. BENNETT, Editor and Prop'r.

No. 333 BROADWAY, NEW YORK.

REGULAR CONTRIBUTORS.

STEPHEN PEARL ANDREWS; HUGH B. BROWN; MORRIS ALTMAN; P. ROSEVELT JOHNSON, M. D.; N. Y.—B. F. UNDERWOOD; MASS.—E. M. DAVIS; DAVID H. CLARK, MORRIS EINSTEIN, PENN.—GILES B. STEBBINS; DR. E. WOODRUFF; MICH.—T. M. EWING; OHIO.—A. B. CHURCH; IND.—JOHN SYPHERS; ISAAC PADEN; HERMAN WETTSTEIN; JOHN M. FOLLETT; A. O. GENUNG; P. S. REPLOGLE, ILL.—L. T. WELLS; CLARK IRVINE, MO.—M. E. BILLINGS, J. P. E. WHEDON, IOWA.

CLAIMS OF CHRISTIANITY.

NOT long since we had an interview with a prominent member of one of our orthodox churches, when a dialogue, substantially as follows, took place between us. We will give it here in the conversational style, as being more familiar and quite as easily understood:

CHRISTIAN—"Are you aware you are assuming a great responsibility in opposing the Christian religion—the only system of faith that has been a blessing to mankind?"

OURSELF—"We believe we fully realize the responsibility we have assumed; but however, do not shrink from it, as we firmly believe we are thereby doing a service to our fellow-men. We differ, however, from you in not believing Christianity has been such a great blessing to mankind."

C.—"What charges can you truthfully bring against it? Has it not taught the best system of morals the world has ever known, and has not its influence in the world been peaceful, civilizing, and enlightening? In short, are not Christian nations the farthest advanced in knowledge, science, freedom, and intelligence? Is not our own Christian government the best the world possesses?"

O.—"It will take some little time for me to reply to all your questions. As to the charges against Christianity, they are as follows:

1st. It is made up of dogmas borrowed from other systems of religion older than itself. It was established by fraud and corruption on the part of the early Fathers and Popes of the Church. As soon as it obtained the power, it put down by force and the spilling of human blood, all opposition that showed itself, whether in written books and manuscripts, or by spoken convictions. All the writings opposed to Christianity in the early centuries of the Church, were hunted up, collected, and burned, and hundreds of thousands of honest dissenters were cruelly put to death, and thus your "mild, beneficent religion," we see, was established by fraud, cruelty, oppression, and bloodshed, and for many hundreds of years, it ruled the European world with a heavy rod of iron, instituting the "hellish" Inquisition, before whose secret tribunal thousands, yes, hundreds of thousands, and probably millions of innocent human beings were dragged in the light of the sun, as well as in the dead hours of night, and were there in that secret conclave, subjected to the most demoniac, cruel tortures the mind could invent, until they were forced to confess crimes they had never committed, and utterances they had never made, and until life was extinguished in the most excruciating agony, and all this for the merely exercising of the divine right of thinking for themselves. For hundreds of years this infernal institution was kept up in all its cruel horrors, until put down by infidel rulers and generals.

2. I also charge Christianity with inciting and prosecuting the most bloody, cruel, and devastating wars the world has ever known. Rivers—yes, oceans of blood—have been shed in the name of this religion you term beneficent and divine. Look into the history of the Middle Ages, and read about the wars of the Crusades, and how for many years Europe and parts of Asia were devastated by Christian armies; how towns and cities were laid waste, and millions of human beings sent to untimely graves. I make the assertion without fear of contradiction, that more bloodshed has been

committed by Christianity than by all the pagan and idolatrous religions in the world.

You ask if Christian nations are not farther advanced in literature, knowledge, and science than other nations? I will admit they are, but no thanks to the Christian religion for it. It has for centuries done all it possibly could to keep back science and knowledge, and to keep the masses in ignorance. How did the Church treat Copernicus and Galileo for inculcating the truth that the earth was round, and revolved upon its own axis?

The first was forced to flee his native country for his life, and the latter, when he had come even to be an old man, was thrown into the Inquisition and subjected to a series of cruel tortures until, to avoid death itself, he was compelled to renounce what his soul knew to be true, but which after being released, he again asserted, saying of the world, with emotions of triumph, "IT STILL MOVES." But the good old man was so broken in health and spirits, he survived but a few months the imprisonment and cruelty he had sustained.

Talk about the Christian religion being the patron of science and education. It is most unfair and untrue. It has opposed every advance made by science, education, and reform by every means in its power. True, the Priests have been educated, but the masses have been kept in abject ignorance and subjection. This warfare against science and education has been kept up by Christianity in both its Catholic and Protestant branches till a very recent date, and even at this hour the Church of England is fighting and opposing the establishment of free schools for the children of the poor. The Printing Press was for a long time under the ban of Christian leaders. It is but about two hundred years since a distinguished Bishop of London said of the Printing Press: "We must destroy this monster evil or it will one day destroy us."

After all the opposition which the Church has shown to the advances of science and education, and which have arrived to their present status in spite of the opposition of Christianity, it is almost amusing, were not the subject so serious, to witness the coolness and impudence with which Christianity now sets up the claim that she is the special friend and patron of science and education.

You claim, also, our government is a Christian government, and is therefore the best in the known world. This claim is often made, but nothing can be more untrue. Christianity has really no more to do with our government than with the "man in the moon." It is just as our friend J. H. Beadle, asserts, "Christianity has no more to do with the workings of a government than it has with the running of a threshing machine, or a steam engine." Our institutions are often lauded to the skies, and their praises sung in a song without end, as being of Christian origin, but it is wholly untrue in fact.

Our most valued institutions, voting by ballot, trial by jury, &c., are NOT of Christian origin, but are heathen, and existed in Germany at least 500 years before the Christian religion was known in the world. England obtained them from that source, and we obtained them from England.

No well informed person will claim Republicanism and popular representation to be of Christian origin. In past times it existed only in heathen nations. The government of Christianity has been mainly lodged in Emperors, Popes, Prelates, Bishops, and Priests, and has been of the most despotic character and totally unlike the system of government so prized by the American people. Thus you see how unfounded is the claim you set up, that this is a Christian government.

Your claims for superior morality for Christian nations are equally untenable. Christians have engaged in wars, torture, and cruelty to a greater extent than any other people, and in no case have they been more moral than other persons. Murdering, robbing, stealing, swindling and all similar offences are more frequent in Christian nations than in many which know nothing of Christianity.

We are told by travelers that, in heathen China and India human life is quite as secure as in our own boasted country, and theft much less common. It is not at all unusual in China for shop-keepers to leave their stores open and go away and leave them. The goods are

marked, and if a person wants an article, he looks at the mark, leaves the right amount of money, takes the goods and goes about his business. Would that system work in Christian New York? Why, if a merchant here was to leave his store open for half a day, his entire stock of goods would be carried off, and it is doubtful if either counter or shelves would be spared. So much for Christian morality.

C.—"I think you are severe upon us, and somewhat unjust. You allude to many wrongs of the Catholic Church, which we are just as much opposed to as you are, and we do not claim them to be Christian."

O.—O, but you cannot deny the Catholic Church being a Christian Church. She is absolutely the founder of Christianity and the mother of Protestantism. All your stock in trade you obtained from her—dogmas, creeds, absurdities and all. Luther, the father of Protestantism, did not protest against these, only against the authority and power of the Pope. In fact he wished to be Pope himself. I cannot let you off so. The Catholic Church is really the true and *only* true Christian Church. Your Protestant affairs, divided and subdivided into so many fragments, is only a plagiarism upon the original, and does not possess an equal right to claim a direct succession from St. Peter. But as you adopt all her dogmas, I cannot release you from sharing in her ignominy."

C.—You are very sweeping in your denunciations; but tell me, do you not think that Christianity was of Divine origin? Do you deny the divinity of Jesus Christ, and that his teachings and injunctions are of a higher character than was ever taught by any other individual?"

O.—"I certainly think Christianity was not of Divine origin. There have been fully three thousand different systems of religion in the world, and they have all been of human origin, and Christianity is no exception to the rule. It of course possesses many good features, and so does every system of religion that has ever been established, beginning with Buddhism, Brahminism, and coming down to Mahometanism, Quakerism, and Shakerism to Mormonism. They all teach much that is good, but all are of human origin."

As to Jesus, if such a person existed, he was the son of God, the same as all other men are. We cannot for a moment believe that, in his case, the Deity, who presides over the immense universe, having in his realm countless millions of worlds much larger than this, ever as our esteemed friend, John Syphers, states, condescended to engage in the "over-shadowing business" with the young, black-eyed, curly-haired Jewess Mary, and that Jesus, half God and half man, was the result. We can just as easily believe in the mermaid story, of a being half woman and half fish, which sailors so often have asserted they have seen—authority, by the by, equally as reliable as the story of the Ghost and Mary. Both seem to us rather fishy. We entirely doubt the possibility of a ghost becoming the father of a natural, mortal child. If Mary did become a mother before she was married, we adhere strongly to the belief that it was entirely by a natural process, the same as thousands of other unfortunate girls have experienced. If in this day a damsel should become a mother, and it was claimed that the child was by a ghost, who on earth would believe it? And why should we believe such an impossibility any more because the fable is nearly two thousand years old, and rests upon the "baseless fabric of a dream"—for, mind you, Mary never told this tale herself about her interview with the Ghost. Matthew said Joseph dreamed it. That, it must be confessed, is a very weak foundation to build such a structure upon as Christianity claims to be.

As to Jesus and his teachings, our opinion is this: He was probably a reformer, and led an itinerant life wandering and strolling over the country with a company of followers, none of whom seemed to be engaged in any legitimate manual labor. Much of his teaching was good, and much strikes us as being defective and erroneous, the same as many other reformers have taught before and since. Upon the whole, what is called his code of morals, may be said to be good with due exceptions, but a very small portion of his utterances were original. The world had heard them before. The "Golden Rule," for instance, which is always admitted to be the most sublime of all his

utterances, was taught by Confucius, another Reformer and teacher many hundred years before Jesus came upon the earth, and nobody claims he was any more God than other people. Jesus said nothing but what is quite possible for man to say, and we think utterances quite as sound, sensible, and divine have been given forth by many Reformers, Philosophers, and Philanthropists."

C.—"O, I see how it is, you are only an infidel, an unbeliever in revelation and divine government in the world. It is of no use for me to talk longer with you."

O.—"I beg, my friend, you will not stop to call hard names; ponder well what I have said, and if the effects of prejudice and early education can be removed from your mind, and your eyes opened to see the truth as it is, please have the candor to embrace it, and you will not have occasion for regret. Good day."

SOME DO NOT LIKE US.

Among the hundreds of complimentary and appreciative letters touching our course and position which we are receiving from kind friends in all parts of the country, we now and then get one of an opposite character. Not long since we received the following choice, elegant, and "lamb-like" (?) little missive from a clergyman in Illinois, to whom, at the suggestion of a friend, we had sent two copies of *THE TRUTH SEEKER*:

SIR—You will please keep your infamous, blasphemous, low slang, and slanderous sheet at home; "thou enemy of all righteousness; thou child of the Devil." "Wilt thou not cease to pervert the right way of the Lord."

J. W. RILEY.

It might have been the intention, as it doubtless was the animus of this little messenger to demolish us entirely, but we are happy to say we still live and breathe and hope to for some time to come.

We have also received a much longer letter, and written with similar taste from another clergyman, Mr. R. H. Howard, of Milford, Mass. As it fully covers a closely written sheet, and contains little else than a captious arraignment of *THE TRUTH SEEKER* for giving utterance to its honest sentiments, and as we have much matter in hand that would give better satisfaction to our readers, but which we cannot possibly find room for, we will not bore our friends by inserting it here. Suffice it to say, our clerical friend is very censorious, and charges us with many faults of expression, style, and taste, as well as being "narrow-minded," "illiberal," "deluded," "dogmatic," "prejudiced," "embittered," showing hatred to the Bible and its distinctive tenets," &c., &c.

It is quite possible we may have in some instances not exhibited the best taste in the world, and used expressions not the choicest that might be selected; as we do not profess to have arrived at perfection, but we think at all events, we come as near to it as our two clerical friends under consideration. If, however, we can learn anything from their suggestions, and thereby remove any defect in style, we will be glad to be benefitted thereby.

We do not, however, expect to please these friends in scarcely anything we can say or do. They belong to a class that we had not the slightest hope of suiting when we commenced the publication of this sheet. We are attacking their errors, showing up the hollowness of their pretensions and representations, the falseness of their claims and assumptions, as well as sapping the foundations of the system whence they draw their supplies of "bread and butter"; and it is not at all singular or to be wondered at that they are displeased with us, and dislike our manners and expressions. We have not the slightest expectation of meeting the approval of this class, or winning their good opinions. Should we do so, and should they as a class favor our cause, it would alarm us and be to us proof positive that we were wrong, and must needs "right-about face."

No, we repeat, we have fully abandoned the hope of pleasing the clergy, and every expectation of winning their approval. Our pathways diverge widely, and we cannot journey together; but if we are only fortunate enough to gain the approbation and support of the true lovers of humanity—the advocates of mental liberty and progression, and those who are seeking to come

to the truth as it is in Science, Reason, and Nature, we shall feel fully compensated, and will not seriously mourn the lack of the esteem and approval of the class which we regard not only as "dead-weights" upon society, "brakes" upon the car of progress, but great impediments and hindrances in the advancement and happiness of mankind.

There are, of course, "exceptions to all general rules." Some members of the clergy are aiming to benefit their fellow-beings, and though mistaken, in the course they have adopted to effect their object, they are nevertheless good men at heart and in intention. We wish not to wound the feelings of such, and honor the goodness of their intentions. But take the Priesthood of the last thousand years and more, as well as those of the present day, and we honestly and sincerely believe them to be the greatest enemies to human progress the world has known, and one of the heaviest curses we have had on earth.

Suppose, for a moment, that for the last hundred years only, and confined to our own country alone, the money and labor that have been devoted to supporting the Priesthood and building churches for their occupation, had been used in establishing schools and institutions of learning—suppose the time and talent that have been consumed in listening to the millions of sermons upon antiquated dogmas and doctrinal points upon which the churches have long been divided, had been spent in hearkening to the real truths of science as contained in Astronomy, Geology, Chemistry, Natural Philosophy, Physiology, Mathematics, and kindred branches, would not our country be much farther advanced and vastly happier than now? Almost every individual might then be a student or master of science, understanding the laws of our being, the laws of health, the laws of physics, as well as the laws of our land, having vastly more of true knowledge of nature, of wisdom, and of God. When this state of things comes to pass, man will be fully able to do his own thinking and his own praying. He will understand the laws of his own being, and prescribe for himself when sick; he will be familiar with the laws of his country, and will thus have but little use for Priests, Doctors, or Lawyers, who subsist upon the ignorance, miseries, and misfortunes of their fellows, and are really non-producers in the hive of human industry, and dead weights upon society; and they would be at liberty to engage in other useful occupations, joining the great mass of *producers*, thereby lessening, for others the necessary hours of labor and toil. Is this state of things desirable? We put the question to the candid reader,—Would not teaching and listening to the truth be a use of time vastly superior to spending days, months, and years in listening to senseless dogmas, contradictory creeds, and the useless rubbish of a false Theology?

Look through the streets of this great city and abroad over the land—see the almost countless magnificent temples of religion with towering spires that have been reared with the hard earnings of the laboring classes—what a tax they have been upon the people; what an expense to keep them all supplied with fashionable Priests to expound dogmas to fashionable, aristocratic congregations. In what way are the poor and down-trodden benefitted by this course? Is mankind made happier thereby? Would it not be better were the churches all schools of Science? Is it not eminently better to teach truth than falsehood?

We long to see the day when Priests will become teachers of Science, and when the grand cathedrals, churches, and chapels of the land will be converted into schools of Science which will be open and free to all, and when knowledge and wisdom will overspread the land.

Our clerical friend, Mr. Howard, seems to regard himself as something of a Prophet. He says he wrote a letter to *THE RADICAL*, predicting its failure, and it illustrated his prophetic pre-science by failing. He now writes us in a somewhat similar way, and the inference is, he predicts *THE TRUTH SEEKER* will also fail, and the prediction he deems to be tantamount to the event.

It is our opinion there were sufficient causes for the failure of *THE RADICAL*, aside from the prediction of Mr. Howard, and that it really had nothing to do with the matter. We beg, hereby, to assure our clerical friend that we have not the slightest objection to his

prophesying, and praying, too, for that matter, against *THE TRUTH SEEKER*, if it will afford him the least gratification in the world. If he will only insure us an addition to our list of fifty paying subscribers, he shall have our full consent to prophesy and pray against us, so long as his breath shall hold out.

ONE of the signs of progress is the founding of the Training School for Nurses, by "noble New York women" by voluntary contribution. We learn from the *New York Tribune* that for six months the "Training School has been a triumphant fact." A "merry-making" was held at Bellevue Hospital on the evening of Dec. 30th, at which was displayed "in Ward 26, which is lined on three sides by the beds of suffering women, a Christmas tree—the first Christmas tree Bellevue Hospital had ever harbored—beneath whose sparkling light stood Sister Helen and her band of fourteen nurses. Carols were sung by the Sisterhood, and then their Superintendent gave away pretty or useful gifts, remembering the Warden, the visiting clergy, and the house physician; calling the nurses in turn; presenting to every baby—and there were seven—a package of neat clothing; making glad the hearts of a dozen maimed and diseased boys with such toys as they never before dreamed of possessing, and finally delegating to the Sisters the distribution of articles of apparel to every patient in the five female wards."

Such an institution cannot be too highly estimated, and we hope to give fuller account of it in future. May its first Christmas tree not be the last!

It will be noticed by our readers that in addition to increasing the number of our pages to sixteen, we have also enlarged the size half an inch each way. Our friends will appreciate this. They are doubtless getting more original reading matter for the money than can be found elsewhere. It will be observed, also, the style in which *THE TRUTH SEEKER* is gotten up is strictly *first-class*, vying with our best publications, We trust in matter and style it may please our readers.

OWING to having to buy much new material, and getting up the paper new in every respect, our printers have been unable to get out this number as early as we wished by a week or more. It will be our endeavor to get our succeeding numbers out by the first of the month.

IN consequence of the enlargement of our sheet, our readers can easily understand it is absolutely necessary the price should also be increased. From our old subscribers we ask the additional sum of twenty-five cents to entitle them to *THE TRUTH SEEKER* to the end of the volume. Upon receiving this amount we will mail them a copy of *THE CHILDHOOD OF THE WORLD*—a book that sells at 50 cents. Many of our readers have sent in the additional sum, and have received the Premium. Several kind friends have sent in fifty cents additional, making their subscription up to one dollar, not availing themselves of our favor to old subscribers. This is pure generosity on their part, and is more than we require. We will remark to our patrons that as we wish to revise our list and have all subscriptions commencing at the first number made uniform, and to close at the same time, we will thank all who have not already done so, to send in the little additional sum of 25 cents that we require. We trust none will feel we are asking too much for our sheet. It contains a large amount of reading matter, and costs a great deal of money to get it up. It is the wonder of many how such a paper can be furnished at so low a price. The margin of profit is small, and the list of subscriptions should be large.

OUR readers will please bear in mind at all times that we are not responsible for aught that may be said by correspondents, contributors, or advertising patrons. We simply give space in our columns for what they have to say without endorsing their assertions. Our readers must in all cases judge for themselves. We are responsible for what is said under the editorial head and ought else. We hold our columns open to the discussion, *pro* and *con*, of all legitimate subjects, and will doubtless publish articles that we may not fully coincide with.

[For the Truth Seeker.]

The Council of Nice.

In the very interesting communication of D. B. Mortimer, No. 2, he, (so far as my researches warrant me in my conclusions) falls into the usual error of attributing the canonization of the gospels to the Nicene council; otherwise he is correct.

I am inclined to the opinion that this belief first originated from the assertion of Rappus in his *Synodicon* to the council at Nice, that the books were put promiscuously under a table and the Lord besought that the spurious might remain and the inspired get on the table, which happened.

The Council of Laodicea, in 363, gave a catalogue which was the first canonical Scriptures, or, rather, adopted Origen's list; that is, the Hebrew books and the Apocryphal Baruch.

The third Council of Carthage adopted the list of Augustine, "who lived about 375." The list is "Hebrew books: Tobit, Judith, the Wisdom of Solomon, Ecclesiasticus, 1st and 2nd Maccabees;" although the Christian Father, Jerome, a presbyter and monk, rejected the apocryphal books upon the grounds that they were not inspired. Jerome is reported, A. D. 393, the same year that the Council of Hippo convened, which decreed that the books of the New Testament be four Gospels: Acts; Epistles of Paul, thirteen; one to the Hebrews; Peter, two; John, three; James, one; Jude, one; and the Apocalypse of John.

In the year A. D. 396, the Council of Carthage adopted the same as Hippo, but included Hebrews among Paul's fourteen epistles. This catalogue a few years afterwards was confirmed as that of the Sacred books by a decree of Pope Innocent I, which decided the canon of the Latin Church; but the synod of Aix, A. D. 789, "would exclude the Apocalypse." The great reformer, Martin Luther, excluded Hebrews, James, Jude and the Apocalypse.

The Council of Trent confirmed the canon of Hippo and Carthage. It convened, I believe, A. D. 1543.

As late as the time of the great historian Cassiodorus, placed at I think, A. D. 556, Dr. Lardner says: "The canon of the New Testament, had not been settled by any authority that was decisive and universally acknowledged, but the Christian people were at liberty to judge for themselves, concerning the genuineness of the writings proposed to them as apostolical; and to determine according to evidence."

I might give other quotations from eminent Christian Fathers, to show that the New Testament has no foundation to the claim of plenary inspiration, but space will not permit.

The object of the Nicene Council, A. D. 325 (the date of the Nicene formulary, as written on it, was June 19), was not to settle the canonical Scriptures, but what is called the Arian controversy and some less important disciplinary matters. In fact we have a right to believe that the object of Constantine, the bishop and Emperor, was to strengthen his Empire. This first Christian Emperor had *boiled* his wife to death in a kettle of water, murdered his son, nephew, two brothers-in-law and father-in-law; and afterwards his course proves that if he was a Christian in *theory* he was not in practice. This controversy originated between Arius and Alexander, Bishop of Alexandria; the latter believed that Jesus' generation was from all eternity and co-equal with the Father. Arius and his party believed he had a beginning. The orthodox believed the Son to be derived from and of the Father, not of similar, but of the same identical essence. The Arians held that he was created out of nothing by the power of God, and was the first created being. Both the contending parties believed Jesus to be the Son of God, and so called him. Constantine attempted to quiet Arius and Alexander by sending them letters, but this failed, and as the excitement was great and both parties increasing in numbers, he convoked a council at the town of Nice, a city of Bythina, which is now a village called Izneek, or Iznik, at Lake Izneek in Asia Minor. The number of members who attended this council was three hundred and eighteen. At the close of the council he brought before them the written accusations which had been presented to him, and in their presence burned them without reading, and ordered large sums of money to be distributed to the citizens of the provinces, and bestowed gifts to the members. He wrote to the rulers of the provinces, ordering them to give money to orphans and widows in every city, and also "to those who were consecrated to the divine service," and stipulated the annual amount to be distributed. I would like to give a list of the twenty canons of the Nicene Council but my paper is now too long. My object has been to call attention to the prevailing error that the Nicene Council decreed what books were canonical, or, if I am in error, to call out those who have explored the great ocean of antique literature. The acts of Constantine in some instances, were generous and noble; in others, so devilish that it covers him with infamy and crime. Notwithstanding the clouds that cover the history of the origin and early progress of the Christian religion, by the destruction of all books that spoke unfavorably, no matter how true, of the origin of Christianity, putting to death those in whose possession such books would be found, &c., the destruction of the thirty volumes of Porphyry, giving no doubt a

truthful history of all that relates to the Christian religion, there yet remains incontrovertible proof that the Christian religion is built upon a very slippery foundation. I might say with no foundation at all. No charge of untruth could be brought against Porphyry; indeed he was called the "virtuous Porphyry," on account of his unimpeachable character. The Christians, not satisfied with burning Porphyry's books, committed a more damnable act, in writing the most silly, vile trash, and sending it out to the world as the writings of Porphyry, in order to make him appear ridiculous and to easily refute him, and destroy his great influence of which they were well aware. Then death to any person in whose possession any writings adverse to the claims of Christianity would be found. The inquisition persecution and all the tortures the wicked imagination could invent were resorted to in order to advance the cause of orthodoxy. There was no printing press to shed a single ray of light to the darkened minds of the masses. The divinely inspired *scripta* was locked up on the dusty shelves of the libraries of the priests, whose bread and butter depended upon the ignorance of their deluded followers. The school-boy of a dozen years of the present day possesses more general intelligence than did many of their Presbyters and Bishops. Yet among them were some learned men for the age in which they lived; but the ignorance of the masses cannot be denied, and the policy of the Priests was to keep them ignorant. In the year 1474, the Bishop of London in a convocation of his clergy, when alluding to the printing press said: "If we do not destroy this dangerous invention it will one day destroy us." Centuries since that time the noblest minds of any age or country have been incarcerated in loathsome dungeons for uttering sentiments one hundred-fold less offensive than this communication contains. Truth was "crushed to the earth," but it is rising now.

How easy can the unprejudiced mind see the way that orthodoxy progressed. How easy it was for Christianity, so-called, to advance in the morning of its infancy, with the thumb-screw, rack, and all the devilish devices aided by fire and sword; sustained by the influence of the army of lazy deacons, presbyters, priests, bishops and monks. Its march could not be else than onward. The black catalogue of crimes committed to advance the cause of Christianity is enough to soften the heart of stone, yet there are some good moral sentiments, inculcated in the Bible, that its writers borrowed from the Hindoo Sanscrit,—but I have written entirely too long a letter, and digressed greatly from what I intended when I commenced. Truly yours, A. M. BURNS.

Manhattan, Riley Co., Kansas.

"We stand corrected," by the information our friend has imparted in reference to the canonization of the New Testament. From what we had heretofore read upon the subject, we supposed this was performed at the Council of Nice, in the fourth century.—[Ed. Truth Seeker.]

[For The Truth Seeker.]

"Let us Pray."

MR. EDITOR:—The discussion of prayer as a *therapeutic Agent*, is interesting as well as laughable! I have been highly delighted, as well as much edified by its discussion in your sprightly little Truth Seeker. There has been more written and spoken on that subject since Prof. Tyndall submitted his very sensible proposition to the consideration of the clergy, and thereby threw a firebrand into their camp, than there was for fifty years previous to that time. In fact if you will take notice, there are no thoughts that now come with any awakening power, or that stir up the public mind to any extent, creating agitation and controversy, but what comes from the liberal side of the house, from free-thinkers and progressionists. Preachers, with their old stereotyped stories, miserable doctrines and laughable superstitions, have long since ceased to have any attractions for the public mind, or to create the least excitement whatever. "Played out" should now be written in large capitals upon the front of every pulpit.

Prof. Tyndall said a great deal more than he thought he was saying, and struck an almighty blow at the chains of old superstition, when he uttered his *prayer-gauge* to the world. He thereby gave a punch into the great religious Hornet's Nest of the world, that served most effectually to bring the old stingers buzzing about his ears from every quarter.

Henry Ward Beecher,
America's greatest preacher

condescended to low personalities, and made fun of the Professors mouth. He said it looked like the open embrasure of a fort. Now Henry Ward, may be smart, but I don't think that he is such an *awful* good man after all. The same God who made Henry Ward Beecher, made Prof. Tyndall; then if Mr. Beecher has no better breeding than to poke fun at Mr. Tyndal, he is only making fun of that God, who is the author of them both. The Professor's proposition to the American clergy contains the very essence of philosophy, reason and good common sense. If prayer is a Therapeutic Agent, as the preachers affirm, then it must be established by a scientific test, or determined by systematic trial. The clergy knew very well that they could not stand this kind of a test; they, therefore, became enraged, and pitched into the Professor without mercy. But the subject

of prayer is, indeed, a very interesting subject; I love to study it; the desire to pray, arises from the organ of veneration. People who have an undue development of that organ, think that they must be on their knees nearly all the time, and feel a great relief of mind, or soul, when they pray. This relief, they interpret as an answer to their prayer, and think in their ignorance that it comes from God. That a certain kind of relief does come to the mind is certain, for I know how it is myself. Exercise the prayer organ, and we feel relieved for a certain length of time, and then we feel uneasy until we pray again. This relief is the only answer that ever came to prayer, all the big stories told of its efficacy to the contrary notwithstanding. When the stomach calls for food, we eat and feel relief, which lasts for a certain length of time, and then comes back upon us again. It is precisely so with prayer; exercise that organ for ten minutes in vocal prayer, and we feel great relief and ease for a certain length of time, until the organ gathers up its exhausted magnetism again, and then the person begins to feel as though he must down on his knees and pray again. This can be continued until the person becomes an enthusiast, if not a monomaniac, upon the subject of prayer. I know plenty of church members in whose heads the organs of reason have sunk away into great holes from the want of exercise, while the organ of veneration and superstition stick out like horns. Such ignorant people do really work themselves up into the belief, that God or Jesus, or some spiritual beings from above does really hear and answer their prayers. But our race is now rapidly developing out of all this kind of ignorance. Reason and mental philosophy have now driven out innumerable hosts of dark chimeras, that have long danced through the craniums of men.

The Heathen who prays to a crocodile, gets just as good and direct answers to his prayers, as does the Christian who prays to an imaginary God.

But to me the most sickening and heathenish practice that any fool was ever guilty of, is the act of mumbling a little old, stale and stereotyped prayer over his food at table, before the ignoramus thinks it safe to eat.

The ancient practice of healing the sick by the laying on of hands, and *prayer* was extensive and successful, but it is to-day much more even, by the laying on of hands, *minus the prayer*. The therapeutic efficacy, it is now discovered resides in the *magnetic influence*, imparted from a healthy positive medium, to the sick negative invalid. Jesus who was a strong healing medium cured upon this principle. A sick negative person on one occasion touched his garment, and immediately he asked who touched him, for, he declared that he felt virtue (magnetism) go out of him. To the ignorant people these things looked like miracles, but we who have solved the mystery know they are according to *natural principles*. It is reported in the bible among other big stories, that a certain man who was supposed to have great influence at the court of heaven, prayed that it might not rain upon the earth, and that for the space of three years and six months, it rained not! Now the most reasonable, as well as the most honest construction that can be put upon that story, is, that it is a regular, old-fashioned wicked, orthodox, sublime, devilish, anti-hydropathic, whop-ping L-I-E!

Any man who would bring a drought upon the world of three years duration drying up all the streams and rivers—causing the death of the entire vegetable world, and per consequence, the death of men, women and children, as well as animals, merely to show what power he possessed in the praying business, must have been wicked beyond all thought, yea the devil himself must be a saint when compared with him. No God that ever existed, would answer such a prayer as that, knowing what he was about. The prayer, of thousand of good men and women, dying with thirst prayed to the almighty for rain, yet their prayers all weighed nothing when put into the balance against old Elias. Life would become extinct upon the earth long before the three years could roll around, and even old Elias himself would become rather dry and conclude that he had over done the thing before his long prayed for Forty-two months of dry weather could roll around! If God ever did pay the least attention to any such prayer as that He must not blame anybody but Himself for filling this world full of atheists and infidels. This world of ours could not stand any such a drought as that now, and if not now it never could. Even six weeks of drought now creates great alarm, and what think you would be our condition if one should be continued three years and a half?! But enough of this "long dry spell" I pause for a reply.

My conclusion upon the whole matter is this that if prayer has to be taken as a therapeutic agent let it be in *everlasting small Homeopathic doses!* You will please remember that this advice is given by one who as a pious Campbellite has used prayer on all occasions and in almost every conceivable way and manner. But my conviction is now firmly fixed that the people of this world will in their onward strides of progress and knowledge yet learn the great lesson, that the powers above have had quite enough of "lip" and that to pray with our hands and feet in the form of righteous deeds, will now alone bring the answer.

JOHN SYMPHENS, Streator, ILLS.

CATALOGUE OF STANDARD AND POPULAR RADICAL AND SPIRITUALISTIC BOOKS.

FOR SALE BY D. M. BENNETT, Editor
"TRUTH SEEKER," 335 B'WAY, NEW YORK.

All orders, with the price of books desired, and the additional amount mentioned for postage, will meet with prompt attention. Postage is free where no postage is mentioned.

Antiquity of Man, by Lyell.....	\$3.00
Autobiography of J. S. Mill.....	2.25
Ancient Faiths, by Inman.....	2.50
Astrological Origin of Jehovah-God, by D. W. Hull.....	.15 2
Age of Reason and Examination of the Prophecies.....	.75 12
Artificial Somnambulism, by Dr. Fahnestock.....	1.50 16
Alice Vale, by Lois Waisbrooker.....	1.25 16
American Crisis, by Warren Chase.....	.25 2
Answers to Questions, Practical and Spiritual, by A. J. Davis.....	1.50 18
Apocryphal New Testament.....	1.25 14
A Peep into Sacred Tradition, by Orrin Abbot.....	.50 2
Age of Reason, by Thomas Paine.....	.50 8
Age of Reason, by Thomas Paine, Paper.....	.25 4
Arcana of Nature, by Hudson Tuttle, Vol. I. Philosophy of Spiritual Existence, and of the Spirit World.....	1.25 16
A B C of Life, by A. B. Child.....	.25 2
Arabula; or, The Divine Guest, by A. J. Davis.....	1.50 18
Approaching Crisis, by A. J. Davis.....	1.00 14
Apostles (translated from the French), by Renan.....	1.75 20
Astronomy and Worship of the Ancients, by G. Vale.....	.20 2
A Stellar Key to the Summer Land, by A. J. Davis. Paper Covers.....	.30 4
Astro-Theological Lectures, by Rev. Robert Taylor.....	2.00 25
A Kiss for a Blow, a book for children, by H. C. Wright. Small Edition.....	.63 12
Large Edition.....	1.50 16
An Eye-opener, by Zepa. Paper Covers.....	.50 4
Allegories of Life, by Mrs. J. S. Adams.....	1.25 12
Bible in the Balance, by J. G. Fish.....	1.50 16
Blasphemy, by T. R. Hazard.....	.10
Bible in India.....	2.00 20
Beliefs of the Unbelievers, by Frothingham.....	.20 2
Better Views of Living, by A. B. Child.....	1.00 12
Brotherhood of Man, and what Follows from It.....	.25
Both Sides; or, God and the Devil's Prophets, a discussion between Moses Hull and the Rev. J. F. McLain.....	.25 2
Book on the Microscope.....	.75
Book of Religions, by J. Hayward.....	2.00
Bible Chronology, by M. B. Craven.....	.10 2
Baileys Festus.....	1.25
Buechner's Man. English Edition.....	2.50
Boccaccio's Decameron.....	1.50
Bradlaugh's Is there a God?.....	.05
Buddhist Nihilism, by Max Muller.....	.50
Buechner's Materialism.....	.25
By-and-By, by E. Maitland.....	1.75
Bible Exposed. Erasmus.....	2.00
Buechner's Force and Matter.....	2.50
Bastian's Modes of Origin.....	1.25
Beginnings of Life, by Bastian.....	6.00
Buckle's History of Civilization.....	6.00
Birds and Reptiles, by Figiler.....	4.00
Body and Mind, by Maudsley.....	2.00
Burroughs' Notes on Walt Whitman.....	1.00
Correlation of Forces, by Youmans.....	2.00
Cooper on the Soul.....	.90
Clodd's Childhood of the World.....	.50
Cranial Affinities of Man and the Ape, by Professor R. Virchow, of Berlin.....	.25
Comte's Philosophy of the Sciences.....	2.00
Confucius and Chinese Classics.....	2.20
Child's Book of Religion, by Frothingham.....	1.00
Confessions of an Inquirer, by J. J. Jarves. Very interesting.....	1.50
Curious Myths of the Middle Ages, by Gould.....	2.50
Confucius' Life and Teachings, by Leggo.....	4.00
Clergy a Source of Danger, by Jamison.....	1.75
Christianity before Christ, by M. B. Craven.....	.25 2
Critical History of the Doctrine of a Future Life in all Ages and Nations, by Wm. R. Alger.....	3.50 52
Contrast, Evangelism and Spiritualism Compared, by Moses Hull.....	1.50 16
Criticism on the Apostle Paul, in Defence of Woman's Rights, etc., by M. B. Craven.....	.25
Conjugal Sins against the Laws of Life and Health, by A. K. Gardner, A.M., M.D.....	1.50 16
Constitution of Man, by George Combe.....	1.75 16
Common-sense Thoughts on the Bible, by Wm. Denton.....	.10 2
Common Sense, by Thomas Paine.....	.20 2
Christ Idea in History, by Hudson Tuttle.....	1.50 12
Chester Family; or, The Curse of the Drunkard's Appetite, by Julia M. Friend, with an introduction by Henry C. Wright.....	1.00 12
Christ and the People, by A. B. Child, M.D.....	1.25 12
Christianity and Materialism Contrasted.....	.15 2
Christian Amendment, by Abbot.....	.05 1
Christianity no Finality; or, Spiritualism Superior to Christianity, by Wm. Denton.....	.10 2
Criticism on the Theological Idea	

of Deity, by M. B. Craven.....	1.00 15
Christianity, its Origin and Tendency considered in the Light of Astro-Theology, by D. W. Hall.....	.25
Christian Propagandism, by Abbot.....	.10 1
Claims of Spiritualism, embracing the Experience of an Investigator, by a Medical Man.....	.25 2
Compulsory Education, by Abbot.....	.5 1
Christianity, by S. B. Gould.....	2.00
Dictionary (Webster's unabridged) Pocket, flexible cover.....	12.00 ex
Descent of Man, by Darwin, 2 vols. (\$2 per vol.).....	4.00 48
Davenport Brothers—their remarkable and interesting History.....	1.50 20
Diegesis, by Rev. Robert Taylor, written by him while imprisoned for blasphemy. This work is an account of the origin, evidence and early history of Christianity.....	2.00 32
Day of Doom, a Poetical Description of the Great and last Judgment, with other poems, from the sixth edition of 1715.....	1.00 12
Devil's Pulpit, by Rev. Robert Taylor, with a Sketch of the Author's Life.....	2.00 20
Deluge, by Wm. Denton.....	.10 2
Dawn, a Novel of intense interest.....	1.75 24
Death and the After-life, by A. J. Davis.....	.75 12
Debatable Land, by the Hon. R. D. Owen.....	2.00
Dr. Bartol's new book, the Rising Faith.....	2.00
Essay on Man, by Pope, cloth, gilt.....	1.00 8
Early Social Life of Man.....	.25 2
Errors of the Bible, demonstrated by the Truths of Nature, by Henry C. Wright, paper.....	.25 4
English Life of Jesus, by Scott.....	2.00
Enigmas of Life, by Gregg.....	2.00
Exeter Hall, a Theological Romance, paper.....	.60 5
Empire of the Mother over the Character and Destiny of the Race, by H. C. Wright.....	.50 4
Elective Affinities, by Goethe.....	1.25 16
Electrical Psychology, by Dodds.....	1.50 16
Fear of the Living God, by Frothingham.....	.05 1
Footfalls on the Boundary of Another World, by Robert Dale Owen.....	1.75 24
Free Thoughts concerning Religion; or Nature vs. Theology, by A. J. Davis, paper.....	.50 2
Faithful Guardian, an Inspirational Story, by J. Wm. Van Namee.....	1.50 16
Fountain, by A. J. Davis.....	1.00 12
Fugitive Wife, by Warren Chase.....	.35 4
God in the Constitution, by Bradford.....	.10 1
Good Sense, by Baron D'Holbach.....	1.00
Gates Ajar, by Miss E. S. Phelps.....	1.50 16
Gates Wide Open, by Geo. Wood.....	1.50 20
Gist of Spiritualism, by Warren Chase.....	.50 4
Gospel of Good and Evil, by Silver.....	1.50 20
Great Harmonia, by A. J. Davis, 5 vols., viz., Vol. I., The Physician; Vol. II., The Teacher; Vol. III., The Seer; Vol. IV., The Reformer; Vol. V., The Thinker, each.....	1.50 18
God Idea in History, by Hudson Tuttle.....	1.25 16
Gibbon's History of Rome, 6 vols., sheep.....	10.00 ex
Geology of the Stars, by Prof. A. Winchell, of the University of Michigan, author of Sketches of Creation.....	.25
Greg's Creed of Christendom.....	2.50
Harbinger of Health, by Andrew J. Davis.....	1.50 20
Harmonical Man; or Thoughts for the Age.....	.50 4
History and Philosophy of Evil, paper.....	.50 3
Hayward's Book of all Religions.....	1.75 24
Helen Harlow's Vow, by Lois Waisbrooker.....	1.50 20
How to Bathe, by E. P. Miller, M.D., paper.....	.30 4
Hedged in, by Elizabeth Stuart Phelps.....	1.50 16
History of the Intellectual Development of Europe, by J. W. Draper, M.D., LL.D.....	5.00 60
Human Physiology, Statistical and Dynamical; or, The Conditions and Course of Life of Man, by J. W. Draper, M.D., LL.D., 650 pp., cloth.....	5.00 60
Hobbes' Works, 16 Vols., Royal 8vo.....	25.00
History of European Morals, by Lecky.....	6.00
History of Rationalism in Europe, by Lecky.....	4.00
Higher Law, by Maitland.....	1.75
Hegel's Philosophy of History.....	2.00
Half-hours with Modern Scientists, cloth, 12mo., reduced to.....	1.50
History of American Socialism, by J. H. Noyes.....	3.00
Historic Americans, by Parker.....	1.50
His Marriage Vow, by Mrs. Corbin.....	1.50
Injurious Influences of Schools.....	.25
Important Truths, a book for every child.....	.20
Influence of Christianity on Civilization.....	.25
Is Romanism Real Christianity? Two Essays, by Francis W. Newman and F. E. Abbot.....	.10
Is the Bible Divine? by S. J. Phinney, paper.....	.35
Is there a Devil? The argument pro and con.....	.25 2
Incidents in my Life, first series, by Dr. D. D. Home. Introduction by Judge Edmunds.....	1.50 16
Infidel; or, Inquirer's Text Book, by Cooper.....	1.00 16

Is it the Despair of Science? by W. D. Gunning.....	.15 2
Impassible Conflict and the Unity of God, by Emma Hardinge and T. G. Forster.....	.25 2
Is Spiritualism True? by William Denton.....	.15 2
Irreconcilable Records of Genesis and Genealogy, by Wm. Denton, paper.....	.25 4
Incidents of Life, second series, Home.....	1.50
Junius Unmasked; or, Thomas Paine the author of the Letters of Junius and the Declaration of Independence.....	1.50 16
Jehovah Unveiled; or, the Character of the Jewish Deity Delineated.....	.35 4
Joan of Arc, a biography.....	1.00 12
Kant's Critique of Pure Reason.....	2.00
King David and his Times.....	1.50 20
Key to Political Science, by John Senn.....	1.25
Koran, with explanatory notes, by George Sale, 8vo., 670 pp. Best edition yet published.....	2.75 40
Law of Marriage, by C. L. James.....	.25 2
Looking Beyond, by J. O. Barrett.....	.75 12
Life Line of the Lone One, by Warren Chase.....	1.00 12
Life of Thomas Paine, with critical and explanatory observations of his writings, by G. Vale.....	1.00 15
Life of Jesus, by Renan.....	1.75 20
Love and its Hidden History, by P. B. Randolph.....	1.50 16
Lyric of the Golden Age, by T. L. Harris.....	2.00 20
Legalized Prostitution, or Marriage as it is and as it should be, by C. S. Woodruff, M.D.....	1.00 16
Letters to Elder Miles Grant, by Moses Hull.....	.25 2
Living Present—Dead Past, by H. C. Wright.....	.50 4
Les Miserables, by Victor Hugo.....	2.50
Library of Mesmerism, by Wells.....	4.00
Love, from Michelet.....	1.50
Life of Fourier, by Shaw.....	1.50
Life of Parker, by Weiss, 2 Vols.....	6.00
Lessons for Children about Themselves, by A. E. Newton, cloth.....	.50
Lectures on the Bible, by Voysey.....	.10 1
Modern Thinker, Nos. 1 and 2, each.....	1.00
Mental Medicine, by Evans.....	1.25 14
Ministry of Angels Realized, by A. E. Newton.....	.20 2
Manual for Children (for Lyceums), by A. J. Davis, cloth.....	.70 8
My Affinity, and other Stories, by Lizzie Doten.....	1.50 20
Mediumship, its Laws and Conditions, with brief instructions for the formation of Spirit Circles, by J. H. Powell.....	.25
Moravia, Eleven Days at, by T. R. Hazard.....	.10
Mesmerism, Spiritualism, Witchcraft, and Miracle, by Allen Putnam.....	.30 2
Married Woman; Biographies of Good Wives, by L. Maria Child.....	1.25 16
Modern American Spiritualism, 1848-1868, by Emma Hardinge.....	2.75 32
Moral Physiology, by R. D. Owen.....	.65
Myths and Myth-makers, by John Fiske.....	2.00
Mystery of Matter, by Pictou.....	3.50
Morning Lectures (twenty discourses), by A. J. Davis.....	1.50 18
Mediums and Mediumship, by T. R. Hazard.....	.10
Mental Cure.....	1.50 18
Martyrdom of Man, by Rende.....	6.00
Man's Age in the World. London Edition.....	2.00
Man and his Dwelling-place.....	1.50
Man in the Past, Present, and Future, by Dr. L. Buechner, elegant English Edition.....	3.50
Mill's Autobiography.....	2.25
New Physiognomy, by Wells, gilt.....	5.00
Nebula, Meteoric Showers and Comets.....	.25
Nature's Laws in Human Life; an Exposition of Spiritualism.....	1.50 20
New Testament Miracles and Modern Miracles.....	.60 4
Nature's Divine Revelations, by A. J. Davis.....	3.50 48
Night Side of Nature, by Crowe.....	1.25 20
Oriental Religions, by Johnson.....	5.00
Origin and Development of Religious Belief, Heathenism and Mosaism, by S. B. Gould.....	2.00
Old Theology Turned Upside Down, by T. B. Taylor, A.M., paper.....	.75
On the Vision of Heaven, by Prof. Newman.....	.10 2
Orthodoxy False since Spiritualism is True, by Wm. Denton.....	.10 2
Origin of Species, by Darwin.....	2.00 24
Origin of Civilization and Primitive Condition of Man, by Sir J. Lubbock.....	3.00 34
One Religion, Many Creeds, by Winans.....	1.50 32
Pilgrim and Shrine, by Maitland.....	1.50
Photographs of Dr. L. Buechner.....	.25
do, Large Size, reduced price.....	1.00
Philosophy of Special Providences, by A. J. Davis, paper.....	.30 2
Paine's Political Works, 2 Vols., of about 500 pages each.....	5.00 1.00
Philosophical Dictionary of Voltaire. Fifth American Ed., 876 octavo pages, two steel plates. Largest and most correct edition in the English language. Contains more matter than the London edition, which sells for ten dollars.....	5.00 60
Persons and Events, by A. J. Davis.....	1.50 18
Planchet—the Despair of Science, by Epes Sargent.....	1.25 16
Penetralia, by A. J. Davis.....	1.75 24

Philosophy of Spiritual Inter-course, by A. J. Davis, paper.....	.60 8
Positive Primer, being a series of familiar conversations on the Religion of Humanity. Reduced price.....	.75
Plato's Phædo on Immortality.....	1.25
Plato's Divine and Moral Works.....	2.00
Plutarch's Morals, 5 Vols.....	15.00
Prossimus's Religious Experience, by R. D. Owen.....	.05
Poems from the Inner Life, by Lizzie Doten.....	1.50 20
Philosophy of Creation, by Thos. Paine, through Horace Wood, medium, paper.....	.35 4
Poems of Progress, by Lizzie Doten.....	1.50 20
Parturition without Pain, by M. L. Holbrook, M.D.....	1.00
Pentateuch—Abstract of Colenso.....	.25 2
Progress of Religious Ideas through Successive Ages, by L. Maria Child, 3 Vols.....	6.75 72
Physical Man, his Origin and Antiquity, by Hudson Tuttle.....	1.50 20
Progressive Songster.....	.50
Radical Discourses, by Denton.....	1.50 16
Ravalette, and the Rosierucian's Story, 2 Vols. in one, by P. B. Randolph.....	1.50 20
Radical Rhymes, by William Denton.....	1.25 12
Rabelais' Works, 2 Vols.....	3.00
Religion of Humanity, by Frothingham.....	1.50
Religion of Inhumanity, by Harrison.....	.20
Religious Demands of the Age, by Miss Frances Power Cobb, 12mo., paper.....	.50
Radical Problems, by Bartol.....	2.00
Strauss' The Old Faith and the New, preceeded by the author's Prefatory Postscript, 12mo.....	2.00
Songs of the Sun-lands, by Miller.....	1.50
Supernatural, History of the, by Wm. Howitt, 2 Vols.....	3.00 40
Spirit Works; Real, but not Miraculous, by Allen Putnam.....	.35 3
Soul Affinity, by A. B. Child.....	.20 2
Satan, Biography of, by A. K. Graves.....	.60 8
Sermon from Shakespeare's Text, by Denton.....	
Sacred Gospels of Arabula, by A. J. Davis, cloth.....	.60 10
Sunday not the Sabbath.....	.25 2
Sexual Physiology, by R. T. Trall, M.D.....	2.00
Self-Abnegation; or, The True King and Queen.....	.50
Soul of Things, by Elizabeth and Wm. Denton.....	1.50
Social Evils, by Mrs. M. M. Ling.....	.25
Spiritual Philosophy vs. Diabolism, by Mrs. King.....	.25
Spiritual Delusions, by D. D. Lum.....	1.50
Strauss' Life of Jesus. Very rare. Science of Thought, by Prof. C. C. Everett.....	12.00
Secret History of the French Court.....	1.25
Sartor Resartus, by Carlyle.....	.75
Songs of Life, by S. W. Tucker.....	.20 2
Science of Evil, by Joel Moody.....	1.75 20
Spirit Manifestations, by J. S. Rymer.....	.10 2
Syntagma.....	1.00 12
System of Nature; or, Laws of the Moral and Physical World, by Baron D'Holbach.....	2.00 24
Startling Ghost Stories, from authentic sources.....	.50 4
Self-Contradictions of the Bible.....	.25 2
Spiritualism a Test of Christianity, by D. W. Hull.....	.10 2
Setena; or, The Mental Constitution, by Merton.....	1.00
Spiritualism, Discussion of, by Fish and Dunn.....	.40
Science of Knowledge, by Fichte.....	2.00
Science of Rights, by Fichte.....	2.00
Strange Discoveries respecting the Aurora and recent Solar Researches, by Richard A. Proctor, F.R.A.S.....	.25
Spectrum Analysis Explained, and its Uses to Science Illustrated. With a colored plate and several woodcuts.....	.25
Spectrum Analysis Discoveries, showing its Application in Microscopical Research and to Discoveries of the Physical Constitution and Movements of the Heavenly Bodies. From the works of Schellen, Young, Roscoe, Lockyer, Huggins and others.....	.25
The Truth about Love.....	1.50
The Past and Future of our Planet, by Wm. Denton.....	1.50 20
Transformations of Insects, by P. H. Duncan, F. R. S., elegant, illustrated, Extra gilded.....	7.50
The Sun, by Guillemin, illustrated.....	1.50
The Vestal, by Mrs. M. J. Wilcoxson.....	.25 2
Treatise on the Intellectual, Moral and Social Man, a valuable work, by H. Powell.....	1.25
Tale of a Physician, by A. J. Davis, paper.....	.75 5
The Essence of Religion, by Feuerbach.....	.60 3
The Relation of Witchcraft to Religion.....	.15
The Essence of Christianity.....	3.00
The Patriarchs, by Frothingham.....	1.00
The Parables, by Frothingham.....	1.00
Thoughts of the Emperor Marcus Aurelius.....	1.00
Tyndall's Fragments of Science.....	2.00
Tyndall's Light and Electricity.....	1.25
Tyndall's Forms of Water.....	1.50
Tyndall's Heat as a Mode of Motion.....	2.00

(Continued on page 13.)

Editor's Notes.

THE removal of THE TRUTH SEEKER to this great city, where expenses of all kinds are necessarily heavier than in other localities, our expenditures are, as a matter of course, materially increased. To meet this, we ask for an enlargement of our subscription list. We request that every reader of our paper resolve himself into a committee of one, to do all he can to obtain other subscribers to our sheet. It would seem that almost every reader can get one subscriber, while many, by making proper exertions, may obtain a dozen. In some towns our friends have done nobly, and sent us a much larger list of names than we would have supposed possible, and in such cases it cannot be expected great additions can be further made to our list. But there are hundreds and thousands of towns in our country where our sheet has a limited circulation or none at all, where, with a fair exertion on the part of friends to the cause, it can be immensely increased. Our sheet is new—this being the fifth number of its issue only—and we have not yet had time for our list to get as large as it should be, and we here state in confidence to all interested, that it is not yet arrived to such proportions as will make the paper self-sustaining, and we appeal to our friends to do all they can for us. It is our ambition that THE TRUTH SEEKER become a "big success."

We have received several articles we would gladly give place to in this number, but space will not permit. We give in this issue two articles on prayer, which we trust will be found interesting. The theme is a prolific one. A large number of contributions upon it has reached us, induced no doubt by the discussion upon it in the earlier numbers of THE TRUTH SEEKER. We shall endeavor to make room for all as fast as possible. Our friends will, of course, accord us the right to give precedence, as to time, to such articles as we deem of greatest interest to the reader. And should some contributions be found not meritorious enough to find admission, we ask our friends not to feel hurt thereat. We, of course, must be the judge in this business. Communications on all subjects are welcome, and when our sheet is issued weekly instead of monthly, we can of course publish a much larger number of contributed articles.

MANY copies of this number of THE TRUTH SEEKER will be mailed to parties whose names are not upon our subscription list. To such we appeal. If they are in favor of the measures we advocate, and approve the course we aim to pursue, we respectfully request them to send in their names to be added to our list—to enroll themselves with the noble band of Truth Seekers who are helping us along.

Our terms are One Dollar a year, and when it is remembered that to every subscriber we send a Premium of a good fifty-cent Book,—CLODD'S CHILDHOOD OF THE WORLD, it will be seen it makes the price of our paper very low indeed.

We have plenty of Nos. 1, 2, 3 and 4, and those who wish to begin at the beginning will by sending us seventy-five cents, be entitled to THE TRUTH SEEKER to the end of the first volume, together with the premium. We want at least a thousand new names before our next issue.

It is with a feeling of pride we contemplate the able corps of contributors which THE TRUTH SEEKER has already been fortunate enough to secure. The list comprises some of the ablest thinkers of our country and age. With weak Editorial ability even, such an array of talent cannot fail to give the paper a high character for ability and deep thought.

Communications tending to reform and free thought are solicited.

We would suggest to our friends, when they remit us money, that in all cases when the sum is three dollars, or over, they do so by P. O. Money order, registered letter, or draft on some bank in this city. If a letter containing money is lost there is no redress. It is a dead loss. If however the letter contains a money order or draft and is lost, the money can be obtained by a duplicate.

We particularly request our friends in giving name and post-office address to write plain and legible so we can make no mistake, we sometimes have to puzzle a long while over some names and then can hardly decide what they are.

WE wish to encourage friends to work for THE TRUTH SEEKER. Those who after this date will send us six names to be added to our list with \$6 00, if the subscription commences with this number, or \$4 50 if with No. 1, in addition to regular premiums to subscribers, will be entitled to an fifty cent book he may select in our list, or any number of small pamphlets making up that amount, or they will be credited with that sum upon any larger work they may wish to purchase.

If they will send us the pay for twelve subscribers they will be entitled to an extra premium of one dollar in any book they may select.

How many will work for THE TRUTH SEEKER?

It will be seen upon reference to our advertising columns, that we keep for sale a full line of Liberal, Progressive, and Spiritualistic Books. We intend keeping everything in the line that is called for. When our friends wish to purchase books, we request them to send to us for them. Upon reception of price with postage, we will promptly mail to them, in good order, any book they may wish.

In addition to books named, we will hold ourselves in readiness to furnish, at Publisher's prices, any books, whether Scientific, Literary, Theological, Legal, Historical, Biographical, Poetical, or Miscellaneous, that are to be had in this city. We propose to give special attention to this line of business.

All orders and communications addressed to the Editor of this Paper, No. 335 Broadway, will meet with prompt attention.

A LIMITED number of friends have recently written us for our photograph, which we cheerfully sent them, though it was difficult for us to understand of what particular benefit our picture could be to them. We have a number of them which are said to be correct counterparts of ourself, and will say to our readers if they wish one of them and will send us twenty-five cents we will mail it to their address; tho' in this instance, probably, we shall always feel that we get the best of the bargain.

OWING to the pressure upon our columns, we are compelled to omit our serial article upon the BIBLE, which we had prepared for this number. We doubt not, however, our readers will be fully compensated in the matter we place before them. Our Bible article will probably be resumed next month.

As we find it more convenient to have our mail brought to us several times a day by faithful carriers, than to go, or send to the Post Office for it, we have given up our box. Our friends, therefore, will address us at No. 335 Broadway.

ATTENTION is called to the advertisement of S. S. JONES, Chicago, Publisher of the RELIGIO PHILOSOPHICAL JOURNAL, a paper second to none in the country in the field of Spiritualism and Materialism. It will be seen he proposes to send it to new subscribers for three months at the very low price of twenty-five cents.

OUR Spiritualistic friends are referred to the PROGRESSIVE SONGSTER, by H. W. WESTCOTT, Philadelphia, a popular collection of songs adapted to their use. It is meeting with good sales and is highly approved. Price fifty cents, or \$4.50 per doz. We have them for sale.

WE trust our readers will look over our advertising columns, we believe every article therein advertised worthy of confidence. Bro. R. H. Shumway's card we commend to the special attention of those wanting seeds. We know of what we speak. We were pretty nearly in the seed business a year ago and purchased of Mr. Shumway a thousand dollars worth of his seeds; we tested them thoroughly in our planting and found them true and reliable. Send for his Catalogue.

Donations to The Truth Seeker Fund,

SINCE OUR LAST ISSUE,

JOSEPH F. REYNOLDS, Waynesville, Ind.	\$2.50
JOSEPH KINSEY, Cincinnati, O.	.75
R. B. SOUTHERLAND, Paris, Ill.	5.00
W. C. MOORE, Lockport, N. Y.	1.00
UNKNOWN FRIEND, Ann Arbor, Mich.	1.00
THOS. L. JACKSON, Saginaw City Mich.	.75
MORRIS EINSTEIN, Titusville, Pa.	.75
I. W. SPRINGFIELD, South Wolfsborg, N. H.	1.00
R. MCINTOSH, Davenport, Iowa	2.00
GEO. A. LEES, Morganstown, W. Va.	.75
CHAS. A. GURLEY, Pulaski, N. Y.	5.00
G. W. GROGAN, Pendleton, S. C.	1.75
JOSEPH BOLTON, Brookdale, Kan.	3.00

WE wish to here express our sincere gratitude to the friends above named for their liberality. We esteem it the more because it was unsolicited. We have not used it for any personal object, but in diffusing truth and light, and we have had no trouble in finding ways to employ it.

If other friends feel able and disposed to do anything in this way, it will be gratefully received and sacredly appropriated to the cause of truth and progress.

In our next issue we shall commence acknowledging the receipt of all monies for subscriptions and otherwise, from the beginning of the year. It will be satisfactory to our patrons to know their remittances come safe to hand, and we have not the time to write to each one.

Book Notices.

BASIC OUTLINE OF UNIVERSOLOGY. By Stephen Pearl Andrews. An octavo volume of over 800 pages—being an introduction to the newly-discovered Science of the Universe; its elementary principles, and the first stages of their development in the Special Sciences, together with preliminary notices of ALWATO (ahl-wah-to) the newly discovered Scientific, Universal Language, resulting from the principles of UNIVERSOLOGY. This work, by one of the ablest thinkers of the age, enters an entire new field of thought, and must be well studied to be fully appreciated. It is truly a rich addition to the literature of advanced thought, aside from its claim to being the exponent of the principles of a new, Universal Science. Price, \$5.00.

ORIGIN AND DEVELOPMENT OF RELIGIOUS IDEAS AND BELIEFS. By Morris Einstein. An able review of the History of Religious Opinions in all ages of the world, giving fact and information relating to nearly all creeds and sects of different nationalities in the centuries of the past. The reader cannot help feeling well paid for its perusal. Price, \$1.50.

THE NEW TESTAMENT SHOWN IN ITS TRUE LIGHT. By J. P. Whipple. A Pamphlet of nearly 100 pages, being a compilation of passages from the New Testament of a contradictory character, and are so arranged in opposing columns as to readily show their antagonism. Price, 50 cents.

THE foregoing books are for sale at this office.

RECEIVED—THE LYCEUM, a neat, attractive, eight page Monthly for Young People of a liberal character, presenting Religion free from superstition. Published by A. P. Bateson, Toledo, Ohio, at 75 cents a year, with a Premium to each subscriber of Clodd's Childhood of the World.

THE MOONLY VOICE—a small sheet of somewhat peculiar characteristics, and devoted to Scientific, National Reconstruction. It is outspoken in its principles, which doubtless will suit those favoring the right of revolution and reform. Send for specimen. Published by Robert Sinickson, Trenton, N. J.

A correspondent in the Philadelphia Bulletin thinks the testimony of the Rev. N. Sheshadrai, in regard to the value of foreign missions, should put to silence objections to them. What the specific testimony was we have not informed ourselves. It is our intention to read a full report of the body before which it was chiefly given, when we shall be more enlightened in this particular. In the meantime, it is our conviction that, inasmuch as it takes more than one swallow to make a summer, so it will require more than one native convert to Christianity, whoever he may be, to convince reflecting and critical minds that the millions of India are to speedily change their religion, or that the enormous expenditures in the cause of Foreign Missions, in view of the calls of humanity in all Christian countries, are not both foolish and wasteful.

Drugs and Medicines.

Drugs and medicines will be used, probably, as long as the world stands; and it is, therefore very important, in these days of adulteration and cheating, to know the exact quality of the potations with which one proposes to heal his bodily ailments. MESSRS. JOHN F. HENRY, CURRAN & Co., who occupy a full page on the outside of this issue with their advertisement, are a reliable firm and deal only in such goods as are either well known by their trade-marks or can be safely recommended. Their stock, as will be seen, embraces an immense variety, adapted to the best trade in the city or country.

Religious Ideas and Beliefs, origin and development of, by Morris Einstein.....	1.50	25
Tyndall On Sound.....	2.00	
Tyndall On Radiation.....	.50	
Tyndall's Six Lectures on Light.....	1.00	
The God of Science, by Abbot.....	.10	1
The Present Heaven, by Frothingham.....	.05	1
The Sabbath, by Parker Pillsbury.....	.10	1
Truths for the Times, by Abbot.....	.10	1
The Merits of Jesus and the Merits of Thomas Paine as a Substitute for Merits in others. What is the difference between them? by H. C. Wright.....	.25	2
The Inner Mystery, an inspirational Poem by Lizzie Doten.....	.20	2
The Voices, by Warren Sumner Barlow.....	1.25	20
Theological and Miscellaneous Writings of Thomas Paine.....	2.50	24
Thomas Paine's Pilgrimage to the Spirit World.....	.75	6
Tobacco and its Effects, by H. Gibbons, M.D.....	.20	2
The Temple: or, Diseases of the Brain and Nerves, by A. J. Davis, paper.....	1.00	8
To-Morrow of Death, by Figuier.....	1.75	14
Three Plans of Salvation.....	.10	2
The Hereafter, by Hull. Paper.....	.55	4
Testament, New, shown in its true light, by J. P. Whipple.....	.50	2
Unwelcome Child, by Henry C. Wright. Paper.....	.30	4
Unconscious Action of the Brain, and Epidemic Delusions, by Dr. Carpenter, author of "The Microscope and its Revelations," "Human Physiology," &c.....	.25	
Unity of Natural Phenomena, by Saige.....	1.50	
Universology, Basic Outline of, by Stephen Pearl Andrews.....	5.00	60
Universology, Primary Synopsis of, by S. P. Andrews.....	1.50	20
Voices of Prayer, by Barlow.....	.25	2
Vestiges of Creation.....	.75	8
Vital Force, How Wasted and How Preserved, by E. P. Miller, M.D. Paper, 50 cents. Cloth.....	1.00	12
Volney's Ruins; or, Meditations on the Revolutions of Empires, with biographical Notice, by Count Daru.....	1.00	12
Volney's Researches in Ancient Vivid Truths, a book of great research and interest, by A. B. Church.....	.50	2
History, 2 Vols. Very rare. Cloth.....	4.00	
Whatever is Right, by A. B. Child, M.D.....	1.00	16
Wolf in Sheep's Clothing, by Moses Hull.....	.10	2
Walt Whitman's Leaves of Grass.....	3.00	

N. B.—Any one who will send us orders for \$10 worth of the above books, at prices given, with the money, may receive in addition, to be sent prepaid, \$1 worth of our assorted pamphlets. Any one sending \$20, with orders for any accessible periodical or obtainable book advertised recently by any American publisher or importer, shall have them at such advertised price, and \$4 in our pamphlets, all of which will be prepaid to any place in the United States,

All the foregoing books for sale by

D. M. BENNETT,
335 Broadway,
New York.

Seeds!! Seeds!!

FLOWER SEEDS!!
GARDEN SEEDS!!

BEST SEEDS IN AMERICA.

Buy fresh Garden and Flower Seed direct from the Grower, postage paid cheaper than you can grow them. I want to supply every Liberal in America. Patronise your Liberal Friend. I undersell any firm in America. I want everybody to send for my free Illustrated Catalogue, and be convinced that a little money will buy a pile of Seeds.

ADDRESS, **R. H. SHUMWAY,**
Seed Grower,
ROCKFORD, ILL.

LIBERAL LITERATURE, For Children & Youth.

Every reader of THE TRUTH SEEKER who has a family, has felt the want of a Magazine for his children, that should inspire them with a desire for a knowledge in regard to their own being, their origin, true mission in this life, and destiny, and yet be free from all dogmatic creeds or blinding finalities.

"THE LITTLE BOQUET."
AN ILLUSTRATED MONTHLY MAGAZINE, is intended to supply this pressing want and its great success thus far proves how great was the demand for such a work, and it is now eagerly looked for in thousands of families.

Terms, \$1.50 per year. 1 Specimen copy, 15 Cents, 4 Specimen copies, 50 Cents. Send for it! Don't forget it! Your children will admire it!

S. S. JONES,
5th Ave., and Adams St.
CHICAGO, ILL.

RARE CHANCE TO SAVE MONEY.

A Magazine and a Newspaper. BOTH FOR LITTLE MORE THAN THE PRICE OF ONE.

THE NEW YORK TRIBUNE has completed arrangements with the principal Magazines and Periodicals of this country and Europe, by which it is enabled to supply these publications, together with either edition of THE TRIBUNE, at a very marked reduction from the regular subscription price. The periodicals for which subscriptions may be sent, at any time, to THE TRIBUNE, are given below, with the regular price of each, and the reduced price of the combination with THE TRIBUNE;

	Publishers' regular price.	With Tribune.	With Tribune.
Harper's Magazine.....	\$4.00	\$5.00	\$6.00
Harper's Bazar.....	4.00	5.00	6.00
Harper's Weekly.....	4.00	5.00	6.00
Every Saturday.....	5.00	5.75	6.75
Scribner's Monthly.....	4.00	5.00	6.00
St. Nicolas.....	3.00	4.25	5.25
Littell's Living Age.....	8.00	8.50	9.50
Atlantic Monthly.....	4.00	5.00	6.00
Galaxy.....	4.00	5.00	6.00
Scientific American.....	3.00	4.50	5.50
Appleton's Journal.....	4.00	5.00	6.00
Popular Science Monthly.....	5.00	5.75	6.75
New York Medical Journal.....	4.00	5.00	6.00
Phrenological Journal.....	3.00	4.00	5.00
The Science of Health.....	2.00	3.00	4.00
New York Weekly.....	3.00	4.50	5.50
Leslie's Illustrated Newspaper.....	4.00	5.00	6.00
Chimney Corner.....	4.00	5.00	6.00
Leslie's Lady's Journal.....	4.00	5.00	6.00
Leslie's Boys' and Girls' Weekly.....	2.50	4.00	5.00
Pleasant Hours.....	1.50	3.00	4.00
Boys of America.....	1.50	3.00	4.00
Old and New.....	4.00	5.00	6.00
Godey's Lady's Book.....	3.00	4.25	5.25
The Nursery.....	1.50	3.00	4.00
Blackwood's Magazine.....	4.00	5.00	6.00
The Edinburgh Review.....	4.00	5.00	6.00

Make your own selections from this list and remit either by money order, draft, or registered letter, directly to THE TRIBUNE, and you will receive both Magazine and Newspaper.

Address,
THE TRIBUNE, New York.

Cultured Free Thought.

THE INDEX,

A WEEKLY PAPER DEVOTED TO
FREE AND RATIONAL RELIGION.

It is the object of THE INDEX to give public utterance to the boldest, most cultivated and most matured thought of the age on all religious questions, and to apply it directly to the social and political amelioration of society. It is edited by

FRANCIS E. ABBOT.

assisted by

ABRAHAM W. STEVENS,
and many able and distinguished contributors,

Every liberal should subscribe for THE INDEX, as the best popular exponent of Religious Liberalism. Every Christian minister and every thinking church member should subscribe for it, as the clearest, most candid and most scholarly expositor of the differences between Free Thought and Evangelical Christianity, and as the best means of becoming well informed of the arguments and the movements which the Church will have to meet in the future.

Professor Max Mueller, of Oxford, England, in a letter to the Editor published in THE INDEX for January 4, 1873, says: "That the want of a Journal entirely devoted to Religion in the widest sense of the word should be felt in America; that such a journal should have been started and powerfully supported by the best minds in your country is a good sign of the times. There is no such journal in England, France or Germany, though the number of so-called religious or theological periodicals, is as you know, very large." And later still: "I read the numbers of your INDEX with increasing interest."

Send \$3 for one year, or 75 cents for three months, on trial.

Address THE INDEX, Boston, Mass.

G. L. HENDERSON & CO.,
BANKERS,

LE ROY, MINNESOTA.

Will loan money for Capitalist, secured by First Mortgages on improved farms, upon short time or for a term of years, paying 12 per cent. semi-annually. All expense for Abstracts and Recording paid by borrower. Collections and Remittances, on such loans, made to any part of the United States free of charge.

REFERENCES:—Allen Stephens & Co., Bankers, New York; S. Merrill, President People's Bank, Des Moines, Iowa; Gilchrist & Co., McGregor, Iowa; City National Bank, Chicago, Ill.; Milwaukee, National Bank, Milwaukee, Wis.; Morris Altman, New York.

FIRST ISSUE. 1874.

THE ALDINE ALMANAC.

A BROCHURE OF AMERICAN ART,

With Illustrations by the best American, designed and engraved expressly for this work.

Will Be Ready October 15.

THE ALDINE ALMANAC has been gotten up regardless of expense, with the purpose of making it beyond competition, the most beautiful publication of the kind ever attempted in this country. Unlike other almanacs, it is not filled with second-hand cuts, but is purely original. Every design has been made and engraved by the best artists expressly for its illustrations.

THE ALDINE ALMANAC is truly national in conception, and will be at once accepted as the standard for taste and accuracy in every section of the United States.

LIST OF ILLUSTRATIONS.

The Calendars.

Mr. John Davis, a young and rising artist, who is beginning to be recognized as the coming draughtsman of America, has contributed liberally to the embellishments of this ALMANAC. His set of twelve calendar borders are admirable, and entirely unique in their way.

The Schuykill

is represented by a splendid full-page cut, from a drawing of Thomas Moran, the strongest landscape artist in America.

The Outcasts of Poker Flat.

A synopsis of Bret Harte's inimitable Western sketch accompanies three illustrations by Mr. Davis.

A Tropical Scene.

One of the most exquisite pictures which it is possible to conceive is contributed by Mary Nenn, to illustrate lines from Joaquin Miller.

Rip Van Winkle.

A disquisition on this popular American legend is illustrated by four designs by Mr. Davis.

Evening on the Delaware

is a most perfect picture, by Thomas Moran. It shows that American pastoral scenery has ample charms for poetical illustration, and needs only to be properly treated to have this fact fully recognized.

The Melancholy Days.

This picture is strong and full of poetical feeling, and is a very fine illustration of Bryant's well known lines.

Olden Time Southern Life.

Mr. Sheppard, a Virginian artist, gives us a glimpse of the patriarchal phase of American slavery. He has chosen a Christmas scene when the "servants" present themselves for the usual presents, and good wishes and kind feeling rule in every breast.

A 'Coon Hunt

is a second contribution of Mr. Sheppard's and one of the most striking in the work.

The New England Schoolmaster,

another of Mr. Davis's designs, represents the old time Yankee school-house, with the master "so kind and so true."

The Illuminated Cover.

The cover of THE ALDINE ALMANAC is the richest specimen of the mediæval style of illumination ever produced in America.

THE ALDINE ALMANAC will be sent to any address, in roller, by mail, post-paid, on receipt of the price, 60 Cents.

JAMES SUTTON & Co., Publishers,
58 Maiden Lane, N.Y.

Spiritualism.

For the purpose of placing a paper, acknowledged to be the leading exponent of Modern American Spiritualism, in the hands of all Liberalists.

THE RELIGIO-PHILOSOPHICAL JOURNAL will be sent to New Subscriber.

3 MONTHS FOR 25 CENTS.

The Journal is a large eight page paper, handsomely printed, and ably conducted. Its columns are filled by such able writers as A. J. Davis; Maria M. King; Prof. B. F. Underwood; Hudson Tuttle; Mrs. Tuttle; Dr. H. T. Child; Dr. E. D. Babbitt; Dr. Talmage; Dr. Fahnestock; Judge Edmonds and many other brilliant and scientific minds. The Editorial columns are bold and fearless in advocating everything tending to the advancement of the human race. And equally as prompt in denouncing and showing up in their true colors, all shams and schemes of dishonest tricksters, whether in or out of the ranks of Spiritualism. The regular subscription price is \$3.00 per year. Those who avail themselves of the present offer to become acquainted with the paper for 25 cents, we confidently believe will re-new at the regular rate, which is as low as such a paper can be published. Address, **S. S. JONES, Editor,**

Adams Str. & 5th Ave.

CHICAGO, ILL.

BOOKS!

BOOKS!!

D. M. BENNETT, Editor Truth Seeker.

Wishes the Public to remember he is prepared to furnish Scientific, Liberal, and Progressive Works of all kinds.

Books by the following Modern Authors kept in Stock:

Huxley,
Darwin,
Tyndall,
Herbert Spencer,
J. Stuart Mill,
Froude,
L. Fuerbach,
Dr. Louis Buechner,
Thomas Buckle,
Louis Figuier,
Sir John Lubbock,
Charles Bradlaugh,
Robt. Dale Owen,
Stephen Pearl Andrews,
A. J. Davis,
Prof. Wm. Denton,
B. F. Underwood,
Hudson Tuttle,
Henry C. Wright,
Dr. A. B. Childs,
Maria M. King,
M. B. Craven,
D. D. Home,
M. and D. W. Hull.

As well as numerous other authors.

Books in

Science,
The Arts,
Medicine,
Theology,
Law,
History,
Biography,
Literature,
Romance,
Poetry.

And all Miscellaneous Subjects furnished at Publisher's Prices, and sent by Express or Mail as directed.

Address

D. M. BENNETT,
335 BROADWAY,
New York.

The Truth Seeker.

A SIXTEEN PAGE MONTHLY,

DEVOTED TO

Science, Morals, Free Thought, Free Discussion, Liberalism, Sexual Equality, Labor Reform, Progression, Free Education, and whatever tends to emancipate and elevate the Human Race.

OPPOSED TO

Sectarianism, Priestcraft, Ecclesiasticism, Bigotry, Creeds, Dogmas, Superstition, False Theology, Ignorance, Monopolies, Aristocracies, Privileged Classes, Oppression, Tyranny, and everything that degrades or burdens Mankind mentally or physically.

"Come now, and let us reason together."

Let us hear all sides.

Let us divest ourselves of prejudice and effects of early education.

Let us "prove all things and hold fast to that which is good."

D. M. BENNETT, Editor & Publisher,
AIDED BY AN ABLE CORPS OF
CONTRIBUTORS & CORRESPONDENTS
from among the leading minds of our country.

Terms: 75 cents per year, beginning with No. 1; or \$1.00 per year, commencing with No. 5, or any subsequent number.

PAYABLE IN ADVANCE.

To each Subscriber will be presented as a Premium a valuable 50 cent book, CLODD'S CHILDHOOD OF THE WORLD, a reprint from a late London edition. It gives a succinct and instructive account of MAN in the "Early Ages" of the world, and in style is well adapted to the apprehension of young and old. Any person sending us the names of six subscribers, with the cash, will be entitled to an extra premium of any 50 cent book they may select from our list. If twelve names, any book worth one dollar, or that amount will be allowed on any other work they may desire.

Those friendly to the objects and purposes of THE TRUTH SEEKER, are respectfully requested to give it their support and encouragement.

Sample Copies Free; Send stamp for Postage.
Address **D. M. BENNETT,**
No. 335 BROADWAY, NEW YORK.

Praying.

THE religious world, especially the Christian world, sets a high value on the subject of prayer, what do they expect to accomplish by this ceremony? Why pray at all? From the remotest ages to the present time mankind have been impressed with some vague idea that there is a power above and beyond themselves, who is subject to influence, who can be changed; who works to perform things that seem to be beyond the powers of man himself. In all these reflections, man loses all sight of himself, seemingly wrapped up in the single idea of some remote, immense power, that can and will perform acts by the simple asking, which, in reality, is what constitutes a prayer.

This characteristic we find in the low and ignorant portion of the human race; and beyond them still lower, if possible, we find human beings who have no thoughts nor ceremonies that can be construed into acts that partake of a religious character. Some savage races seem filled with ideas that can be construed into incipient religious thought. These entertain what we would call spirits, that is, they say that their friends and relations return to them and become visible; yet they have no idea of a future state of existence away from the earth, nor any idea of a God, but simply the vision of departed people. This is then a step of mental development, which has grown to be one of the greatest, if not the greatest influence that prompts the civilized races of to-day.

It is a curious study, and one of the most interesting that can occupy the mind of man at the present time. To see the religious ideas that now prevail among the human family, to examine its growth, the varied forms it takes, and the force it seems to exert among the several races, from the lowest to highest, is certainly a study worthy the attention of every man.

Prayer, then, presupposes that there is a power residing somewhere to receive prayer; that there is a want of something which we cannot obtain without aid—it matters not whether this want is necessary or useful. In fact, the prayers of the intelligent are always of a general nature, but of the unlettered they are direct appeals for special things, while others of a more advanced intelligence, and conscious of the forces of nature, look upon prayer as a still remaining weakness belonging to our ancestors, who were unconscious of these laws, because, being in a state of barbarism, they had not yet learned the position they held in relation to them. It is a singular fact, nevertheless true, that of the civilized races, there are men who, by a process of reasoning, and a clear conception of their relation to the laws of nature, and their own organism, deny the propriety of prayers because they perceive no power, can have conception of a being that can possibly answer, directly or indirectly, any request so made. There are, on the other hand, other races, low in the scale of intelligence—in fact, but slightly removed from the brute creation, though human in outline, whose brains are so low in conformation that they can have no conception of the utility of prayer. Thus extremes meet—one because of the highest development of brain force, becomes conscious of the non utility of prayer, while the other, from a low organization of brain, can have no conception of prayer at all.

Thus the subject of our discussion remains with those we may call the middle classes, and with them it assumes all phases conceivable; this fact, we claim, can be shown to be consistent with the law of mental development; we see it in the first place as a fact in the human family; as a whole, we can see it in our children, who have not the least idea of prayer until they are taught and forced to exercise it, and it must be continually impressed with not a little hiring and with fear, to keep to it, and even then in early life they abandon the form, though the impression remains to some extent in after life.

As remarked, praying presupposes something to pray to. Now the question arises, to what do we address prayers? The whole resolves itself into ideas or conceptions; that is, we have an idea that our wants should be expressed, and addressed to a conception of something that we have been taught can help us, and can hear our petition, and will return us, to some extent at least, what we ask for. In this conception consists all that we can have—it is our ideal of the highest power in the universe, the Alpha and Omega of all things.

In all our conceptions of real things, we, of necessity, must give them form or shape; for we can have no conception of anything without some ideal form, though it may be vague, yet some form it must have, and here then comes the point, the ideal form to which we address prayer is the image of a human being, formed in our brain, not clearly and distinctly as we may suppose it to be, were a picture before us, but a vague conception of a human form. Thus the object to which we address prayers is an image of man, the highest conception the brain can have, because man himself is the highest of organizations, and can have no conception higher than himself, as no spring can rise higher than its fountain.

Thus our conception of God, to whom we address our supplications, is a human image. The Pope looks upon Him as a great pope; kings look upon Him as a great king; the people, as a venerable old man, with long white hair and beard, and ruddy face,

beaming with health and benevolence; and the negro's conception is an image of himself. Thus every race that thinks of God, has a conception of Him after their own kind.

Artists are supposed to have the most perfect conception of ideal objects, and it is thus God is represented, though most generally as the venerable old man, conforming to the popular idea of the mass of the people. Moses represents God as a man of war, eating, drinking, and talking; his conception of God is of the earth—earthly—a human monster.

In connection with the subject the thinkers naturally ask themselves, Why conceive God to be an old man? Why not a woman? Indeed, would it not be more consistent to consider that the author of our being was a mother instead of a father? There is but one reason, and that is the male is connected with force, power; the female, with weakness, submission; conditions that really result from education, not from any inherent difference governing sexes.

A further reflection would require us to ask, Why should we consider God to be old? There is no age to eternity—years, no, nor ages untold can be imagined in connection with the Infinite. Why not represent God as a young man, glowing with health and vigor? picture Him as a mighty hero, whose very eyes flash the fire of youth and determination—a very Sampson, or Hercules, sustaining a universe, such would be the thoughts rushing through the brain of an enquirer. From the above considerations, the conclusion must be obvious to all, that the teachings of a personal God, as has been done for ages past, is a terrible delusion, the simple fact that all we have to conform to our desires, yearnings, ideal conceptions, are but so many attempts to deceive ourselves into the belief that these vague conceptions are representatives of a reality; yet this fact, as plain as any fact can be, has been used, and is used to this day by men who, under other circumstances, we would place the most implicit confidence, who are learned, can use fluently many languages, familiar with the sciences, are an ornament to their race and age, yet with an unflinching eye and firm voice, can teach other fellow-men that a vague conception of their brain is, without a doubt, a positive fact, the image of the living God, the Creator of the Universe and of the human race, and all that exists; this is, I say, the most astounding of all subjects that now occupy the attention of the thinkers of this age.

We are aware that it is one of the hardest things in our nature to divest ourselves of the errors of our early education. This particular has engrossed the attention of our race from the remotest ages, and at the present time we are not only impressed with this teaching during our life, but we have inherited more or less of the influence of these dogmas from our ancestors, so much so that our very flesh and bones seem to imbibe them as naturally as a duck takes to water.

This ideal Deity has been, and is now, the greatest stumbling-block against the advancement of the human family. Out of this mere creation of our brain, has grown one of the monster institutions that has made its mark through the world, one of indiscriminate misery to millions of poor deluded creatures who have been sacrificed to its rapacity; no crime in the power of man to commit has been left undone, the earth is reeking in the blood of its victims, shed to appease the imaginary wrath of this phantom of the brain. Religion, thou hast thy foundation in this same phantom, it is all of thee; designing men make use of thee to impose upon the ignorance, credulity and weakness of mankind; men wonder, mourn, and cry in agony: Oh! what is the matter? Why is there so much misery in the world? Who do men persecute each other? Why is the world one vast mad-house, nation arrayed against nation, family against family, brother against brother? Reader, ask thyself, can you account for this? Can you attribute this universal brutality of our race to any other source than religion—a system founded by evil-disposed men to aggrandize themselves at the expense of human weakness and our confiding nature. Religion, thou hast destroyed nations, thou hast destroyed peoples, thou hast and do now divide the inhabitants of the world in continual turmoil against each other, all to sustain this vision of the brain, of a venerable Old Man!

Look around you; why all this poverty and distress? Why do the toiling millions groan at the oppression that surrounds them? They feel this pressure; they know that something is wrong, but the battle for life presses so hard upon them that they have no time to seek the cause, and if they complain, these designing men meet them with a well prepared dogma, amuse them with a song or prayer, until their senses reel beneath the blow. By long experience the priesthood have succeeded in lulling their dupes into quiet submission until they have reduced nations into priests and paupers, ending in moral and political death. Look again, see the vast edifices looming up all around you. Who pays for them? Who but you, the toiling millions? know you not; that you are robbed incessantly by the men who officiate in that splendid building raised by your labor; and as they increase, your misery and poverty increases in a greater ratio? Ye toiling millions! what do you get in return for all this? answer if you can. We will

answer it, for your eyes are dim with toil and sweat; your tongues are tied with trick-words given by a priesthood sustained by you! Go there, the priest, beautifully dressed, will amuse you with forms and ceremonies that you have often seen before; he will approach with a pretty little piece of bread, place it on your tongue, say a few trick-words; the organ will peal forth its melodies till your very blood tingles with delight, you feel safe, and fear nothing for his holy hands have touched you.

This very institution, built by your labor, resting on your ignorance and fear, is used to forge chains that hold you still tighter in their toils. Would you live happily? then believe not, but know and be satisfied. Would you enjoy life? then learn how to live, not how to die. Do you prefer truth to falsehood? then study nature's laws as they effect you. Have you a conception of a higher morality? then aim for it thyself. Wouldst thou have a God? Thou canst be thyself a god in all things but living forever.

L. T. W.

Carondelet, Mo.

IT is evident that the Dean of Canterbury does not understand the regulations of his Church, or has sufficient good sense to perceive their absurdity and disregard them. During his attendance at the Evangelical Alliance, he was so unmindful of the rigidities of Episcopal customs, as to join a Presbyterian and a Methodist clergyman in the administration of the Communion. It was very improper, and ought not to be countenanced under any circumstances, say the advocates of ecclesiastical exclusiveness. It is a case in which Church authority, notwithstanding the usual deference within this body to Sacerdotal dignitaries, appears to be superior to the individual, even with the imposing prefix of Dean to his name.

The *New York Tribune* has indulgently permitted two or three of its columns to be devoted to communications upon the subject, mostly on the conservative side, and has probably a half-bushel more ready for publication, not to mention the matter which the affair has already furnished for newspaper articles in numberless journals, secular and religious, and is likely to for some months to come. Bishop Cummins, who has been brave enough to defend the Dean on the ground of Episcopal Canons and historic precedent, has provoked so severe animadversion that it is rumored he has withdrawn from the Episcopal Church. "Behold how great a fire a little matter kindleth."

REV. DR. POND, who approves the action of the Evangelical Alliance in rejecting the Universalist delegates, is discussing with the editor of the *Independent* the position which "hell" occupies in the orthodox system. The Dr. thinks it is to be regarded as the base. But the *Independent* thinks it possesses only what is termed a subordinate relation. It is gratifying to learn from this exponent of modern orthodoxy, that its dimensions are contracting rather than increasing. We remember when heaven and hell was considered about equal, only the latter was much more commodious and densely inhabited. It is our impression that it is destined ere long to become even more insignificant in Orthodox conceptions, so much so that there will be no one, not even the editor of the *Independent*, to acknowledge that he ever believed in it.

MISS LOUISA M. ALCOTT, whose stories are always healthful and entertaining, has recently sent forth a capital little story, entitled "Work," which we commend as suitable reading for the young of radical families. The Rev. Thomas Power, one of its principal characters, who prays on Sunday to "Our Father and Mother" is very suggestive, not only in this particular, but in others, of Theodore Parker, if it is not intended for that great apostle of truth and humanity. The popular literature of this class is so frequently rendered offensive by the mixture of cant and the intrusion of current religious crudities that there is reason to rejoice at the success of what is so free from these defects.

NEARLY nine hundred vagrants in New York city were taken to the station-houses for lodgings on a single night a short time since. The founder of Christianity made a virtue of poverty, and his followers, we read, had "all things common." If their nominal successors in our day were more disposed to imitate them in these particulars, than to outdo each other in showy living, building costly churches, and sustaining sensational frauds in the pulpit, the amount of such misery would be very materially lessened.

GAIL HAMILTON says in the *Independent*, "If I am ever on speaking terms with Joseph, I mean to ask him why it was that during the twenty odd years of his prison life he never communicated with his father. His brothers deserved no better, but the poor old gentleman was blameless, and it would have been such a comfort to him to know that an evil beast had not devoured the lad."

It is reported that the injured feelings of his Holiness the Pope, in his adverse experience, are being relieved by the substantial sympathy of generous donations of money that flow towards him from all parts of the world.

D. H. CLARK.

Attractive New Books.

Threading My Way,

Or Twenty-seven Years of Autobiography. By Robert Dale Owen, author of that remarkable work, which is having such an enormous sale, entitled the "Debatable Land between this world and the next." This new work is a most fascinating one. It is a narrative of the first twenty-seven years of the Author's life; its adventures, errors, experiences; together with reminiscences of noted personages whom he met forty or fifty years since, etc., etc.

"All Mr. Owen's chapters are remarkable not only for the attractiveness of the incidents, but for the light shed on many important social and industrial movements, and for the noble sincerity and good humor pervading them." *A beautifully printed and bound volume. Price \$1.50.

Fanny Fern.

A Memorial volume by James Parton; containing a short biography of Mrs. Parton ("Fanny Fern") and selections from the very best and most popular of her writings. Beautifully printed and bound, with illustrations by Arthur Lumley. A charming volume for the Holidays. *Price, \$2.

Jessamine.

Another splendid new novel, by MARION HARLAND. *Price, \$1.50.

Old Curiosity Shop.

The eighth volume of "CARLETON'S NEW ILLUSTRATED EDITION" OF CHARLES DICKENS' WORKS, (the best, cheapest, and handsomest edition in the world.) Printed from new, reliable type; exquisitely illustrated by the original artists chosen by Dickens himself; handsomely bound and sold at \$1.50 per volume.

A Wonderful Woman.

An intensely interesting new novel by MAX ANGES FLEMING, author of "Guy Earlscourt's Wife." *Price, \$1.75.

Bill Arp's Peace Papers.

A new comic book by the great Southern humorist, "Bill Arp," who gives us, in a series of irresistibly funny, satirical papers upon War, Politics, and our Domestic Relations, one of the sharpest books ever printed in this country. *Full of comic pictures, price \$1.50.

Loyal Unto Death.

A deeply interesting new ENGLISH NOVEL. One of the best stories that has appeared in London for many a day. *Price, \$1.75.

"Betsy and I are Out."

A Thanksgiving Story in verse, by Mrs. N. S. EMERSON; embodying her famous ballad of "Betsy and I are Out," which has gained such celebrity and been so widely copied throughout the country, as by another author. *Price, \$1.50.

Edna Browning.

Another new novel, by MARY J. HOLMES. One of the best she has ever written. *Price, \$1.50.

Josh Billings' Almanax.

Josh Billings' great Farmers' Almanax for the year 1874—one of the richest and most humorous little hits of the day. Josh Billings has excelled himself, and everybody ought to have a copy, to drive away the "blues" with. *Paper covers. Price, 25 cents.

These books beautifully printed and bound. Sold everywhere—and sent by mail POSTAGE FREE, on receipt of price, by G. W. CARLETON & CO., Publishers, Madison Square, New York.

NONPAREIL MILLS.

FARM FEED, BONE, DRUG

AND HAND-GRINDING. ALSO COTTON-SEED HULLERS, TEN SIZES.

Illustrated Pamphlets Free. Address J. SEDGEBEER, Painesville, Ohio.

THE BOSTON INVESTIGATOR,

The Oldest Reform Journal in the United States.

Is published every Wednesday at 84 WASHINGTON STREET, Boston, Mass. By Josiah P. Mendum. Edited by Horace Seaver.

Price \$3.50 per annum. Single Copies 7 cents. Specimen copies sent on receipt of a Two-Cent Stamp to pay the Postage.

The "INVESTIGATOR" is devoted to the Liberal cause in Religion; or, in other words, to Universal Mental Liberty. Independent in all its discussions, discarding superstitious theories of what never can be known, it devotes its columns to things of this world alone, and leaves the next, if there be one, to those who have entered its unknown shores. Believing that it is the duty of mortals to work for the interests of this world, it confines itself to things of this life entirely. It has arrived at the age of 42 years, and asks for a support from those who are fond of sound reasoning, good reading, reliable news, anecdotes, science, art and a useful family journal. Reader! please send your subscription for six months or one year; and, if you are not satisfied with the way the "INVESTIGATOR" is conducted we won't ask you to continue with us any longer.

SEXUAL PHYSIOLOGY.

A SCIENTIFIC AND POPULAR EXPOSITION

OF THE

Fundamental Problems in Sociology,

By R. T. TRALL, M.D.

The great interest now being felt in all subjects relating to Human Development, will make the book of INTEREST TO EVERY ONE. Besides the information obtained by its perusal, the practical bearing of the various subjects treated in improving and giving a higher direction and value to human life CAN NOT BE OVER-ESTIMATED.

This work contains the latest and most important discoveries in the Anatomy and Physiology of the sexes; Explains the Origin of Human Life: How and when Menstruation, Impregnation, and Conception occur; giving the laws by which the number and sex of offspring are controlled, and valuable information in regard to the begetting and rearing of beautiful and healthy children. It is high-toned, and should be read by every family. With eighty fine engravings. Agents wanted.

SYNOPSIS OF TABLE OF CONTENTS.

Chap. I.—The Male Organs of Generation. Chap. II.—The Female Organs of Generation.

Chap. III.—The Origin of Life.

Chap. IV.—Sexual Generation.

Chap. V.—The Physiology of Menstruation.

Chap. VI.—Impregnation.

Chap. VII.—Pregnancy.

Chap. VIII.—Embryology.

Chap. IX.—Parturition.

Chap. X.—Lactation.

Chap. XI.—The Law of Sex.

Chapter XII.—Regulation of the number of Offspring.

Chap. XIII.—The Theory of Population.

Chap. XIV.—The Law of Sexual Intercourse.

Chap. XV.—Hereditary Transmission.

Chap. XVI.—Philosophy of Marriage.

This work has rapidly passed through ten editions, and the demand is constantly increasing. No such complete and valuable work has ever before been issued from the press. Prof. Wilder, of Cornell University, says it is the best work yet written on the subject. Over 20,000 sold. Price, by mail, \$2.

THE TRUTH ABOUT LOVE.

"A proposed sexual morality based upon the doctrine of Evolution and recent discoveries in Medical Science." "This is by all odds the most striking and original of all the recent works on the sexual relations. No person who wishes to keep up with the last word can do without it." 12mo., cloth, \$1.50.

WALT WHITMAN'S BOOKS.

LEAVES OF GRASS. New Edition. 504 pp. Bound, \$3.

AS A STRONG BIRD ON PINIONS FREE. Just out. 75 cents.

DEMOCRATIC VISTAS. Political Essay. Prose. 75 cents.

Also a few copies of John Burroughs' NOTES ON WALT WHITMAN AS POET AND PERSON. \$1.

English critics consider Walt Whitman the greatest American Poet. Radicalism has had no greater poet since the days of Pope and Shelley. He is the poet of the here and now.

The new volume of "Leaves of Grass" includes "Passage to India," and "Drum Taps."

A few copies of "Leaves of Grass." Early edition. 400 pp. In elegant binding. Price \$2. "Drum Taps." In cloth. 96 pp. 50 cents.

HALF-HOURS WITH MODERN SCIENTISTS,

Containing valuable Lectures and Essays by Wallace, Roscoe, Huggins, Lockyer, Young, Mayer, and Rood. Price, \$1.50.

PARTURITION WITHOUT PAIN:

OR

A Code of Directions for Avoiding most of the Pains and Dangers of Childbearing.

CONTENTS.

1. Healthfulness of Child-bearing. 2. Dangers of Preventions. 3. Medical Opinions as to escaping Pain. 4. Preparation for Maternity. 5. Exercise during Pregnancy. 6. The Sitz Bath and Bathing generally. 7. What Food to Eat and what to Avoid. 8. The Mind during Pregnancy. 9. The Ailments of Pregnancy and their Remedies. 10. Female Physicians and Anesthetics.

What is said about "Parturition without Pain."

Its gratuitous circulation should be a recognized part of the Woman Movement—*Index.*

The course recommended can not fail to be beneficial.—*Beecher's Christian Union.* Contains suggestions of the greatest value.—*Tilton's Golden Age.*

A work whose excellence surpasses our power to commend.—*New York Mail.*

The price, by mail, \$1.00., puts it within the reach of all.

THE RELIGION OF HUMANITY.

By O. B. FROTHINGHAM.

(SECOND EDITION.)

With Fine Steel Engravings.

12 mo, Cloth, Price, post-paid, \$1.50.

A POSITIVIST PRIMER,

BEING A SERIES OF

FAMILIAR CONVERSATIONS

ON THE

RELIGION OF HUMANITY.

Dedicated to the only Supreme Being man can ever know, the great but imperfect God, HUMANITY.

In whose image all other gods were made, and for whose service all other gods exist, and to whom all the children of men owe Labor, Love and Worship.

12 mo. Cloth, 75 cents.

N.B.—Any one who will send us orders for \$10 worth of above books, at prices given, with the money, may receive in addition, to be sent pre-paid, \$1 worth of our assorted pamphlets.—Any one sending \$20 worth, with orders for any accessible periodical or obtainable book advertised recently by any American publisher or importer, shall have them at such advertised price, and \$4 in our pamphlets, all of which will be pre-paid to any place in the United States.

THE RELIGION OF INHUMANITY.

By FREDERICK HARRISON.

Price, 20 cents.

"This is a caustic criticism by this able English Positivist upon a sort of new-fangled high Calvinism."

A LECTURE ON BUDDHIST NIHILISM.

By PROFESSOR MAX MUELLER, of Oxford University, England.

Translated from the German. Price 10 cts. It is cheering to learn so much that is good of the religion held by the majority of mankind, on such unquestioned authority as that of Prof. Mueller, and in the brief space of this neat little pamphlet.

THE ESSAYS READ BY

O. B. FROTHINGHAM, JOHN WEISS, E. L. YOUNG, JAMES PARTON.

And others, before the meeting of the FREE RELIGIOUS ASSOCIATION

Held in Cooper Institute, New York, Oct. 14, 15 and 16. In Pamphlet form. 35 cents. (From the *Tribune* reports.)

NEW PUBLICATIONS.

THE ESSENCE OF RELIGION.

GOD THE IMAGE OF MAN.

Man's Dependence upon Nature the Last and Only Source of Religion.

Translated from the German of LUDWIG FEUERBACH, by Professor A. Loos. 12 mo. Cloth. \$1. Paper, 60 cents.

THE ESSENCE OF CHRISTIANITY.

Translated by MARIAN EVANS (Mrs. G. H. Lewes), author of *Middlemarch*, &c., &c.; Translator of Strauss's and other like works. Cloth. \$9.

THE RELATION OF

WITCHCRAFT TO RELIGION.

By A. C. LYALL.

Very interesting to the thoughtful. 15 cents.

CHRISTIANITY AND MATERIALISM CONTRASTED.

By B. F. UNDERWOOD.

A handsome forty-five page pamphlet. 15 cents.

Mr. Underwood's best Lecture.

THE INFLUENCE OF CHRISTIANITY ON CIVILIZATION.

By B. F. UNDERWOOD.

In Paper Covers. Price 25 cents.

Popular fallacies concerning this question have no more honest and fearless exposition than is given us in this handsome pamphlet. Mr. Underwood has treated this momentous theme with dignity, candor and grace, yet with that vigor which has made him so popular on the platform among the liberals of the West. Nor does he lack in erudition. He is profuse in quotations from standard histories, largely Christian, and shows concisely but clearly from their own testimony what a drag upon civilization that stupendous fanaticism has been.

MATERIALISM: ITS HISTORY AND INFLUENCE ON SOCIETY.

By DR. L. BUECHNER.

Author of "Force and Matter," "Man," &c. 12 mo. Paper, 25 cents.

Dr. Buechner has the gift of easy exposition. His generalities are put with praiseworthy neatness, his well-selected examples clinch them hard, and just in the right place.

He is eminently judicial, weighing carefully and fairly the arguments for and against, and delivering judgment after independent investigation.

This pamphlet, from its bold premises, and sweeping conclusions, will certainly be regarded as startling in its defiance of received opinions.

Whatever may be one's opinion as to the extreme views of the author, no one can read his little work without feeling that he is in the presence of a man of fine intellect and of wide calibre.

FORCE AND MATTER.

DR. BUECHNER'S FAMOUS WORK.

Trubner's latest and best (London) edition, (From the 12th German.) 12 mo. Cloth. Price, post-paid, \$2.50. Being \$1.25 less than the same book was ever sold for in America before. PHOTOGRAPHS OF DR. BUECHNER, 25 cents. VERY LARGE, \$1.

DR. L. BUECHNER.

MAN: IN THE PAST, PRESENT AND FUTURE.

A Popular Account of the results of recent scientific Research as regards the Origin, Position and Prospects of the Human Race. Translated by W. S. DALLAS, F.L.S. Cloth. 12 mo. \$2.50.

CONTENTS.

INTRODUCTION—WHENCE DO WE COME?—The Antiquity and Original State of the Human Race, and its development from a barbarous beginning. WHAT ARE WE?—Present Position of Man in Nature, his developmental history and production from the egg cell. Origin and Genealogy of the Human Race. WHERE ARE WE GOING?—Future of Man and of the Human Race. Government. Nationalities. Society. Capital. Labor and Laborers. The Family. Education. Woman. Marriage. Morals. Religion. Philosophy.

APPENDIX.—Scientific Evidence, containing Notes, Explanations, and additions of the text.

The foregoing works are kept for SALE by D. M. BENNETT, Truth Seeker Office. 335 Broadway, New York.

The Philosophical Works

OF THOMAS HOBBES.

Edited by Sir William Molesworth, Bart. Longman's London Edition. (Uncut.)

Averaging 500 pages to a volume. svo. Cloth. ELEVEN IN ENGLISH. FIVE IN LATIN.

Indispensable to a Free-Thinker's Library.

ONE SET ONLY. Price \$25.00

Address ASA K. BUTTS & CO., 36 Dey St.

JUST RECEIVED FROM LONDON.

The English Life of Jesus.

BY THOMAS SCOTT.

12mo. Cloth. Price. pre-paid, \$2.

CHARLES BRADLAUGH'S PAPER.

"THE NATIONAL REFORMER."

AGENCY IN AMERICA.

Asa K. Butts & Co., take pleasure in announcing that by recent arrangements with Mr. Bradlaugh they become agents in America for the sale of all the Pamphlets and other works of Bradlaugh, Holyoake, Watts, and other celebrated English Free-Thinkers. A full supply of which is expected to reach us next month; and are also authorized to receive subscriptions for "THE NATIONAL REFORMER."

A Secular Advocate and Free-Thought Journal. Edited by CHARLES BRADLAUGH. Price, post-paid, \$3.50 per year; Single Copies 10 cents. Address,

ASA K. BUTTS & CO.,

36 Dey St., New York.

PROGRESSIVE SONGSTER,

By WM. H. WESTON,

Comprises a collection of some of the best and most popular selections of the day, (over 200 pages,) arranged for the use of Spiritualists for the Lecture Circle or Lyceum. These "Gems" are adapted to familiar melodies, and is intended to take the place of more ponderous music books for general use.

SELECTIONS.

SWEET BY-AND-BY. STRIVING FOR THE RIGHT. (Air: Rally 'round the Flag.)

BEAUTIFUL RIVER. MOTHER KISSED ME IN MY DREAM. REST FOR THE WEARY. DREAMING TO NIGHT. HOME ABOVE. (Air: "Home Again.")

HOME OF THE ANGELS. (Air: "Star of the Evening.")

LOVE AT HOME. NATURE'S CALLS.—HOME, SWEET HOME. (Air: "Nelly Lee.")

SOMETHING SWEET TO THINK OF. BY ORDAWAY. WAITING BY THE RIVER. NEARER MY GOD TO THEE.

ERROR'S TEACHINGS SHALL MOULDER IN THE GRAVE. (Air: John Brown.)

SWEET SISTER SPIRIT, COME. (Air: America.)

DO THE SPIRITS OF THE LOVED ONES COME? ROUND US. (Air: "Do they Miss me at Home")

MESSANGER'S ANGELS. (Air: "Star Spangled Banner.")

I HEAR THE ANGELS SINGING. (Air: "Ever of Thee.")

Bound in Cloth & Board Covers. Per Single Copy, 50 Cents.

Wholesale, \$3.00 per doz.

Sent by Mail, Postage-paid, on receipt of Price. Sold by DR. J. H. RHODES, D. M. BENNETT, 918 Spring Garden St., (Ed. Truth Seeker.) Philadelphia, 335 BROADWAY, N. Y. Penn.

JOHN F. HENRY.

THEODORE CURRAN.

HENRY E. BOWEN.

JOHN F. HENRY, CURRAN & CO.,**United States Medicine Warehouse and Mineral Water Depot.****Druggist's Sundries, Fancy Goods, Perfumery, Specialties in Imported Articles, Etc.,****Nos. 8 & 9 COLLEGE PLACE, NEW YORK,****SOLE PROPRIETORS OF****Scovill's Blood and Liver Syrup**

for Scrofula, Rheumatism, Virulent Eruptions, Gout, Neuralgia, and Kidney Diseases. The only medicine in existence which penetrates with unerring certainty to the fountainhead of these maladies in the circulation, and by disinfecting and invigorating the blood removes their cause, is **SCOVILL'S BLOOD AND LIVER SYRUP**. The number of diseases generated by inflammatory and poisonous matter in the blood is much greater than is generally supposed. It not only includes disorders which affect the skin, the glands, the muscles, and the bones, but likewise many nervous complaints and a variety of distressing ailments to which females are especially subject. Price \$1 per bottle.

Carbolic Salve

for Cleansing, Purifying, and Healing. This article is so well known that it is only necessary to caution the public against imitations. Remember that it requires a *particular proportion* and a *careful admixture* of the carbolic acid with other ingredients to produce a salve that may be relied upon. The genuine only guaranteed. See that it bears the *fac-simile* signature and private proprietary stamp of John F. Henry. Price 25 cents per box.

Edey's Carbolic Troches.

Among the various remedies for coughs none enjoy a higher reputation than **EDEY'S CARBOLIC TROCHES**. The fact that they are well spoken of, that they sell where they have not been advertised, and that they bear out their favorable reputation, places them above the ordinary list of medical preparations. For Coughs, Colds, Asthma, and as a disinfectant and preventative against contagious disease they are a specific. Price 25 cents per box.

Comstock's Rational Food

for Invalids and Infants is highly recommended by Prof. Wm. A. Hammond, M.D., late Surg. Gen. U. S. A., 162 West 34th St.; Prof. H. B. Sands, M. D., 5 East 13th Street; Prof. J. M. Carnochan, M. D., 14 East 16th Street; Dr. Agnew, 394 Fifth Avenue; Dr. Sayre, Fifth Avenue and 30th Street; and many others. Price; Large size, 65 cents. Small, 35 cents.

Foutz's Horse and Cattle Powder.

THE MERCIFUL MAN IS MERCIFUL TO HIS BEAST.—Horses and Cattle are sources of profit, and for that reason (if for no other) they should be well cared for. By the timely use of **FOUTZ'S HORSE AND CATTLE POWDER** the life of many a valuable animal may be saved. Price 25 cents per package.

CONSUMPTION**CONQUERED.**

THE cheering fact that Consumption is not necessarily a fatal malady is at last recognized by observant members of the Medical Profession, as well as by the public at large. The Experience of Twenty-Seven Years, has proved to the satisfaction of the people of America that

DR. WM. HALL'S**BALSAM FOR THE LUNGS****IS AN ABSOLUTE REMEDY,**

not only for all diseases of the Throat and Lungs, which, if neglected, usually terminate in Tubercular Consumption or Chronic Bronchitis, but also for both these terrible scourges of the human race, if resorted to before the resistant power of the vital system has been utterly prostrated. The operation of this wonderful pulmonic is twofold. Its powerful tonic and vitalizing properties tend to **Strengthen the Patient's Hold on Life**, while its direct effect is to neutralize the inflammatory and pustulous principle in the blood, by which virulent diseases of the Lungs the Windpipe, and the Bronchial Tubes are produced and fostered.

Dr. Wm. Hall's Balsam for the Lungs, is, in fact the **Only Safe and Reliable Cure for**

Coughs, Colds, Sore Throat, Croup, Hoarseness, Whooping-Cough, Asthma, Pneumonia, Bronchial Irritation.

and all acute affections of the Air-passages, the Pleura, and the Lungs. It contains no **Opium** nor other deleterious drug and can safely be administered to the most debilitated adult or the most delicate child. It strikes at the very root of pulmonary disease, and a few doses will literally cure an ordinary cough or cold inside of forty-eight hours.

The Array of Proofs establishing the efficacy of **Dr. Wm. Hall's Balsam for the Lungs** in every species of disorder with which the Breathing Organs are affected, cover a period of

TWENTY-SEVEN YEARS,

and constitute a mass of genuine evidence which no man will venture to question or impugn.

\$1.00 per Bottle.

Dr. Wm. Hall's Balsam for the Lungs is the Old and Only Reliable Cure for Pulmonary Diseases.

Dr. Mott's Liver Pills.

The number of pills made in a single day in the United States is enormous. It is easy enough to make a pill; but to make a good pill, ah! that's the difficulty. There are cheap, harsh, drastic pills, that are nothing more than a cathartic, and of even less benefit than a dose of salts; but a good medicine, like **DR. MOTT'S LIVER PILLS**, which contain no mercury, that do not merely empty the stomach, but which penetrate to the seat of disease, is a desideratum indeed. Price 25 cents per box.

Dr. Roger's Vegetable Worm Syrup.

One great blessing of our age is the facility for procuring remedies for various diseases, carefully prepared and ready to be administered. John F. Henry, Curran & Co., of New York, have a list of nearly one hundred articles which they manufactured in their laboratory there, and among these there is none of greater value to children than **DR. ROGER'S VEGETABLE WORM SYRUP**. Pleasant, palatable, and effective. Price 25 cents per bottle.

Dr. Bennett's Sure Death

to Rats, Mice and Vermin. Rats and Mice are sly and cautious, but they are caught napping sometimes. When hunger drives them to desperation, they cannot resist the temptation of poking their noses into **DR. BENNETT'S SURE DEATH** when mixed with butter and spread on thin slices of bread. It is a powder and *never deteriorates* as many of the pastes do. Price 25 cents per box.

Oxygenated Bitters

for Dyspepsia. At certain periods of life a tonic is a necessity; but there is danger in using stimulants that injure the organs of digestion while giving temporary relief. To obviate this and present to the public a tonic free from *alcoholic poison*, Dr. Green prepared the **OXYGENATED BITTERS**, nearly thirty years ago. A sure cure for Dyspepsia and all kindred complaints. Price \$1 per bottle.

Kellogg's Worm Tea.

A poor little sufferer was almost suffocated to death the other day by worms. It would have been a terrible death; and yet it was easily arrested by the use of **KELLOGG'S WORM TEA**, which can be procured at any drug store.

"Of all sad words of tongue or pen,
The saddest of those: 'It might have been!'"

Price 25 cents per box.

SPECIAL AGENTS FOR

Saratoga "A" and High Rock Spring Waters, Park's Balsam for the Lungs, Brown's Jamaica Ginger, Marshall's Catarrh Snuff, Burnett's Cocaine, Russian Hair-Dye, "Stop-It" for the Tooth-ache, and a thousand other articles.

FOR SALE BY DRUGGISTS EVERYWHERE.

ADDRESS ALL ORDERS TO

JOHN F. HENRY, CURRAN & CO.,**Nos. 8 & 9 College Place, New York.****LONDON, 37 Newgate Street.**

The Truth Seeker.

DEVOTED TO

SCIENCE, MORALS, FREE THOUGHT, FREE DISCUSSION, LIBERALISM, SEXUAL EQUALITY, LABOR REFORM, PROGRESSION,
FREE EDUCATION, AND WHAT EVER TENDS TO EMANCIPATE AND ELEVATE THE HUMAN RACE.

OPPOSED TO

Priestcraft, Ecclesiasticism, Dogmas, Creeds, False Theology, Superstition, Bigotry, Ignorance Monopolies, Aristocracies
Privileged Classes, Tyranny, Oppression and Everything that Degrades or Burdens Mankind Mentally or Physically.

"Come now and let us reason together;" Let us hear all sides; Let us divest ourselves of prejudice and the effects of early
education; Let us "prove all things and hold fast to that which is good."

Vol. I. No. 6.

{ D. M. BENNETT,
EDITOR & PROPRIETOR. }

NEW YORK, FEBRUARY, 1874.

{ 335 BROADWAY,
SINGLE COPIES, 8 CTS. }

\$1 per Year.

The Truth Seeker,

PUBLISHED MONTHLY.

TERMS, \$1.00 PER YEAR, DATING FROM NO. 5, OR ANY SUB-
SEQUENT NUMBER; 75 CENTS A YEAR, IF BEGINNING WITH
NO. 1, VOL. I.

TO EACH SUBSCRIBER WILL BE MAILED, AS A PREMIUM, A
50 CENT BOOK, ENTITLED, CHILDHOOD OF THE WORLD.

OUR PLATFORM.

WE extend the right hand of fellowship to liberal
minds of all grades and classes. We ask them
not to adopt our special views and opinions—to see
with our eyes or to understand with our reason. We
are not "hide-bound," nor do we ask others to "mea-
sure their wheat in our half-bushel." We embrace, as
in one brotherhood, Liberals, Free Religionists. Ration-
alists, Spiritualists, Universalists, Unitarians, Friends,
Infidels, Free Thinkers, and in short all who dare to
think and judge for themselves. Let us compare our
views; let us canvass each other's opinions and rea-
sons, and see which has the better way. We have no
creed or dogmas to ask others to subscribe to, but are
in favor of independent thought, free enquiry, free
speech, and everything that tends to break the chains
of mental bondage, ignorance and superstition. As it
is not possible or desirable that all persons should think
exactly alike, we do not expect to bring others to our
standard of thought.

We wish not needlessly to wound the feelings of
any, but hold to speaking frankly what we honestly
believe to be true. We are not in favor of a "milk
and water" diet for men and women, but something
more positive and substantial. We are firmly op-
posed to priestcraft, the errors, superstitions and false
creeds of past dark ages, and in favor of truth and
progress.

Demands of Liberalism.

THE following nine propositions by Francis E. Ab-
bot, of *The Index*, we endorse most cordially, and
they are approved by liberal minds all over the
country:

1. We demand that churches and other ecclesiastical
property shall no longer be exempt from taxation.
2. We demand that the employment of chaplains in
congress, in state legislatures, in the army and navy,
and in prisons, asylums, and all other institutions sup-
ported by public money, shall be discontinued.
3. We demand that all public appropriations for
any sectarian-educational-charitable institutions shall
cease.
4. We demand that all religious services now sus-
tained by the government be abolished; and especially
that the use of the Bible in public schools, whether os-
tensibly as a text-book or avowedly as a book of relig-
ious worship, shall be prohibited.
5. We demand the appointment, by the President
of the United States or by the governors of the various
states, of all religious festivals or fasts shall wholly
cease.
6. We demand that the judicial oath in the courts
and all other departments of the government shall be
abolished, and that simple affirmation, under the pains
and penalties of perjury, shall be established in its
stead.
7. We demand that all laws, directly or indirectly
enforcing the observance of Sunday as the Sabbath
shall be repealed.
8. We demand that all laws looking to the enforce-
ment of "Christian" morality shall be abrogated and
that all laws shall be conformed to the requirements
of natural morality, equal rights and impartial liberty.
9. We demand that not only in the constitution of the
United States and of the several States, but also in the
practical administration of the same, no privilege or
advantage shall be conceded to Christianity or any other
special religion; that our entire political system shall
be founded and administered on a purely secular basis,
and whatever changes shall prove necessary to this
end shall be consistently, unflinchingly and promptly
made.

Notes and Clippings.

THE last number of the *Edinburgh Review* in a cri-
tique of Dr. Strauss's aggressively anti-Christian "Con-
fessions" thus throws overboard the Old Testament.
It says—"We are not Jews, and there is no reason in
the world why we should be weighted with the burden
of understanding and defending, at all risks, the Jewish
Scriptures." And again—"We simply offer what ap-
pears to us to be a simple historical fact; viz., that the
Jewish Scriptures do not belong to us, and that we are
in no way responsible for them," and much more in the
same strain. It speaks of the great change which has
come over the minds of our "pious folk," during the
last twenty years, and accuses Strauss of "purposely
selecting the grossest forms of Christian belief, where-
with to point his moral."

In the same article occurs the following delicious bit
of absurdity. Strauss having said that there would be
but little objection to the expression "God" as being
applied to that Power which moves all things, were it
not that such a designation implied to the minds of
most men a person, the *Review* exclaims—"Would you
have us worship a thing? We know of no alterna-
tive. All existing beings must be either persons or
things." We wonder if Light, Heat and Electricity are
"persons" or "things." It seems, according to the
Revi w, they are either one or the other.

THE Grange movement has grown rapidly during the
past year, numbering now some seven hundred thou-
sand members. Iowa leads with eighteen hundred
granges. Missouri comes next with one thousand.
There are only twenty-four in New York, and none in
Connecticut and Rhode Island. There are a good many
in the South, South Carolina standing ahead. These
seem to be going into co-operation, the Iowa Granges
having bought a sewing-machine patent and started a
reaper factory, both of which enterprises promise to
save the farmer many a hard-earned dollar. The South-
ern Granges are making arrangements to market their
cotton and procure their supplies on the co-operative
principle. *Appropos* to co-operation, few people know
the dimensions it has assumed in England. The last
co-operative congress reported a membership of over a
quarter of a million, with a yearly business of over fifty
millions. And the surprising part is, that although
the articles in which they dealt are mostly provisions,
the business was done, both wholesale and retail, for
less than five per cent. profit, including interest on cap-
ital. The wholesale store at Manchester handled up-
wards of three millions of dollars' worth of provisions,
at a cost of less than one-half of one per cent. When
we reflect that wholesale profits here are perhaps five
per cent., and retail fifteen, we see a saving of some
seven millions of dollars yearly. The leaders are san-
guine that the good principle of co-operation—to help
each other—is capable of indefinite extension. Ger-
many reports some fifteen hundred "people's banks,"
owned by the poorer classes, and loaning something
over a hundred millions of dollars to themselves. Other
nations of Europe report progress—Italy, to a marked
degree. In reading the reports of these congresses,
one is led to indulge a hope that, in some remote fu-
ture, the Congress of the United States will exhibit a
tint of the good spirit, good sense, and absence of bun-
comb which is shown in these co-operative congresses.

THE employers of labor in England have banded
themselves together to resist the demands of the
Trades' Unions. It makes one tired to think of the
number of pounds sterling which the association repre-
sents. It not only embraces the large individual man-
ufacturers; but the great associations, like the Man-
chester cotton-spinners and the iron and steel makers,
have joined *en masse*. The *London Times* says—"You
are both organized now, Labor and Capital. Go ahead
and fight it out!" The *Spectator* says that it should
think that the employers might have been satisfied with
the present state of affairs, since it brought them wealth
without limit, and that they may see some day that it
was a bad thing to divide the kingdom into two hostile

camp, one rich and the other poor. *Appropos*, the *Co-
temporary* says that at a recent congress, the Labor or-
ganizations represented seven hundred thousand men,
all organized and numbered as completely as a German
army. With universal suffrage, we may soon see in
that country a state of things long ago foreshadowed
by Blackwood, viz., "an election conducted on the
principle of a strike."

MR. WM. CROOKES, editor of the *Quarterly Journal
of Science*, and also of the *Chemical News*, a gentleman
whose reputation as a cool-headed, scientific observer
stands second to but few or none, has in the January
number of his journal a long and elaborate article, in
which all the most marvelous phenomena which are
attributed to spirits are represented as occurring in his
own house, in broad daylight, and succeeding under
circumstances, as he thinks, precluding the possibility
of trickery. These phenomena include a coral neck-
lace standing on end, a pendulum set in motion in a
glass case firmly sealed to the wall, hands being
evolved from luminous clouds, and plucking flowers
and passing them around in broad daylight, these
hands grasping your own with firm pressure, feeling
sometimes cold and sometimes warm, and dissolv-
ing away in the grasp; also the lengthening and
shortening of the medium (Mr. Home), after
the manner of a telescope, &c. Mr. Crookes thinks
one of two things must be true—either these wonders
must have occurred as related, or that a considerable
number of educated and cool-headed observers must
have been seized, at the same moment, with a capacity
for seeing things which did not really exist, and farther,
seeing these non-existent movements at the same mo-
ment, and all agreeing in their account of them.
This last alternative seems to him more incredible than
the first, so he believes that the phenomena really oc-
curred. He has in preparation a volume, in which he
will give us his theory, which, it is intimated, will be a
new one.

IN France, from 1867 to 1869 one half the inhab-
itants could neither read nor write, and this one-half
furnished ninety five per cent of the persons arrested
for crime.

Statement of Crime in the Province of Bavaria. (per 100,000 population.)

	Churches	Sch ^l	H's	Crimes
Upper Bavaria	15	5 ¹	4 ¹	667
Lower Bavaria	10	4 ¹	4 ¹	870
Upper Franconia	5	7	7	444
Lower Franconia	5	10	10	384
Palatinate	4	11	11	425
Lower Palatinate	11	6	6	699

Thus plainly indicating that freedom from crime de-
pends rather upon the abundance of school-houses,
than the multiplication of churches.

In the United States, the illiterate person commits
ten times the number of crimes that the educated one
does.

In the New England States only seven per cent. of
the adult population are illiterate; yet eighty five per
cent. of the crimes in those states is committed by this
small minority. In the twenty millions of native
American population living in the twenty one states
having non-sectarian public schools, only 3 per cent.
are illiterate, 1 and 7-10 per cent. are paupers, and $\frac{1}{3}$ of
one per cent. criminals. Massachusetts presents in 1,104,
000 native inhabitants, only 71 illiterate, 49 paupers
and 11 criminals. Thus again we see how in free
schools we possess the great conservators of morality.

Of the fifteen million inhabitants of Spain, twelve
millions can neither read nor write. But we should say
that this, instead of showing that Spain was unfit for a
republic, shows that a monarchy was unfit for Spain.
If, after ages of royal and priestly domination over a
country where kings and priests have had everything
their own way, the Spanish people are still in such a
state of ignorance, we should say that it was about
time that kings and priests were shown the backdoor,
and helped to get out as soon as possible.

Most of the shadows that cross our path through life
are caused by our standing in our own light.

"Beliefs of the Unbelievers."

AN ESSAY READ BEFORE THE NEW HAVEN RADICAL CLUB, BY HUGH B. BROWN.

DURABILITY and permanency, as applied to forms of matter, whether organic or inorganic, natural or artificial, are but relative terms, conveying the idea of immutability and long continuance, as compared with things of less stability or endurance.

As seen from the stand-point of our limited existence, unaided by science or by the experience of the past, nothing could appear more substantial and enduring than the forms of inorganic matter by which we are surrounded; but seen in the light of modern science all are phenomenal and transient, existing only as the visible manifestations of causes which are themselves invisible and comparatively unknown.

This law of change, whose effects are everywhere apparent to the observing, in the degradation of the solid granite by the elements—in the accumulations of stratified rocks by deposits from oceans and rivers—in the elevations and subsidence of sea coasts—in the change of climate, and in the configuration of the earth by aqueous, electric and volcanic forces, is no less apparent in those human and artificial institutions relating to government, religion, morals, customs and the arts, which are but the outgrowth of human necessities and the measure of our progress.

Of the pre-historic nations which are known to have flourished in the infancy of the race, few or no traces remain except such as modern philology has discovered in the languages and religions of modern nations. Of many which succeeded them, even in historic times, we know comparatively little. So inextricably blended are fable and fact in the meagre records that have been preserved of the past, that the acutest historian is unable to separate the true from the false. For the knowledge that we possess of the remote past, we are indebted less to the historian than to the philologist, the antiquarian and the archaeologist, who by patient and indefatigable labor, have wrung it from the inscriptions on the secret chambers of its mausoleums, from the walls and monuments of its buried and long lost cities, and from its implements of husbandry and weapons of war.

But though the nations and the individuals of which they were composed have ceased to exist, and are succeeded by others, their mental achievements did not with them; for in a sense, thought made known is immortal. The totality of knowledge gained by mental effort becomes the common property of the race, and is made the basis of new combinations and higher and greater mental achievements, as the brain acquires finer texture and higher capacity.

We are accustomed to boast of our Christian civilization, and arrogate to ourselves the credit and glory of inventing and originating everything that distinguishes us from the savage tribes of Africa or America. But how empty the boast and arrogant the claim will appear when we read the history of the past in that spirit of truth and candor that will permit us to perceive and acknowledge that any excellence, truth or knowledge could possibly exist in the world before the advent of our civilization. And when so read we shall see that for half our knowledge, many of our arts, and all of our religious ideas, we are indebted to the civilizations that have preceded ours. Have we improved on the fine arts of Sculpture and Architecture, as known to the Egyptians and Greeks? Have we any system of philosophy, ideas of government, codes of law or morals, that were not known and taught by the schools of Greece, India, China, and Egypt? Have we improved on the geometry of Euclid?

Even in the arts appertaining to war, commerce and mechanical construction they were in some respects in advance of the moderns; and are known to have been in possession of arts that are now lost, and for which we have as yet sought in vain. In fact, we are to-day indebted to the Ancients for thoughts, hints, crude conceptions, principles and original ideas, the development of which have been so conducive to the growth of modern civilization.

Nor need we look exclusively to modern times for the noblest and purest specimens of humanity. The possibilities of human nature, as respects its capacity for great achievements, virtue, courage, and magnanimity, have never been better exemplified than by the ancients. In the practice of moral virtue and in the exhibition of all the qualities that exalt and adorn human nature, where in modern society shall we find the superiors of Zoroaster, Confucius, Socrates, Gaudama, Pythagoras, Plato, Solon, Thales, Seneca, and Pliny?

But, as we have before said, no human institution is a finality—we outgrow our institutions, beliefs, customs and systems of religion, as a youth outgrows his garments—that which met the spiritual or moral needs of our fathers fails to supply the wants of their sons. The idol or dogma which awed the superstitious and untaught souls of the semi-barbarian, becomes in time the jest and scoff of his descendants.

The religion that we were taught at our mother's knee to believe and revere as a special and inestimable gift of God to man—a revelation of his perfect will—without admixture of error, and a perfect guide and rule for our conduct in life, and in which we would fain have reposed and found rest for our souls—this fond hope, alas! soon withers and dies when tried in the complex, intricate and prosaic affairs of

human life, and when viewed in the fierce light of the scientist's analysis, the historian's research, and the criticism of the modern rationalist.

This inevitable work of disintegration in our modern religious systems has already begun. The hand of the iconoclast is busy demolishing the sacred beliefs of the past.

"Our Father, in heaven" is, by the irreverent and matter-of-fact scientist, resolved into the inexorable, invisible and impersonal forces of the universe, while the most sacred and revered truths of the past, in the last analysis of modern criticism, disappear in the fignments of Persian and Indian mythology and Oriental myth.

The theological rubbish of the dead past that has been accumulating for ages under the blind and dogmatic teachings of the church, everywhere encumbers the intellectual plane—befogging the judgment, enslaving the mind, and obstructing the growth of ideas founded on positive knowledge and rationalistic methods.

What to do with this effete debris of superstition, or how to remove or utilize the old material in order to make room for the new temple of truth, whose foundations are to be laid on the basis of reason and science, are questions of great and practical interest.

Perhaps a solution of our difficulty may be found in pursuing the analogy between the material of our old and decaying mansions, and the old ideas, opinions and beliefs that make up the intellectual and religious systems of the past, and applying to the latter the same methods of utility and economy that are so successfully applied to the former.

When, from the effects of decay, or from the increased wants and necessities of its owner, the old mansion is to be removed to make room for a better one more suited to the means and requirements of its master, the builder, in subservience to the ends of utility and economy, selects such of the old materials as by re-adaptation and change of place and use is fit to be worked into the new edifice. Just so may we, by re-adaptation and change of use and signification, utilize much of the old thought-material, and thus make the transition more easy, for those who have not wholly outgrown the false and erroneous beliefs and dogmas of our intellectual infancy. But how work into our building such erroneous conceptions as a personal God and devil, a future local and burning hell for some, and a heaven of immortal purity and glory for others? How utilize special providences—total depravity—free moral agency—vicarious atonement—the fall of man—resurrection from the dead—sacred books—and the like?

In the new philosophy the old idea of a personal God—the great first cause, author and creator of all things—is resolved by the alchemy of science into the collective energies of the universe—the uncreated inexorable and inevitable *law*, inherent in and inseparable from matter and co-eternal with it, ceaselessly outworking all the changes and effects we everywhere see in nature.

This impersonal God of Science, as compared with the theological conception, is not only more in accordance with nature and science, but is an infinitely nobler object of worship than those of the world's historical religions.

God of the granite and the rose!
Soul of the sparrow and the bee!
The mighty tide of being flows
Through countless channels, Lord, from Thee.
It leaps to life in grass and flowers,
Through every grade of being runs;
While from creation's radiant towers
Its glory flames from stars and suns."

The devil, from being an invisible personality antagonistic to all good—"a roaring lion, seeking whom he may devour,"—ever lying in wait for the unwary, to lead them from the paths of virtue into those of sin and ruin, becomes in our new philosophy simply the impersonal and symbolical representation of that which we call evil, or that condition or state that is seemingly opposed to that which we call good; but which, properly understood, is not a principle or finality, but simply the inversion of the principle of good—one of those numerous instances of that universal duality in nature by which everything has its opposite in appearance but not necessarily in essence: as light and darkness, shadow and substance, positive and negative, right and wrong, truth and error.

In imitation of the fanciful and not unuseful conceit of the Greek mythology, the varied conditions or moods of minds inimical to health, happiness, love, truth, honesty, sobriety, charity, and the like, may well each be typified by one of the imps or little devils of old mythology as the devil of disease, of despair, of hate, of falsehood, of intemperance, jealousy and pride, to the end, that by associating low and imperfect conditions with that which has ever in our minds stood for the essence of everything essentially bad, we may be led instinctively to shun those low conditions, and aspire to a higher and more perfect development.

The dismal hell and glorious heaven of the old teachings become in the new, *conditions, here and now*; in one or the other of which, in a degree, we all are, according as we are in or out of harmony with the laws of our being; obedience to law being the only salvation from sin, and passport to the joys of heaven.

Violation of law being sin, the inharmony resulting from its infraction excludes us from paradise, and bars

our return as effectually as the flaming sword in the hand of the cherubim "who guarded the way to the tree of life." The Savior in our system, is not a person either of celestial or terrestrial birth; but it is that influence for good exerted by whatsoever or whosoever, that awakens in us aspirations for a purer and better life; that induces us to leave a low and sensual plane for a higher and more intellectual one; and substitutes unselfish aims and purposes for personal aggrandizement and self-seeking.

The Doctrine of the immortality of the soul finds a place in rationalistic philosophy when applied to a man as a species; but individual immortality, or conscious identity separate from a material organization, being as yet an undemonstrated fact, based solely on tradition, analogy and intuition, instead of on positive knowledge, cannot be admitted as a truth; its proper domain being as yet in the unknown, and probably the unknowable. The denial of this pleasing idea a place in the order of nature is no doubt highly offensive to man's egotism and pride of race, yet stern facts admonish us that we can only "reason from what we know," and that we should

"Let Gods attend to that which Gods must know;
Man's only care relates to things below."

The Pantheon of modern thought, however, like its ancient prototype, stands ever open to receive from the realm of the unknown that which scientific research shall demonstrate to be true. The highest niche in the temple will be awarded to the immortality of the soul when it presents itself endorsed by science and susceptible of demonstration.

The idea of regeneration in the sense of growth and development from a low to a higher plane of thought and action, resulting from an awakening and quickening of the conscience and moral sense, finds an appropriate place in the new religion of positivism. Regeneration in this sense, although attainable in a measure by all men, is nevertheless limited in its highest results to comparatively a few, whose organization, temperament and social surroundings are of a nature most favorable to its conditions. They who are regenerated in this sense may be known of all men by their unselfish aims, generous impulses, humane sentiments, and earnest efforts for the welfare of their fellow beings. It should ever be borne in mind, however, that regeneration is simply an expedient arising from the imperfect and undeveloped condition of the race; for when man shall have been properly *generated*, then there will be no need of regeneration.

Having shown that a personal God, or Divine being, can have no place in the curriculum of the modern school of thought, it might be inferred that divine revelations must be denied also. But not so; the new philosophy recognizes and welcomes the *divine revelations of nature* as interpreted by science and endorsed by reason; for all *truth* is divine in the sense of the highest excellence and exalted capacity of mind required for its discovery and application. Sacred books, as such, whether Christian, Persian, Chinese or Hindoo, we discard as relics of the dead past; but in the book of *nature*, that ever lies open to the inspection and study of the whole human race—a book that cannot be falsified by the interpolation or forgery of the cunning priest, or converted by an arrogant and despotic Church into an engine for the mental enslavement of mankind; and from whose pages all the lessons and duties of life may be learned, we sincerely believe. For if through ignorance we misinterpret its meaning, we yet learn by our failures, and the penalty of error is proportional to the fault; no eternal and dismal hell awaits us as a punishment for our mistakes.

But it may also be urged that if there be no Divine being who can hear and answer prayer, and be conciliated or pleased with the worship of his creatures, then all such words as prayer or worship are unmeaning terms, having no significance except to the philologist who will regard them as the geologist regards the fossils of extinct species, mere relics of a bygone age; for why should we pray if there is none to hear and answer? and why worship if there is no being that requires or appreciates it? The fallacy of the objection lies in the assumption that the sentiment of worship necessarily requires a personality for its object. Worship in that sense is of the lowest and grossest type, having its origin in selfishness, ignorance and fear, as may be witnessed in the absolute despotism of Oriental and barbarous courts, where the will of the despot is law, and before whom his subjects cringe or fawn to propitiate his wrath or obtain his favor.

Worship in its truest and noblest sense is the natural, spontaneous and irresistible admiration of the soul for any quality, sentiment, action or thing, whether in the abstract or the concrete. He is a true worshipper of the beautiful who is enraptured at the gorgeous spectacle of the rising or setting sun, at the lofty, or snow-capped mountains, the ever throbbing pulse of the restless ocean, the beauty of nature as seen in the varied landscape, or of art as embodied in the magnificent temple. He is a true worshipper of virtue and courage who admires the character and cherishes the memory of those noble men and women who in every age have lived, suffered and died for the welfare of the race.

"Prayer," says the poet, "is the soul's sincere desire, uttered or unexpressed," and its true function is not to importune and tease the supposed ruler of the universe to suspend its laws for the particular benefit of an insignificant being (as compared with the totality of the

universe); but its true significance and use is, to beget in the prayer those conditions and moods of mind and heart that are essential and necessary to the actualization of that which he so earnestly desires. He who longs and prays for virtues and qualities which he has not, or has in a limited degree, does really by the expression of the aspiration assimilate himself to that condition that makes the realization of what he so earnestly desires a possibility. In this sense the modern thinker worships and prays.

Miracle, of course, is not recognized in rationalistic teachings in the sense of change or suspension of the laws of the universe; but miracle, in the sense of phenomena caused by the operation of occult laws, is not objectionable to the rationalist. There are many profound and hidden mysteries in nature into whose arcana no prying scientist has as yet been able to penetrate; though thousands of curious and keen eyes, whose powers have been enlarged a thousand fold by the telescope and microscope, are in every quarter of the world directed to her operations in all their varied departments, yet comparatively few of her great secrets have been wrung from her tenacious grasp.

Indeed every operation in nature, whether its law is hidden or known, is a miracle just as wonderful as if it resulted from a change or suspension of law! Who can explain how the rose draws from the damp, dark soil, its brilliant colors or sweet perfume? or even how a simple blade of grass grows? Who can explain the origin of life; or reveal to us the secret of attraction, of gravitation; or tell us why the needle invariably points to the pole? Yet these phenomena are as much miracles as if the laws of the universe had been suspended or changed for their production.

Future rewards and punishments appertaining to future time here, or even in the possible hereafter, and in the sense of result of obedience to, or violation of law, is a doctrine approved by reason and common sense. Nothing can be plainer than the fact that the law of conditions obtains in all the departments of nature: there can be no effect without a cause; and that which is, exists because the condition of its existence preceded it. Like causes, also, will invariably produce like effects.

In the economy of nature every law of our being has a penalty attached to its violation, which penalty will follow as surely as effect will follow cause. That this must need be so, is apparent to every one who reflects on the nature of things; nor can we imagine a condition of life based on any other plan. It follows that conformity to law secures happiness, which is the reward that nature bestows for obedience; violation of law, on the other hand, entails pain and misery, which is the penalty or punishment inflicted for its infraction.

Nature's punishments, however, are not eternal, arbitrary, or disproportionate to the offence, and will have an end here and now; and if the violation has not been so great and continued as to permanently injure the organic structure or weaken the moral sense, the injury or suffering may cease when the sinner ceases to sin.

But as in the erection of every grand edifice there are stones so misshapen unsightly or defective that no skill nor labor can fit for a place in its foundations or walls, so it is with the material—the accumulations of ages past—that presents itself for a place in the grand temple of rationalistic philosophy that is now being erected. Ideas, opinions, dogmas and unproved truths there are in great numbers that will not bear the inspection or test of the great master-builder REASON; beliefs and dogmas conceived in the infancy of the race, moss-grown with age, and still venerated as truths by the learned and wise, which nevertheless are so unsound, unreasonable and false that no change of signification, sense or use can fit them for a place in the modern temple!

What then shall we do with the doctrines of total depravity; vicarious atonement: free moral agency; resurrection of the body; original sin; creation from nothing; destruction of matter; special creation; fall of man, etc? We will dispose of them as the builder disposes of the waste and useless material that encumbers the ground after the building is completed; bury them out of sight; consign them as rubbish to the rag-bag of pagan mythology; and thus make room for the squared and sound granite blocks, that exact thought and scientific research are busy quarrying from the rock of truth; for

"There is nothing so good as the new;
There is nothing so poor as the old.
Better the morning's silvery dew
Than the evening's river of gold;
Better—a thousand fold."

The Cincinnati Commercial tells of a literary re-union in Boston, at which Mr. Bradlaugh, R. W. Emerson, Vice-President Wilson and others were present. Mr. Emerson read a manuscript poem. Mr. Bradlaugh remarked that he had drawn much of his inspiration, in the way of self-reliance from Emerson. Upon which the Commercial says—"The self-reliance is so pleasing a feature in Mr. Bradlaugh's character, that it is interesting to know where it came from."

If it is true that "nature abhors a vacuum," why are so many heads empty, or nearly so?

[For the Truth Seeker.]

Spirit of Progress.

By W. E. LUKENS.

A VERY good sermon was preached at the Presbyterian Church in Sterling on Thanksgiving Day, by Rev. E. W. Clark, Congregational minister. It is a gratifying sign of the times that clergymen have the courage to utter cheering words of progress in the face of the cold conservatism of the church. They have ever been so completely tied down by written creeds, infallible books, and ancient usages that they could not expand with the general growth around them. Hence, in every age, they have been the deadliest foes of progress. Every reform that has worked itself up to public acceptance has done so in spite of their determined opposition. This opposition has extended far beyond their proper domain of theological thought, into the regions of pure physical science. Large-hearted, strong men have patiently watched the unerring operations of nature, and, after laborious research, have discovered the law which governed that particular department to which they had directed their attention; but not unfrequently have they been compelled to retract, or suppress their honest convictions of truth, and the clearest demonstrations of science, at the mandate of ecclesiastical tyranny.

But still more has this spirit of intolerance manifested itself in matters pertaining to theology. No wars have been so cruel, so bloody, so devastating, as those urged against religious progress. No persons have suffered so dire and unrelenting persecution as those with whom thoughts calculated to bless their kind have originated. Cruel and wicked imprisonments, inquisitorial tortures, and excruciating physical torments of the stake have been applied in vain to quench the light of truth in the human soul. In all these transactions, so completely calculated to mar the beauty of the human character, the clergy, the priesthood, have led the way. There is not a page of history but is blackened with crimes instigated by this class for the suppression of truth. Even on our loved soil of free America, men deeply imbued with puritanical religion have hung innocent men and women for the heinous crime of preaching "peace on earth, and good will to man."

But our clerical friend, Mr. Clark, seems to have forgotten the many exhibitions of religious intolerance that in all the ages has "dealt damnation round the land," and dwells on that of political tyranny. He says:—"Great evils have been divulged in high places in our land, but the press has scattered light, and an indignant people have been aroused to utter their deep indignation. If vice, 'to be hated, needs but to be seen,' then we have risen above the past into greater light. Tyrants hated the light, and have crushed it out when in their power. Even a governor in America, (Governor Berkely of Virginia) in 1675, to rivet his despotism, uttered this sentiment, which sounds so strangely to-day. 'I thank God that we have no free schools nor printing-presses, and I hope we shall not have for a hundred years, for learning has brought heresy and disobedience and sects into the world, and printing has divulged them, and libelled governments. God keep us from both!'"

But did the reverend gentleman forget, or did he not wish to refer to the fact that Cotton Mather, in our own country, near Boston, mounted the scaffold on which stood the little, frail form of the innocent Quaker preacher, Mary Dyer, who was about to be hung for heresy, and so vehemently harangued the multitude who exhibited signs of rescuing her, that he thus kept down the popular spirit of righteous indignation, until the hangman had performed his office?

Would not this look strange to-day? Quite as much so, one would think, as Governor Berkely's desire to suppress free schools and the circulation of newspapers! Especially when we remember that schools are not as free now as the spirit of progress will yet have them. He deprecates the action of a governor of Virginia two hundred years ago, and contrasts his despotism with the freedom now enjoyed in educational matters. But has he forgotten that only forty years ago three millions of our own people were kept in the most brutal ignorance, not by the merely expressed wishes of governors, but by laws passed for the express purpose of keeping them so, and affixing heavy penalties on any one who would teach them to read what they professed to regard as the word of God; and that the church and clergy of this nation were the strongest bulwarks behind which this nefarious oppression found shelter? Yet such was the fact. There were a few honorable exceptions, but a majority of the clergy north, and all of them south, sustained the institution of slavery with all its abominations, until outside philanthropic influences had ripened public sentiment for its overthrow. Then the clergy modestly say:—"We did it all. The abolitionists all run into infidelity."

What a beautiful example might have been found in this, where the whole body of the clergy, from being the direct oppressors of a race, were converted, inside of forty years, to a quiet acquiescence in its enfranchisement! It is not more than twelve years since a clergyman of this city placed in my post-office box a pamphlet, written by a brother minister, in which the writer advocated from the Bible the practice of systematically brutalizing the minds of three millions in our own land—closing by legal enactments, so far as legal enactments could go, enforced by the death penalty, every

avenue through which knowledge could reach their benighted minds. This man preached from the same pulpit in which Mr. Clark spoke, on Thanksgiving Day. What an appropriate example this would have been of the spirit of progress, seeing that he was then standing in the same spot in which the other preacher stood, only a few years ago.

But I am glad to see one clergyman break through the shackles by which they have been so long bound, and take a step in the broad and beautiful highway of progress. He, I hope, will rejoice at the growth of religious freedom everywhere, and be one of the last to join in that priestly alliance whose aim is to insert a theological clause in the Federal constitution, by which the best and wisest of our citizens will be excluded from office, and even from full protection of equal laws. I hope that if he ever speaks of the Spiritualists, he will not apply to them the undignified epithet of "skunk," as his neighbor minister has done; that he will not speak of "the unhallowed foot of a Universalist soiling the floor of the house of God!" nor boast that his ancestors helped to hang the Quakers in Boston, but that he will welcome the growth, everywhere so visible, of free, honest inquiry after truth, in the realm of religious thought as well as elsewhere. Dungeons, faggots, Ecumenical Councils, infallible Popes, Evangelical Alliances, the modern mad-dog cry of infidel—not one nor all these combined, though great hindrances, can keep back the expanding love of truth in the human soul. They will only discern their impotency who try it.

Progress is the law of the universe. Philosophers assure us that our solar system, with its suns, planets, asteroids and comets, was, in a very remote period of time, a chaotic or nebulous mass, occupying the vast space included within the orbit of Neptune; that in the slowly revolving cycles of time it gradually assumed its present position, which is by no means a fixed one. Change, growth, a nearer approach to perfection, is still the law.

So of our earth. Geologists say it was once in the condition of molten lava. When it cooled to the proper degree, vegetable matter appeared. Still later, when the conditions were favorable, the lower animals came into existence. Then came man, who, proud of his superior intelligence, claimed authority over all. Only a few years ago (compared with the age of our globe) men thought and wrote that God created the world in six days; that the innumerable hosts of stars, which modern science demonstrates to be suns, surrounded by systems like our own, were created to give light by night, as the sun was to give light by day—all to accommodate this speck in the universe, the earth. But in the progress of science, thinking men have abandoned this legendary account of creation, as they have the mythological stories of ancient Greece.

Christianity is divided into hundreds of discordant and warring sects, each, however, claiming the Bible as divine authority. They quarrel over matters of trivial importance to the welfare of man, and announce dogmas, which, if true, would make progress impossible. But wherever the spirit of investigation has uncloaked these absurdities and iniquities, thither they will rally their divided hosts, and for a time forgetting their former feuds, fight side by side, as though they were at peace at home. At no time are they so firmly united as when they make common cause in opposition to the progressive spirit of the age. Still, with our educational advantages, our free presses and better governments, we are vastly in advance of any age that has preceded us.

It is not in the genius of the church to advance. It is purely and rigidly conservative. Yet it is not possible for its individual members to remain stationary. Immobility is not the law that governs mind or matter. They catch the sweet notes of progress, and are hured on to more elevated fields of thought. New sects spring up, embodying new and more exalted aspirations. These furnish higher ideals for others, and so the work goes on.

Quakerism was a step in advance of its day. It asserted the right of private judgment in its full significance, as it had not been before by Luther or any one else. They called it "the light within." This light they put above everything else. No authoritative book could come between them and it. But Luther conceded the divine right of a book. His idea of private judgment was only to be used in examining that, not to examine the fact of its infallibility. What Quakerism lacked was to carry out its original thought to its logical import. The world lost much by its settling down to a cold conservatism. It was originally a progressive movement, but it organized. It said—"Thus far shalt the spirit of progress go, and no farther." But the forces generated by the founders of this sect have radiated far beyond the limits of their own organization, and are warming thousands into new life. Spiritualism is a necessary off-shoot. Spiritualists and other radicals are now full of the right life—let them not suffer a similar fate. But those who now claim the name of Quaker are theologically either as stationary as millstones, or are going backwards.

It is a dark future that has no hope of a better time coming. Divest us of all ideas of progress—say that man cannot improve—that he is to be the slave of priests and theological dogmas—that capital is always to rule labor, and trample its victims under the iron heel of oppression—that slavery and war shall still spread their desolating influences among men—that

poverty, intemperance, injustice, fraud, and all the long train of vices which now so fearfully corrupt society, shall ever abound—that the human soul is so totally depraved that it can never throw off these—then, to me, *this earth is a hell, its creation a sham and a failure, and its God a demon.* But God and Nature are not at fault. Man has the capacity for progress. There has been progress, and there *will* be progress, until all wrongs shall have ceased to be—until all tears are wiped away. When mankind will so understand the laws of health that living itself is *happiness*; when righteousness shall rule the hearts of men, instead of cunning, cruel deceit, our highest conceptions must be realized. Our brightest ideal of to-day will be the actual of the future. This glorious consummation we should all aim to bring about. It cannot be done without thought, without labor, or without sacrifice. Whoever is sticking in the ruts of old dead formalities, is directly in the way of progress. We who propose to move must pass him by—over his dead body, if necessary. We must not be terror-stricken at obstacles, however formidable. Everything that opposes must be battered down. We are opening up a highway for those who come after us. The dreary chasms plowed out in the cold glacial period of superstition must be bridged over, and the moss-covered boulders of a false theology removed, preparatory to laying the track on which the car of progress is to ride triumphantly to its destination—*Truth and Light.*

Let us not lag back, but joyfully help on the glorious work. We need not be discouraged. We have many helps our forefathers had not. The homogeneous influences brought about by increased facilities for intercommunication will not only soften the religious asperities of the sects, but will do much towards bringing an end to error, than which nothing is more wasteful of the fruits of industry, or which entails such long and bitter enmity between nations. Thus in the great train of Nature, the cupidity and selfishness of man are made to aid progress by extending a net-work of steamships, telegraphs and railroads all over the globe.

If the physical man has gradually, through myriads of ages, climbed from the grade of the lowest animals to his present position, his mentality keeping pace, at all times, with his organism, what may not a few generations bring to us, with our accumulated opportunities for progress? Then it was blind impulse, slow in its operation. Now we are drawn forward by the most beautiful and prophetic visions of the future. We who are here now will soon leave the work for others who come after us, with still better opportunities than we. Let it not be said that we have lived in vain—that we have left the world no better for our being in it.

Rock Falls, Ills.

*Rev. Mr. Smith, Methodist, used this language in speaking of Spiritualists and Universalists of this place.

[For The Truth Seeker.]

Have we a Free Press? No. 2.

BY ICONOCLAST.

MR. EDITOR:—In my last communication, I referred to certain facts that I should adduce in connection with the subsidy of the so-called "Free Press" of New York, in the interests of "Rings" generally, thereby proving that it was indirectly the supporter of the worst species of fraud, corruption, and venality, and which subsidy consisted of annual cash payments under the guise of necessary advertising patronage; and had intended to elaborate upon the matter, and go into a general detail of figures, showing exactly how much each journal received per year, from the great "Blatherskite"—(whose real principles, coated and gilded by a self-sacrificing (?) "enterprise," consisting up to this time principally in sending out commissioners to Timbucktoo to scrape acquaintance with explorers, lift their caps, and then herald with a blast of reportorial eloquence, a fact that, when divested of its superincumbent superfluity, can be summed up by Dr. "Blarney-stone," is living still, I believe,) down to a penny evening sheet about the size of an ordinary business circular, whose merits consist of about three-fourths of its space being devoted to valuable information, consisting of advertisements, and the remainder a jumble of trash unworthy the columns of the meanest aspirant to light literature, which ever lived and died in ignominious infancy, and which its ragged agents thrust into the public face and bawl into the public auricle with a persistent, intolerable, and varied yell that has become as much a nuisance as its "journalistic erudition" has become an outrage on the sense of an enlightened public, but which professes having a larger circulation than all other evening papers combined." Immaculate newspaper "professor."

It would, I find, however, take up too much of your valuable space to abide by my former resolution as to figures in detail. I will, therefore, content myself with giving a few in bulk, from which your readers can judge the aggregate amount which was filched from the pockets of the tax-payers, in order to secure the predominant influence of the "Ring thieves."

From 1867 to 1871 inclusive, this city had claims presented for payment of advertising to the amount of over \$5,000,000, or over \$1,000,000 per annum; and an illustration of the enormous fraud perpetrated and connived at by our most prominent journals, is seen in the fact that since the "Ring" and its power was overthrown, one single paper, established and con-

ducted by the tax-payers, has fulfilled all the municipal advertising required, and that, at a cost of only \$22,000 per annum, and it is admitted, in official documents, that this journal performs its duties far more efficiently, and meets the requirements of the public to an infinitely fuller extent than its nineteen expensive predecessors.

Now, no sane person can deny that when the above vast sum was appropriated to this purpose, the claimants were fully conscious that it was wrongfully abstracted from the already burdened pockets of our citizens, nor that there was a tacit understanding between the two cliques that for the money so paid an equal value, at least, should be rendered in fulsome praise, atrocious sycophancy, and boisterous laudation of the intrinsic merits of the "Ring Bosses," and that the leading lights of the most unscrupulous combination that ever disgraced a municipality; the favorites of, and electives to power by the lowest and most disreputable scum that ever infested a city of political vagabonds, were fully known to these bribed journals in all the ungarished atrocity of enmity to the purity of moral and political principles; and yet, in the face of this, "Boss Tweed," and "Slippery Dick" Connolly, with their multifarious herds of unscrupulous depredators were hailed by the Press as demi-gods of political wisdom and beneficence, and the most estimable and righteous custodians of the public welfare and monies, thus doing as much in aiding the growth of the vile institution of "Tammany," as did the principals themselves.

And now, as a glaring evidence of the instability of the principles of the "Free Press," as an evidence of its elasticity to the benefits of partizanship, each of these journals vie with the others in claiming the laurel of "Reform," and impelled by a righteous indignation, towering from the summit of their own unassailable fortress of exalted purity and independence, heap showers of vituperation upon their contemporaries for their tardiness in showing their false colors. And even the journal that was foremost and most conspicuous in the ranks of reform, and actually quoted authorities and figures in exposure and denouncement of the frauds and corruptions of the Ring, was far from being actuated by unselfish and pure motives, and did not unmask the villainous organization for the sake of truth, and in the cause of the public interest alone. It needed an incentive, which was antagonistic to self and pecuniary interests; for it is well-known that, had a certain bill presented for payment been honored, it would have still gone on, hand in hand, with the brotherhood of iniquity, and its trumpet of reform still would have hung upon the walls of silence, shrouded by the golden cobwebs weaved by the prolific spider, of the genius "Tammany," and a greenback quietus would have rested over all its pent-up eloquence. But now, that the Ring is fallen, there is at last a bond of unity, and in order to cover up their own misdeeds, bitterest enemies join voices in a simultaneous and tumultuous howl of indignation against the fleeing and imprisoned band of robbers, who were their most powerful friends, who made them great and rich, and secured them the power to create and destroy reputations at so much per column, and through whom they are now enabled to claim the title of "The Great Free Press and Palladium of our Rights." So much for this element of the principles of the "Free Press," passing from which, we will now glance at another feature—its stand on the labor question.

Did the great dailies of New York city give a fair and comprehensive consideration and analysis of the sense of the large meetings held by the working men in consequence of the late Panic? Certainly not! They sneered at and ridiculed the cause and its advocates; upheld the monopoly of capital against an avalanche of the rights of labor, and, barely touching upon the just causes of complaint which existed, denounced the whole fabric as weak, ill-advised, and untenable, and gave the workmen to understand that the only remedy to their grievances was to abide quietly the issue of events, and not to irritate their rich masters by an assumption of power they could neither command nor maintain. We all know the unanimity with which they hailed with delight the recent outrage upon workmen at Tompkins' Square, when they were mercilessly clubbed and driven from the public park in utter violation of the Constitution of the State of New York, as well as that of the United States. Not one paper had the manliness to denounce the attempt to prevent them from meeting, which right they possess equally with the Chamber of Commerce or Board of Trade. Thus we see that the Press, with all its boasts of freedom, have not the honesty to, and dare not impartially and truthfully discuss the merits of any question until it becomes popular, because it is itself controlled by capital, and the honorable stand it might take and professes to take, is overthrown by private prejudices and a decided leaning to the dominant party as a consequence.

But, from present evidences, the time is surely coming when the representatives of labor will combine in one undivided and determined purpose, and, as WENDELL PHILLIPS so graphically stated during his lecture on Dec. 14th: "*Labor will tear capital to pieces unless we have co-operation; unless we have labor taken into a great co-partnership with capital, and his words will assuredly prove true, for there is a restless tide bearing on toward a revolution, which, when it*

reaches a certain point, will become resistless and sweep down the heaviest barriers erected against its progress by all the opposing force of capital. And when that consummation shall take place, then that plastic tool of reform—the Press—will bend the knee to the new cause, fawn and bow to a new power, and with its usual exquisite coolness claim for itself the honor and glory of the victory, and sweep all its former friends into the oblivion, where it will loudly assert, *it had always consigned them, in principle.*

There is much connected with the management of Labor demonstration, that is questionable and productive of evil to working men, and the principle feature is the dominant and selfish influence of "Trades Unions," seven-tenths of such organizations being controlled by an unscrupulous and self-interested faction, whose influence upon the mind of the working element is generally ill-advised and disastrous to the cause of labor reform; but, at present, it is a necessary evil, productive of some good in promoting agitation it is true; but the workmen themselves hold their own power, and their cause would be much better advanced by quietly submitting to slight restrictions, consequent on some just ground, and remaining at work for the sake of their families, meantime meeting in their leisure hours and discussing questions tending to their amelioration, and systematically preparing and uniting for the inevitable struggle. Yet never to submit when attempts are made to prevent their meeting and discussing among themselves openly and publicly.

Our independent journals wax eloquent over the mistakes of labor demonstrations, and yet have few words to spare on the abuse of capital and dealers therein, which were the sole cause of the injustice placed upon the working class. The Northern Pacific swindle was the direct cause of the failure of JAY, COOK & Co., which was followed by the downfall of other commercial structures whose only foundations were the savings of the poor. And yet what journals come out boldly in denunciation of the present reigning and insatiable Railroad Kings? None! They are too much engaged in heaping abuse and odium upon the fallen magnates, simply because they are fallen, and leave those remaining to wage their war against justice, economy, and public rights, because they are still powerful, and *there is some money or influence to be got out of them.* This being the case, it is not difficult to perceive what an anomalous foundation the "Free Press" has for its building.

I mentioned in my last the sentiments which were shared by many prominent editors, but disguised through a cowardly fear of a false public opinion, and as evidence, I may quote the case of an editor of a certain popular illustrated paper in this city, who recently received a visit from a very eloquent Republican orator, lately lecturing here, and whose anti-religious views are notorious. He was invited, and cordially received at the residence of the editor, and mutual exchanges were made of their consistent beliefs, an account of which appeared in said paper; but the editor being too cautious and modest, or ashamed to state the actual facts above related, gave the matter to the public as an interview held by a reporter at his visitor's hotel, and written up by said reporter. Thus he gave himself the gratification of promulgating his own opinions without any fear of burning his fingers thereby. Truly a fit representative and shining exemplar of a "Free and independent Press."

The want of honesty and fearless independence which preponderates in our journalistic departments, was vigorously demonstrated by a very prominent journalist—the editor of one of the most influential New York evening Republican papers, in conversation with a well-known reformer and Free-thinker. "You, sir," he remarked, "*are to be envied for being in a position where you can say just what you mean, but as for me editors, we are a set of d—d literary prostitutes.*"

Can anything call a blush of shame on an honest cheek more than this? Can we longer erect the standard of free and independent liberty over its world-wide representatives—our newspapers—without feeling that we are supporting a living lie, which is fast undermining the foundations of our public institutions? If this question were put to debate, and polled, it is needless to question which side would carry the vast majority, "*ayes,*" or "*noes,*" for while we point in condemnation to the restriction of the Press by monarchical powers, we find, almost without an exception, that our favored press is bound down and trammelled, *voluntarily*, by the power of money and self-interest, based upon adherence to a combination of double-dealing and chicanery; indeed, an embodiment of the worst elements of moral and political abasement. That the public welfare is ignored, corruption and speculation fostered and protected, and that that which should be the most noble of all our institutions—the American Press—immolates itself on the altar of self, submits itself to the dictation of unscrupulous demagogues and literally "prostitutes" its virtue, its purity, and its power to the shrine of Mammon, and in the sordid effort to swell its own exchequer, reaps a harvest of universal dishonesty, hypocrisy, and deceit, and will soon impose the necessity of a reformation or revolution upon the masses of the American people.

In my next, I will show up some of the tricks, dodges, and interviews of "Our Free Press."

New York, Jan., 22, 1874.

Friendly Correspondence.

WILLARD TWITCHELL *Syracuse N. Y.* writes: Your paper looks and reads so well, is so cheap, and is so much needed, together with the fact that I feel a desire to sustain every means of human grace as well as divine, I enclose the subscription for two copies.

C. O. KING, *Logansport Ind.* writes: Find enclosed \$1.75 for two more copies of the "TRUTH SEEKER," which send with my copy to my address. Send back numbers. Two more human beings have picked the scales from their eyes, and now see with the clear vision of free men.

MRS. ANN E. HUNT, *Sharonville, Ohio*, writes: "I like your paper well. You have undertaken a herculean task and deserve great credit for the fearless manner in which you prosecute the work. You have put your shoulder to the wheel and I trust you will not desist nor give back until the car of superstition is moved away."

DR. J. SCOBEE, *Shell Rock, Iowa*, writes: "Go on Mr. Editor, your monthly will be sustained. Have no fears; bright stars of liberal views are springing up everywhere, and are already reflecting the glorious light of truth and freedom. Your help is much needed in the wide field of liberal views. The four numbers of THE TRUTH SEEKER now out, are doing much good by clearly exposing the dogmas and heathenish superstitions and the false and unnatural ideas, which are yet being taught by priests, who assert that God has called them to unfold his word and they are sure to get the money for it."

MAX PRACHT, *St. Louis, Mo.*, writes: "Friend Bennett, as a friend you must be to the whole human race in general, and will therefore pardon the application of the term from an entire stranger, allow me to thank you for the noble stand you have taken on the side of freedom and universal common sense."

I have received a sample copy of your spicy little sheet, thro' the kindness of that "rare old radical"—Woodward, the hardware man of Cairo, Ill., and am much pleased with it and wish you every success in your undertaking. To make this in part good I enclose your subscription price."

W. H. SAWYER, *Mokelumne Hill, Cal.*, writes: "I have received the first number of your paper and am very much pleased with it. It gives me great pleasure to learn that our glorious cause is progressing and I trust it will never cease until the last vestige of superstition and priestcraft is wiped from the earth."

C. O. KING, *Logansport, Ind.*, writes: "I consider THE TRUTH SEEKER the best paper for its size and price I have ever had the pleasure to read. For years I 'went it blind' in the old beaten tracks of superstition; but when man learns to think for himself, it is surprising how light breaks in upon him."

J. W. MATHEWS, *Muncie, Ind.*, writes: "I have been taking your paper from the start and now enclose twenty-five cents for the enlargement."

I don't see how you are able to publish so much for so small a price. If, however, you find you cannot, don't fail to come out and say so and we will come to your relief. I am poor myself and cannot do a great deal but will cheerfully do all I can rather than have your excellent paper fail. I like well the course you take. I am a radical spiritualist and make it a point to support all liberal papers."

FRED WELLINGTON, *Saginaw City, Mich.*, writes: "The first two numbers of THE TRUTH SEEKER have come to my notice by the kindness of a friend of mine in this town. I hail its appearance with joy and pride, and pledge you all the support I am able to give. I feel the great importance of labor being done in the field you have chosen; and regret there are not thousands of just such papers in circulation all over our land, to hasten the bright day that is dawning upon us—enough to give assurance to the timid that are awakened, that no harm will come to them by giving expression to their sentiments and opinions."

JOHN DIDIER, *Basco, Ill.*, writes: "When I saw your brilliant paper advertised in the *K. P. Journal* I decided at once to send for it, for I thirst after truth—I am dying for the want of it. The first three numbers I received gave me much life, but it caused me not a little pain to see you were in fear your efforts would not be duly supported; but No. 4 set me all right; and I feel confident now that all Lovers of Truth will have a banner. THE TRUTH SEEKER shall live. It would indeed be a pity that so bright and true a production should fail. I am pleased to see it grow so fast. What! double its size in four months! with a promise, too, that it shall ere long be changed to a weekly! Hasten it, Mr. Editor, to this consummation; I would like it much oftener. A month's space is most too great between numbers—we want our meals closer together. Inscribeme a permanent patron to the weekly, let it cost what it may. I feel proud, Mr. Editor, that a person of ability had the courage to publish a paper so needful and so worthy the patronage of every liberal person. Enclosed I hand you twenty-five cents—nay, I will make it fifty—for the enlargement."

D. W. CROSBY, *Webster, Mass.*, writes: Your specimen copies of THE TRUTH SEEKER which came to my address last (Saturday) evening, gave me food for reflection to-day. Had they come at any other time than Saturday evening I fear in the hurry of business I should never even have seen their title and the waste basket would have contained what I shall now endeavor to keep moving for the good they have done to me and will do. Every person who has the boldness to battle manfully and publicly against the wicked knavery—rascaldom against their honest principles—lying, when truth should be spoken instead, deceiving the uninformed, when they themselves are as positive that the doctrines they preach are false superstitions or priestcraft and injurious to the public as we are;—I say whoever battles against these orthodox monsters, has my hearty sympathy and support. It is time such priestcraft should be broken down—their knavery exposed to the open day—the acts of their lives held up for their own Church members to read and let the people know whose God is THE GOD, and orthodoxy will have fewer followers than now. Do your duty manfully, fearlessly and truthfully; not in anger, but in the fiercer tones of unblushing Truth, and Liberty, Independence, Justice will be benefited by your existence."

R. CHAFFIN, *Acton, Mass.*, nearly 80 years of age, writes: I think THE TRUTH SEEKER a noble paper, and very much needed at the present time. I take two copies of *The Investigator*, one for distribution, and I want yours for the same purpose. I wish to do what I can to benefit the world while I still am in it.

DAVID ANDERSON, *Los Angeles, Cal.*, writes: "I am an old man and cannot hope to stay here much longer to read but I like your paper and hereby subscribe for it one year. A friend also joins with me, and sends for an additional copy."

T. H. CALLAHAN, *Buffalo N. Y.*, writes thus: I am very much pleased with the straight-forward course you take to seek for truth. Your ideas are plain and simple, and a fool need not err in understanding them, and the wisest can ponder them and gather wisdom. The time has come when the civilized world will make a mighty effort to break the chains of mental slavery, and liberate humanity from the bondage of priestcraft, bigotry, superstition, and ignorance. We should not despise small things, particularly when they point in the right direction. *The Truth Seeker* may be like the fabled mouse that severed the strong cords that bound the mighty lion. If Free Thinkers wish to accomplish anything worthy of a great cause, they must unite all the scattered elements of power and "fight it out on this line if it takes all summer;" and when we have united and made one or two advances we will find the enemy's apparent stronghold but a shell that might have been pricked and collapsed long ago if we had been united in a solid phalanx. Then I say, *Truth Seeker* go on. Hoist your flag in every city, town, and hamlet, and when the people see your colors they will flock to your standard with words of cheer and the needed shekels.

L. W. BILLINGSLEY, *Lincoln, Neb.*, writes as follows: I am well pleased with your paper, style, tone, and matter. The first number alone with its fearless and logical editorials is worth the sum you ask for a year and I am confident when the merits of your paper are known to the great liberal element throughout our country you will receive a cordial support. Now is a glorious era in Liberal Reform, when we have such men as Spencer, Buckle, Tyndall, Darwin, Huxley, Mill, and a host of other leading minds of the age with us, a majority of whom stand in the front rank of science, against whose subtle skepticism founded in science the orthodox clergy cannot advance any tenable arguments—only clamor. We must be patient and charitable in converting those who still cling to the old dogmas. *Your enterprise must not fail*, for those of us who have individually spent hundreds of dollars during the years we belonged to the orthodox "fold," can certainly spend a few dollars in aiding you in the diffusion of light. I will be one of one hundred or one hundred and fifty, who will give ten dollars each, to be invested in a power press and type upon which to print THE TRUTH SEEKER, either as a stockholder or otherwise, as may be deemed most practicable.

That is the kind of talk and sympathy which has meaning in it. Who else will talk the same way? (Ed. T. S.)

J. P. E. WHEDON *Winterset Iowa*, writes: We like the style of the TRUTH SEEKER and hope it will get a circulation of one hundred thousand before the first year is up. If the people want to be untrammelled souls let them take the TRUTH SEEKER. It has found the right road that leads to that result.

E. P. BASSETT, *Toledo O.*, writes: Please send me your cheerful little sheet, which, judging from the numbers I have seen is not only a Truth Seeker but a truth finder as well. If I remember correctly, it was Bacon who said, "who will commence with certainties shall end with doubts, but he who is content to commence with doubts may arrive at certainties," and Petrarch said well "to question and doubt with judgment is a good part of our knowledge"—truth not sufficiently appreciated.

In wishing success to your objects and aims let me intimate that my admiration of monogamy is somewhat modified by the fact that it has ever been used as an engine of intolerable puritanical oppression to the weaker, and a cloak to licentiousness to the stronger party to its bans. It appears to me therefore that "social reform" is absolutely required in some approved form.

DAVID PORTER, *Salem O.*, writes: I have received THE TRUTH SEEKER and am much astonished with its spicy, liberal and radical sentiments. I was not aware of its existence until I received it in company with the *Boston Investigator* and *Index*. I regard it as a full cousin to the latter and the nephew to the former—the three papers constituting a trinity—the *Investigator* being the father, the *Index* the son and from appearance you appear to be a holier spirit than the one we read of. There is no doubt that you will be an improvement on the old Trinity because there is little danger of Josiah P. Mendum or Horace Seaver putting the devil into any Judas Iscariot to betray the *Index*. And you certainly have better sense than to try to damn all those who might speak against you as the Holy Ghost is said to do; then I hope you will be enabled to spread your sails to move forward and upwards and onward, to new close to the line and if any are afraid of the caips, let them "stand from under." I do most solemnly and sincerely pray for your success to the amount of one dollar for one year's subscription and I hope that thousands will go and do likewise. The harvest is truly ready. "Christ in your sickle" and I have no doubt that by another year it will become a mower and reaper. "The head of humanity" is sick and the whole heart faint with the foolish, crude and barbarous dogmas taught by the Christian Churches. "Let us have more light!" we stand in need of it. "Still there is room," not only for you, but also others in the same train. I hope the Liberals of this country will sustain THE TRUTH SEEKER till all are enabled to cry out, "Bureka! we have found it!"

BENJAMIN F. STANNER, *Detroit*, writes: "I welcome THE TRUTH SEEKER as an indispensable visitor, and would say many things to encourage you, but fear it might intimate inattery. I have read many of the thinking papers of the land, but yours thus far meets my best approbation. Should it continue to fill the measure, I shall try and find the means to pay for it."

JOHN HAUGHEY, *Jamestown, Ohio*, writes: "All hail to the Truth! Let all men exclaim: All hail to the Truth! success to THE TRUTH SEEKER, for it advocates a cause that to these many years has been near to my heart. When I first saw your sprightly little sheet, it filled me with aspirations of joy. Although I am now eighty-five years of age, I still adhere to truth and science. I would like my kind respects extended to John Syphers. I will be much pleased to see his 'Punch into the Theological Hornet's nest.'"

J—A—of Naples, Ill., writes: "The enlarged TRUTH SEEKER is received and much appreciated. The mechanical 'get-up,' the well written editorials of your significant, interesting, free-thought and liberal-minded monthly paper, I think cannot fail to secure permanent, intelligent, and numerous subscribers to keep alive THE TRUTH SEEKER."

It appears to me your removal to New York was a wise arrangement for the success of your paper. As for myself I am a liberal free-thinker, but not an Atheist, and I deem it my right to help on the TRUTH SEEKER. Enclosed find \$3.50 for four subscribers.

MRS. JACOB MARTIN, *Cairo, Ill.*, writes: "I enclose \$1.00 donation, and would be glad to add several lines to that, were I able. Notwithstanding the remarkable (r) prophecy made by that learned clergyman lately I hope and think you will succeed. I would make a prophecy to that effect, but dare not, of course, after what has already been done. At H. Stoddard's poem, and Dr. Johnson's article, 'Science vs. Theology,' are both splendid. The poem, I think, is one in a thousand—strong, thoughtful, tender, hopeful."

THE following was intended for the December number, but want of room precluded its admission. The same was the case also in the January number. It probably, is still in time.

(For the Truth Seeker.)

Common Cause, a "Serious Mistake."

MR. EDITOR:—Under the captain of "A Serious Mistake," Brother Einstein in No. 3 of your paper, essays to take up the gauntlet for the *Boston Investigator*, disapproving of my protest against Materialists making "common cause" with Spiritualists. Friend E., I apprehend, has entirely misconstrued the point involved in my critique of the policy advocated by the *Investigator*. He dilates on the advantages that would accrue, if Liberals of all denominations would fraternize in one harmonious (?) body to thwart the encroachments of Christianity. I am sorry that he has lost his time to prove what no one has ever attempted to gainsay. Has it never occurred to him, that to the successful consummation of this desideratum no liberal does in the least object? No infidel is so blind as not to discern that if a union of all liberals could be effected, "Orthodoxy," and its concomitant evil, prelaticism, would soon be of the things that were. But now let him revert to the few remarks I proffered on this subject (in the October number) and he will perceive that I endeavored to point out the impossibility of the proposed coalition. As to its desirableness, nothing was said. I contended that the principles of spiritism and materialism being decidedly antagonistic, would inevitably cause friction if the respective parties came in too close contact; that if an alliance was consummated, one or the other, or both would have to close down on promulgating their doctrines, lest an unavoidable rupture should sever the parties before they were fairly joined, and that that would be the finale to "our Common Cause." Therefore, I maintained, it would be most conducive to our best interests, that each "paddle his own canoe." The most effectual "plan of campaign" in my estimation, is for Materialists to attack ecclesiasticism, say in the front, while Spiritualists assail it in the rear; Female Suffragists and Free Lovers (I say, long may they wave!) may take the right flank, and the "property is robbery," holders (to which I do not subscribe,) take the left. Free Religionists, being of a more meek and passive disposition, may constitute the Reserve Guard. But as for all intermingling promiscuously together, which they of necessity would be forced to do, if they rallied under one banner, I for my part beg to be excused. What shocking violence it would do to the law: "Birds of a feather," etc. With due respect to the multifarious co-workers, not in a common cause, but against a common enemy, (mind you, brother E., there is a point of great difference involved,) I would ask you: On what platform could they all stand, without clashing with each other? What set of resolutions or "articles" could be framed to which they all could subscribe? Only one plank could be consistently endorsed by all anti-priest classes, to wit: Resolved, that Christianity is and always has been, a great barrier in the way of human progress. To which all well-wishers of humanity will say, Amen. But besides this which all can "embrace," there are other principles and resolutions to expound. A platform consisting of merely one plank would be a most ridiculous affair, but brother E., undoubtedly had but this one in view, when he penned his caustic (?) reply to my remarks. The result of promulgating the remaining views of the various parties conducting with each other, would require no great perspicuity to foresee. The Babel of "din, turmoil and confusion" that would ensue, would be a veritable feast for our orthodox adversaries to behold. Therefore I say let each of the various legions of Liberalism fight its battles in its own way. I agree with Brother E., in regarding them all as valuable auxiliaries, but their antipodal doctrines debar them forever from standing on one platform. We can never form a more binding liaison with Spiritists than the frail band affords which now holds us together—the solitary "plank" referred to. There are ninety-nine points of variance between them and Materialists, to one of fraternization. "Principia, non homines." Is Brother E. answered?

HERMAN WETTSTEIN.

Harvard Ill., Nov. 26. 1873.

TO THE DEVOTEES OF LABOR.

"Where of Rome's faded grandeur her ruins are telling,
Where Athens' proud temples reflect back the sun,
In Palmyra's streets, now the jackal's lone dwelling,
Are recorded the triumphs by industry won.
There is not a land where science has flourished,
There is not a land that the arts have adorned,
But your valor has guarded, your industry nourished
Through honor and glory, tho' degraded and scorned.

Your labor in peace, like a bright, living fountain,
Sends rivers of wealth to replenish the earth,
And in war, like the storm-beaten rock of the mountain,
You ward off the blast from the land of your birth.
But when peace once again o'er your country is shining
For the wealth you bestow they repay you with sneers;
And the wounds you have borne in her cause, unrepining
Ingratitude bathes with adversity's tears."

We cheerfully insert the following excellent poem by MACKAY at the request of a valued friend in Iowa. The reader will doubtless agree with us that it is richly worthy a place in THE TRUTH SEEKER.

Eternal Justice.

THE man is thought a knave or fool, or bigot plotting crime,
Who, for the advancement of his kind, is wiser than his time.
For him the hemlock shall distill, for him the axe be bared;
For him the gibbet shall be built, for him the stake prepared;
Him shall the scorn and wrath of man pursue with deadly aim;
And envy, malice, spite, and lies, shall desecrate, his name.
But Truth shall conquer at the last, for round and round we run,
And ever the Right comes uppermost, and ever is Justice done.

Pace through thy cell, old Socrates, cheerily, to and fro!
Trust to the impulse of thy soul, and let the poison flow.
They may shatter to earth the lamp of clay that holds a light divine,
But they cannot quench the fire of thought by any such deadly wine;
They cannot blot thy spoken words from the memory of man,
By all the poison that ever was brewed since time its course began.
To-day abhorred, to-morrow adored, so round and round we run,
And ever the Truth comes uppermost, and ever is Justice done.

Plod in thy cave, gray anchorite! be wiser than thy peers;
Augment the range of human thought, and trust to coming years.
They may call thee wizard, and monk accursed, and load thee with dispraise;
Thou wert born five hundred years too soon for the comfort of thy days.
But not too soon for human kind: Time hath reward in store,
And the demons of our sires become the saints that we adore.
The blind can see, the slave is lord, so round and round we run,
And ever the wrong is proved to be wrong, and ever is Justice done.

Keep, Galileo, to thy thought, and nerve thy soul to bear!
They may gloat o'er the senseless words they wring from the pangs of thy despair;
They may veil their eyes, but they cannot hide the sun's meridian glow;
The heel of a priest may tread thee down, and a tyrant work thee woe;
But never a truth has been destroyed: they may curse it and call it crime;
Pervert and betray, or slander and slay, its teachers for a time;
But the sunshine, aye, shall light the sky, as round and round we run,
And the Truth shall ever come uppermost, and Justice shall be done.

And live there *Now* such men as these, with thoughts like the great of old?
Yes; many have died in their misery, and left their thought untold;
And many *still* live, and are ranked as mad, and are placed in the cold world's ban;
For sending their bright, far-seeing thought three centuries in the van.
They toil in penury and grief, unknown, if not maligned;
Forlorn, forlorn, bearing the scorn of the meanest of mankind.
But yet the world goes round and round, and the genial seasons run,
And ever the Truth comes uppermost, and ever is Justice done.

[For The Truth Seeker.]

THE BUDDHIST'S HOPE.

By CARLOS TEWKSBURY.

On the roaring sea of Adar,
We shall see them come and go:
We shall see them cross the river,
Where the silvery waters flow.

In our lives we loved each other;
And the night watch tells us true,
That no cunning, stealthy weasel*
Bit them—ere our last adieu.

Thus we guarded well the treasures,
When the witch sought to elude—
In the dim light of our chambers,
Stealing through the solitude.

So we know when Buddha calls us,
We shall shout our glad refrain;
And upon the stormy mountains,
Hunt the Ermine there again.

Letter from an Esteemed Friend.

Washington, Jan. 9, 1874.

MY DEAR FRIEND: I suppose you are getting settled in your new vocation as editor, and I hope it may be a pecuniary success. This in the present is of importance because, as old age approaches we naturally wish to be assured that we shall not be paupers, dependent on charity, which is usually very cold. I would rather die to-day, than look forward to dependence. But then, again, pecuniary success is not all that is desirable. Every one possesses more or less influence on others, upon every one with whom we come in contact; and these acting from influences thus received communicate to others with whom they associate, and so on and on through the cycles of eternity. As you drop a pebble into the sea the circle widens and widens indefinitely; just so with influence. The position as editor, coming in contact with so many minds is to the future very important. Now, I do not believe in the plenary inspiration of the Bible any more, perhaps, than you do. I believe that all truth is an emanation from Deity, and therefore inspiration. I believe we are endowed with reason to sift and judge of truth, and that reason should not be trammelled. The Golden rule is not the more sacred to me because it is found in the Bible, but because my innate, God-given sense of justice accords with it; hence I make it a rule of life. I also believe that every pure-minded truth-seeker, aspiring after the Infinite, is, according to his capacity, as really inspired to-day as any have been since the creation of the world.

But the lower types of moral development perhaps, can only be restrained by fear; love being a higher, nobler and more spiritual element. Now, when you break the old restraints of fear of eternal punishment, a higher restraint of goodness for the sake of goodness, of purity for the sake of purity, and a higher yearning and aspiring towards the Infinite as the fountain of all purity, truth, love and goodness should be substituted, or, in proportion as you remove restraint, the moral basis will be lowered, and society will grovel in the dust of sensuality, instead of being led up higher, in accordance with humanity's divinely given aspirations. Now, when you knock away the old platforms, when you expose the falsity of old beliefs, give them a broader, higher, nobler platform if you would have the influence you have exerted such as shall be a source of comfort in the great beyond to which we are rapidly tending. My yearnings after truth, purity and goodness are as great to-day as they ever were in any period of my life, and my desire to do good is greater as my outlook is greater, and my views broader. I really, sometimes, feel a touch of inspiration. When I am listening to Mr. Hinckley I often wish you could hear him. I wish you could have heard him on the law of Cause and Effect, as real in the moral as the material world. I believe you would have assented to every word of it. You would find your spirituality only dormant, not extinguished.

MARY A. BABE.

[For the Truth Seeker.]

The Word of God should be Perfect and Unalterable.

IT would be but little use for us to know that the Bible had been God's word once. It must be so now. It should not only have been perfect when first penned, but so perfect, that it could not become imperfect. What advantage would it be to know that God had written a book, but that men into whose hands it had passed, either by carelessness or design, left out a number of God's words, and I did not know what they were, or how many, and that they had also added words of their own and I had no certain means of knowing what they were?

Is it likely that God would cause a book to be written, containing the most important truths on which the destiny of millions should hang, and then allow it to be tampered with in this way? Yet the books of the Bible have been thus dealt with.

All commentators allow that passages, and even chapters, have been added. King James's Bible, the one now in common use, was published in 1611, but in 1711 was corrected by Bishops Tenison and Lloyd, thousands of errors having crept into it. More recently the British and Foreign Bible Society, after having circulated millions of copies of it, have declared that a faithful examination of it gives serious doubts whether it can truthfully be called the Word of God. We are told by the American Bible Society, that there are 150,000 mistakes in our English version of the Bible, which would only be one hundred and twenty-seven mistakes to the chapter, and three to each verse.

It is indeed a sad discovery to be made in this late day, that we have been mistaken in all the past, concerning the Divine wishes of the Almighty. If God writes his will in a book, it is absolutely necessary that he should give us an English Bible. And if we can't get to heaven without one, it is his duty to give us one; and faith or no faith, it is right to demand it of him.

The Hebrew language is so far gone it is impossible to find a man capable of translating it for us. It is written altogether in consonants, without any division of the words, thus—hwhgrswnpfclmtrvstw, &c. And these are not all the difficulties in reading the He-

brew language. Each Hebrew word has from eight to fourteen different significations—not less than an average of ten. So that, after we have found out what the Hebrew word is, we have to run one of ten chances of getting to heaven.

We read in "Progression of Religious Ideas," Vol. 3, Page 299, that "the habits of many Jewish copyists created other obstacles. They were prone to sacrifice correctness to the neat appearance of their manuscripts. If they made a slight mistake, they left it uncorrected, for fear of a blot; and if they wrote part of a word at the end of a line, they often began the word again on the next line, in order to make the lines appear even." Deliver us from a book that may be the very means of seducing us into damnation!

Then we have no evidence that the persons through whose hands it was handed down to us were honest. Mosheim, the Christian historian of the church, tells us the early fathers counted it pious to lie and cheat for the good of the church. If the Bible is a revelation from God, does it contain the whole of his will, or only a part? If we can learn some portions of his will without such revelation, why not all? You cannot but acknowledge that the Bible writers erred in their conduct. Moses, on account of his error, was not permitted to enter the promised land; David acknowledged his sinfulness; Solomon departed from the faith; Paul rebuked Peter because he was to blame, and Paul acknowledged that he was far from perfect. And, since they erred in their conduct, they must have erred in their judgment, or been wilful sinners. If they erred in judgment, what was to prevent them from writing their errors? And if they were wilful wrong-doers, what confidence can we place in them as infallible writers of a holy book? Did the writers of the Bible know they were inspired of God to write it? And if so, how did they know it? How did they know but that it was a mesmeric influence of some mortal, or that it was the inspiration of an angel? If the latter, was the angel infallible? and if so, are all angels infallible? If they are, does it not imply that they are all gods, since infallibility means perfection, and none are perfect except God?

Chicago, Jan., 1874.

P. S. REFLOGLE.

The Brain and the Telegraph.

THERE is a wondrous resemblance between the nerve tissues of the human system and the wires which permeate a continent. There is also a very intimate dependence of the one upon the other. At the base of the brain, in extensive convolutions, lies the great centre of sensation. All the blood vessels are in connection with it. By inter-action, the one with the other, all our nervous power is produced. Branches of nerves, from numerous ganglionic centres along the spine, connect with main nerves running to the great centre station in the cerebrum of the brain. The nerves of smell, the nerves of sight, the nerves of hearing, the nerves of touch, all with peculiar functions, have their termini in the head. It is a splendid telegraph system which needs no repeaters but has a duplex. There is not a pebble enters the shoe, or a pin probes the back, or a bug gnaws the epidermis, but it is known at headquarters, and at all the offices. The simple call of a flea, at dead of night, awakens every office at once, and makes the chief executive officer jump. There's a system for you, you automatics!

Now this brain telegraph is the reigning king of all work, but of none more than the telegraph. It is a part of its machinery, and its finest specimen. It is a willing worker, but a much abused one. Often cheated of its oil and rest, it works on and does its best. But it has conditions. There is a point at which it tires. There are influences which swerve its action. There are sounds which change its direction. There are thoughts which prolong themselves, like the bullet, long after it has left the rifle. To all these susceptibilities of the brain the telegraph is harnessed. It concerns all that so susceptible an organ be kept fresh, and healthful, and undisturbed in doing telegraphic work.

We believe the worst errors occur from wearied brains, made weary by unnecessary weakening of its powers. In certain cases the action of excessive care and desire for accuracy so presses, as to cause the very error it struggles to avoid. The most expert and conscientious operators have made some of the very worst blunders. Sometimes the brain of an operator, from the very action of a lively imagination, prophesies a coming word and writes "millions" when only "thousands" come. Sometimes where the word "Mary" comes, he will substitute "Sally." It comes more sweetly to him. Many an operator has to stop when the bugle in the street plays "Nancy is my darling," or go on at the peril of putting "Nancy" in an order for whiskey. What shall we do with this brain? We must care for it. We must give it pure air, and quiet, and rest. We must let it sleep regular hours, and limit and vary its work. We must recognize its claims for healthy food to do healthy labor. In fine, all this means that good health is necessary to a successful telegraph system. It means, also, that it is everybody's business to be as healthy as he can.—*Journal of the Telegraph.*

* It is said when a Buddhist dies the friends watch the corpse to prevent its being bitten by a witch, which usually comes in the character of a white easel. If it succeeds the souls of the watchers are lost.

[For The Truth Seeker.]

Immortality.

THE question of an existence beyond this life is one that has engrossed the attention of man, more or less, as far back as the history of man. Although in many cases very vague, yet if true, the question is one of importance, and worthy of our candid attention. There are facts in favor of one, and there are facts which are not; and many of those that are, are more or less clothed in mystery, thus making it doubtful, if no more. Therefore the materialist stands upon fair and honorable ground, when he asks for the proof. The religious world offers its testimony. Each one has his theory, and each denomination denounces the other, which proves they are destitute of a knowledge of the fact, and if not a fact, it remains an imaginary theory.

As it respects different nations, civilized or uncivilized, the Jew, Christian, Hottentot, Indian, Mohammedan and all, believe there is an immortal existence. This is a favorable fact, but they do not agree, and the Christians are widely divided on this subject. One portion will tell you man has no immortality about him, but it will be meted out to him sometime in the future, and only a few will be benefited by it. None but those whose names are found recorded in the book of life will have part in the first resurrection. The rest of the dead will have to lie over for one thousand years, not having had their names recorded in the book of life, and at the end of the thousand years, the angel Gabriel blows his horn again, and the slumbering dead are awakened, and come forth, and are burned up as stubble; while those who see to it in time to have their names registered, enjoy life and immortality to all eternity. Another portion will tell you that immortality belongs to man, as a part of his being; nevertheless, the largest portion of mankind will not be benefited by it, being cast into a lake of fire and brimstone, and there welter out an endless life of torment and misery, without favor or one drop of sympathy from a kind and loving God. (Here justice demands me to say that this lake of fire and brimstone is fast cooling off, and, if the weather don't change, in time it may freeze over.) They will also tell you when man dies it is only his body that is dead—the man, woman, or child lives, and goes immediately to the bar of God and is there judged. A small portion will be placed at God's right hand, to enjoy heaven and happiness throughout an endless life; and the remainder (far the larger number) will be cast into hell (this lake).

They will also tell you that at some future time, the dust of all those dead bodies will be hunted up and put together in proper shape, and the souls (which they claim are the real persons) who are in heaven or hell, as the case may be, will also be hunted up and replaced together, the same as before the dissolution. This they call the resurrection day of judgment. What this judgment amounts to, is more than I can tell. Here we might extend our remarks to any length in reference to theories, but as they all admit or claim that the destiny of man is a fixed fact at the death of the body, we close on theories.

This last is as universally believed as a belief in another existence, but as a belief proves nothing; the contrary claims held by the Christians destroy the superiority of their theory. No fact can be proved except by facts. Therefore the fact of a man, woman, or child returning, and reporting the fact of their existence beyond the grave being denied by the Christian world, gives the lie to the whole theory. Here, I will say, is a lamentable fact. All scientific truths, almost without an exception, have met with opposition from the religious world, thus proving that what is called religion blinds, stultifying the perceptions of men to such a degree that thousands, yes, millions of human beings have been put to death under the most revolting circumstances, and that, too, under a firm belief that God's service was being done. This was the condition of the religious world, from the days of Abel down through generations to Zechariah, whom the Jews slew between the temple and the altar, and it would be done now, provided they had the making of the laws and the execution of them. Here let me express my thanks to the god of progression! Killing and stoning infidels, materialists, and honest men are among the things that were—thanks twice over! Here steps up a devout and honest man, who says he firmly believes that Jesus is the Christ and the very eternal God; that he taught immortality, and that his body was raised from the grave, being the first fruits of the resurrection. Thereby the door was opened, and the way to eternal life made possible. For argument's sake, we will admit all the facts claimed in history, holding only the right to dispute an opinion. It is claimed that Jesus taught immortality. If so, he taught what Moses (who was supposed to be God's mouth-piece) did not, and from this fact the Jews were under no obligations to believe him. Next, he was put to death, and we ask, by whom? Was he put to death by infidels and materialists? No! These were the only friends he had on earth—they opened their doors and fed him. How was it with the religionists of his day? They were his enemies, and put him to death, in the firm belief that he was in league with the devil.

Take these facts, and they prove that he who is now claimed to have been a teacher of truth (and the treatment he received proves he was) was condemned and put to death by the authority of the priesthood, that

exclaimed a thousand and one times—"Thus saith the Lord!" and it is now swallowed for the truth, and considered of Divine authority. This alone is sufficient to destroy all confidence in religious opinions, in the absence of moral goodness. It is claimed that after he was dead he was entombed, and a great stone placed against the door of his sepulchre, and that on Sunday morning His body could not be found. After this it is claimed that he was seen and talked with, *but only by a few*. This again clothes the question not only with mystery, but is a contradiction to the laws of existence. If it were the self-same body, composed of the same flesh and bones—a literal body, as is claimed by our Christian friends, such a body could have been seen by all who came in contact with it, therefore the claim of a literal resurrection is denied. Should any one wish to know the cause why he was seen only by a few, he had better ask some well-informed Spiritualist, such as Judge Edmonds of New York, and if he is unable to tell, the question remains a mystery.

Here our honest Christian again urges his claim, admitting the appearance of the mystery, but claiming the fact that Jesus was seen by twelve different men, and also by five hundred others, after he arose from the dead. Besides this, Moses and Elias were seen and talked with after they had been dead at least one thousand years, and this should satisfy any reasonable man. Here our Christian friends again contradict their own claims. If Moses and Elias had the benefit of an existence, with a body, previous to the resurrection of Jesus, then the claim of Jesus's resurrection being the first fruits of the life beyond the grave, is completely void. Suppose that Emanuel Swedenborg, Judge Edmonds, and five thousand others as truthful as the writers of the Bible, should assert that they have seen and talked with those whose bodies are dead, what would our Christian friends say to it? We should hear a simultaneous cry from every pulpit in the land—"It is all a delusion of the devil—it is false!" What can be more inconsistent on the part of our Christian friends than to deny the only facts that prove that which they profess to believe? One thing more: If Jesus was the very and eternal God, all that can be claimed in reference to him is no evidence of immortality when applied to man.

We might as well stop, for the further we go the more inconsistency we find, and the less confidence we feel in the sayings of those who claimed to be the oracles of God. Skeptics and materialists are perfectly justifiable in their demands for more tangible evidence of man's immortality than mere belief, based upon the sayings of a few fanatics who lived in the days when the "earth was flat," and it would have remained so, if the religious world had not been overpowered by scientific truths, demonstrated by facts. There is no inconsistency in an infidel's disbelieving the sayings of ancient fanatics, while Christians deny the present. Therefore the demand is—Test the question, the same as Professor Tyndall proposes to test the efficacy of prayer. If the doctrine of man's immortality has no better foundation than the claims for the efficacy of prayer, the materialists have the field.

The time is coming, and now is, when blind faith must yield to demonstrated facts, belief give way to knowledge, superstition be swallowed up in an enlightened understanding, living witnesses accepted in place of the mythical ones of the past, a present God, instead of an ancient one. A live calf is better than a dead lion. He, she, or whoever refuses to have their claims tested by fair and honorable means, let them withdraw their demands, and not impose longer upon the credulity of man. Therefore let the efficacy of prayer and the doctrine of the immortality of man go before the world and submit to a fair investigation. We ask, who says amen to this? If God, who is claimed to hold all things subject to his will, can be prevailed upon to suspend, change, or alter that which would have taken place if it had not been prayed for, it is high time it should become a demonstrated fact. Faith, in the absence of the fact upon which it is based, is blind and dead.

In conclusion, we would call the reader's attention to an example in reference to the efficacy of prayer. It is a well-known fact that the Christian world, both churches and individuals, have in one solid body sent up their prayers to God, as the voice of one man, for the last eighteen hundred years—"Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven." Will our Christian friends claim this prayer has been answered?

I now close by subscribing myself a truth-seeker, in the strictest sense of the word. Truly yours,
Woodhull, Ill. ISAAC PADEN.

In the papers of modern date in which the "Spanish account" of the Havana butchery, purports to be given, it is stated that some twenty or so of "the deluded prisoners" were by the manipulations of the priests "suddenly converted, received holy unction," and they were doubtless "now in heaven."

Could common sense and humanity be more mocked and insulted? And yet this is pure Orthodoxy.

To all such insulting—not to say blasphemous absurdity—we cry away with it!!

As if it were in the power of any man, be he pretentious and presumptive, priest or layman, to affect patriots or privates beyond existence of life! DEVOTEE.

Illustrations of the Sun's Light, Heat and Distance.

WE will next consider the sun's light. This we may compare with the oxy-hydrogen light, which has but 1-146 of its intensity, or with the electric light, which is but one-third as intense. The heat by sun is also comparable. The estimates of its total heat are very variable, but that which it furnishes to the earth we are able to measure and arrive at exact results. Sir John Herschell has found that the heat which falls upon one square mile, when the sun is in the zenith, is capable of melting in one hour 26,000 tons of ice. There are 50,000,000 square miles on the surface which the sun shines upon, and the heat which it receives would be sufficient to raise an ocean sixty-six miles deep in one year from the freezing to the boiling point. That received by the earth is but a small part of the light emitted, for 72,000 earths could be placed in the earth's orbit. The planets receive only the 227-millionth part of it. What, then, becomes of the rest? The stars, which are also suns, are giving out a large amount of heat, only a portion of which falls upon their planets. What becomes of all this heat which is radiated into space? That is a question which is yet unanswered. But to return to the sun. The heat which is actually given out by one square yard is estimated to be equal to that evolved by six tons of coal burnt in one hour. The light and heat of the sun travel at the same rate, and probably the magnetic power also, yet it takes eight minutes for it to pass the space between us. If the sun gave out sound, and it undoubtedly does give out sound, it would take thirteen and one-half years to bring it to us. But there is, strangely enough, a gap which it cannot pass. If those old heathen who prayed to the sun could have known how many, many years would have elapsed before their petitions would have been heard, if it were possible for the sound to have passed that gap, they might have desisted from their devotions. If a rod of metal were connected between the earth and sun, it could take 300 days for a sound to be transmitted from one to the other. There was a very nice illustration of the distance between us which had been given by an American whom he did not know, but which is based upon the rapidity with which a sensation is transmitted in the body. He said if a baby at its birth had an arm so long that it could touch the sun, that even if it lived three score years and ten it would never know that its fingers were burnt.—R. A. PROCTOR'S *Boston Lecture*.

False Religion.

JUST before the presidential election of 1872, I was returning home from New York on the Harlem railroad. At a station a few miles from the city a gentleman entered the cars and seated himself by my side. He was quite affable, and soon entered into conversation on various topics of the day.

As we passed Chappaqua, the home of the late lamented Horace Greeley, I asked him his views on politics. He was decidedly against Mr. Greeley. He cared nothing for the politics of either candidate, but it was Greeley's religion. "Why," said I, "Mr. Greeley is a Universalist." "Yes, I know he is, and that is just no religion at all; to think of a man being at the head of our nation who believes that all will be saved!" I ventured the remark that I thought such a man well fitted to represent the model nation of the world for liberty and freedom, and was much more compatible with the principles upon which the republic is founded than the orthodox churches, which are the aristocrats of religion. Washington, Jefferson, and Lincoln, three of the most celebrated presidents, were Free Thinkers.

My companion was shocked, grasped his umbrella and luggage convulsively; grew reticent; objects out of the window on the other side of the car attracted his notice, and he shortly left the car without even a "Good Bye."

My fellow traveller had imbibed this "Christian" belief, doubtless, from the Bible, the fountain-head of nearly all creeds; yet the old Testament does not contain a paragraph that refers to a future state; and the New Testament will be searched in vain for any such doctrines or tenets set forth by Jesus Christ.

One sect takes a passage literally, where it suits its illiberal creed; another passage is in contradiction to it—that must be understood spiritually. But the worship of the Bible has arrived at its acme. Fifty years from to-day the Bible will not be read or revered one-half as much as now. The true principle is, "My conscience is my creed." "To do good (what I would that others should do unto me) is my religion." God will never arraign any of us for what we have believed; it will be for what we have done. As Pope aptly expresses it:

"For modes of faith let graceless zealots fight;
His can't be wrong, whose life is in the right."

That was indeed a beautiful saying of a devoted Quaker that he "wished to do all the good he could as he went along, for he never expected to come this way again." Let us do all the good we can, and live to advance the day

"When righteousness shall reign,
And all seek their neighbor's gain."

JOHN R. WETHERELL.

West Pittsfield, Mass.

The Truth Seeker,

A JOURNAL

OF REFORM AND FREE THOUGHT.

D. M. BENNETT, Editor and Prop'r.

No. 333 BROADWAY, NEW YORK.

The Bible.—No. 4.

We will resume the examination of this subject where we left it, in the December number of our paper. We will further examine the Bible account of the creation of the world, and the entire universe as well, and see, if we can, how it compares with the revelations of science, truth and reason. If it does not harmonize with these—if it contradicts the unerring teachings of science, it will be very safe and proper for us to pronounce the account defective, untrue, and consequently not from God; for, as we remarked in our last consideration of this subject, God is not the author of falsehood, and whatever statement or account does not comport with TRUTH we may unhesitatingly pronounce not of God, but of man.

We do not especially object to the Bible account of the creation, as a legend of olden times, written in the early ages, when man had made but little progress in the investigation of the truths of science and the laws of Nature. In this view of it, we are perfectly willing to accord to it all the consideration to which it is entitled. But when we are required to believe it is the *infallible word of God*, and given by him for the guidance and salvation of the world of humanity, we emphatically raise our protest, and fear not to state in plain words our honest convictions.

As we observed in a former article, Genesis is the base upon which the whole Bible is founded. It is referred to repeatedly, and endorsed by subsequent writers and authorities throughout the Book, including Moses, Jesus and Paul; so if the foundation gives way, all that is built upon it will inevitably go with it. If the base is untrue, the entire structure is unworthy our confidence.

Let us briefly, on this occasion, begin the consideration of the "six days' work," in which it said our world and all other worlds were made.

The first verse in the Book says—"In the beginning, God created the heavens and the earth." This is extremely vague, to say the least. When was the "beginning"? When did God begin? When did anything begin which has ever existed? According to the Bible, it was less than six thousand years ago—that in the same week he made the world, he made man. The age of this man (Adam) is given; when he begat sons and daughters; their ages are given when they begat other sons and daughters, and so down, giving such data that we find the entire time since the beginning of the existence of the world, of the universe of God, less than six thousand years.

What person of intelligence can entertain such a proposition for a moment? What! the sun, moon, earth, and the countless worlds revolving in space less than six thousand years of age! Is God no older than that? Could he have been before "the beginning"? What are we to do with the assurances given us by geologists and scientific men who have examined the great volume of the revelations of the Deity, as exhibited in the strata of rocks and the various formations of which our earth is composed? They give us unimpeachable testimony that this earth of ours has existed many millions and probably billions and trillions of years. To go no further back than the "fused state," when the earth for immense eras was in a molten condition, it required millions of years for it to cool down sufficiently so that water could be condensed from a state of vapor, and remain in fluid form upon its surface. Inconceivable ages were required for continents to emerge through the oceans of water that surrounded the earth, and for the surface of the rocks thrown up, to be converted, by the action of the oxygen of the air, and the trituration of the waters, into soil, from which the exuberant vegetation should spring up and furnish the material for the immense deposits of coal now found in many parts of the globe; and also to use up and utilize the excessive quantities of carbon in the atmosphere, and thus prepare the

way for the possibility of animal existence on the earth.

Before this took place, the atmosphere surrounding the globe was so surcharged with carbonic acid gas, that no animal could breathe it and live. Upon these deposits of coal, we find numerous strata of rocks of varying thickness, amounting in many cases to hundreds of feet. It required great length of time—probably millions of years—for all those deposits to take place, for the lower orders of animal life to come into existence, one after the other, before man appeared upon the earth; and the remains of human beings are found imbedded in some of the lower formations, where they must have laid for many thousands of years, and from periods much more remote than the Bible dates the creation of all things.

Owen says that the age of our planet, as indicated by geology, is "a period of time so vast that the mind, in the endeavor to realize it, is strained by an effort like that by which it strives to conceive the space dividing the solar system from the most distant nebulae." Six thousand years, nor ten times that length of time would, in his judgment, cover the period since the planet we occupy existed. Dr. Buckland says—"Many extensive plains form, as it were, the great charnel-house of preceding generations, in which the petrified exuviae of extinct races of animals and plants are piled into stupendous monuments of the operations of life and death, during almost immeasurable periods of time." According to his views, sixty centuries is but a very small portion of the time that has elapsed since the world began. He again says—"The truth is that all observers, however various may be their speculations respecting the secondary causes by which geological phenomena have been brought about, are now agreed in admitting the lapse of very long periods of time to have been an essential condition in the production of these phenomena." Lyell, the distinguished geologist, thinks "myriads of ages" necessary for the production of the phenomena existing in the sub-strata of our globe. Prof. Sedgwick says—"During the evolution of *countless succeeding ages* mechanical and chemical laws seem to have undergone no change, tribes of sentient beings were created and lived their time upon the earth." Prof. Hitchcock says—"The globe must have existed during a period indefinitely long anterior to the creation of man. We are not aware that any practical and thorough geologist doubts this, whatever are his views in respect to revelation." Prof. Denton says—"No geologist pretends to speak of less than *millions of years* for the time during which the various formations that constitute the crust of the earth were deposited."

Thus, it will be seen, we have a serious disagreement of authorities. Moses—or rather some unknown person, who is supposed to have written the Book of Genesis—asserts, and (it is claimed by Bible-worshippers by the divine authority of God himself), that it is less than six thousand years since the beginning of the existence of any portion of the universe. Now, which shall we believe—those learned geologists who, by closely studying the unmistakable chirography of Nature's God, read the ineffaceable truth that this earth on which we dwell has existed for millions upon millions of years, or shall we take the mere legend, penned by an unlearned man in an ignorant age—an incongruous account, written by a person unknown to us, and though he did not claim to write by supernal dictation, we are enjoined by an interested priesthood to unquestioningly believe to have been written, or at least dictated, by the Eternal Deity of the Universe?

With us there is no need of hesitation. We immensely prefer to take the real handwriting of the Eternal, as portrayed in the various strata of rocks forming the crust of our earth to the tale of any unknown individual, or to the legends handed down from any barbarous age.

Herschell, with his immense telescope, discovered nebulae whose lights, he calculated, must have travelled for nearly two millions of years, before it reached our planet. If it required that length of time for the light he saw to reach this earth, there can be no truth at all in the fable that the entire universe was spoken into existence less than six thousand years ago.

Nothing is clearer to intelligent minds than the fact that what is styled the Bible account of creation is totally unworthy of credit and belief, and that, as it was written by a man totally ignorant of what are now

known as the plainest and simplest facts of nature, as the statements he made were in direct contradiction to the unerring truths which science has brought to light, the claim of "divine dictation" which has been set up in reference to this legend or fable, must utterly fall to the ground. And as we remarked at the beginning, the entire structure which rests upon this very insecure foundation must topple and fall with it.

As we have other matters crowding for admission to our columns, we must defer a further consideration of this subject for future articles.

Moral Cowardice.

ONE of the most lamentable features of society as now organized is the want of moral courage which is evinced by people claiming to be intelligent, independent and honest. The Priesthood has acquired such control, and the Church wields such a powerful influence that there are comparatively few, possessing sufficient boldness and independence to avow what their real convictions are. Talk with a large class of people about the inconsistencies and absurdities of Christian dogmas, and many of them will admit in a sort of *sub rosa* way that they really have no confidence in the claims set up by Priestcraft and many dogmas of the church are not all of their way of thinking, but they do not want to make themselves conspicuous in coming out and denying the generally received opinions.

Mr. Weak-knees if pressed a little will admit he is afraid of displeasing Mrs. Grundy—that he does not wish to be the subject of her criticism; neither does he want to take a position antagonistic to Mr. and Mrs. Upper-crust, or Mrs. Ten-per-cent, and her beautiful daughters, nor does he want to displease the Rev. Mr. Cream-cheese, and the fashionable coterie of exquisitely dressed ladies and gentlemen who weekly congregate and worship in the sofa-seated pews of his church. They are many of them patrons of his, and he has a fearful misgiving that if he should be honest enough to acknowledge that he has no faith in the errors and absurdities of the creeds they hold to, that not only would their patronage fall off but he would not be as much respected by them as now—they might think he was an infidel or a spiritualist and he would cease to be a fashionable member of society. Oh! no! it would never do in the world for him to give expression to his real views and opinions. He would lose "caste" at once and he never could endure the certain loss of respect which such a course would entail; and thus he passes through life—a *living lie* to his honest convictions. Can a more pitiful state of things be imagined? Is it not sorrowful to see a man sell himself—views, opinions,—his soul even for popularity and money. If any class of human beings deserves our pity and contempt, it is this, yet our country is full of such. They are in the Church and out and even in the pulpit. Reader we have in our mind's eye more than one member of the clergy who does not in his heart believe the senseless dogmas he preaches and vociferously expounds in his pulpit every Sunday. Do you not know of just such cases, where for position, adulation and a fat salary they sacrifice their own honest independence of thought and pass their lives arrant hypocrites? There are, unfortunately, many cases of this kind. This confession has been made to us by one of them: "and we are compelled to preach what we do not really believe." Truly there is many a skeptic at heart among the black-coated gentry, though they may piously turn their eyes upward and assume to be reverent, devotional and sincere.

It requires not a little moral courage for clergymen to acknowledge their real, honest opinions and belief, but some few have done so and thereby honored their manhood, but they have in most cases been dropped by their parishioners and left out in the cold, while those who are sycophants, hypocrites and "living lies" are "clothed in purple and fine linen." It is a sad truth that "thrift too often follows awning."

In the ranks of skeptics and infidels proper also we blush to confess there is a great want of fearless, outspoken, honest expression of sentiment. There are a noble few who boldly hold up their heads among their fellow men and fear not to utter their honest

convictions. Though contemned and despised by the fashionable aristocracy of the church, they are independent enough to take the stand they know is right, and to maintain what they firmly believe to be truth.

Such men and women are an honor to the race—the very “salt of the earth,” and would that the number be greatly increased. There are people enough of liberal views in this country if they would only have the independence to “speak out”—if they would let their “light shine,” to be a power in the land. Yes, if the Liberals of America will “hold up their heads,” boldly utter their honest convictions—if they will organize and work in concert, and have due respect for themselves and their honest opinions, they will be an influential body of men, and women—they will be capable of doing a great amount of good and be as thoroughly respected and honored by the upright and good as any organization in our country. We surely have nought in our views or convictions of which to be ashamed, neither of our associations. The great and the good men of the past lead us on, and the ablest, most learned and scientific men of the present are our companions. We can in confidence look to as patterns and guides Jefferson, Franklin, Washington, Adams, Paine, Allen, Kneeland, Parker, Lincoln and others of our own country, and Hume, Humboldt, Combe, Mills and many others of Europe who have passed away. In our own time, we have a host of bright lights—powerful scientific minds, both in this country and in Europe of whose associations we may well be proud and among whom may be named, Tyndall, Huxley, Spencer, Darwin, Buckley, Froude, Bismarck, Bradlaugh, Conway, Emerson, Garrison, Phillips, Sumner, and many, many more. We assuredly have good company and there is no reason why we should be moral cowards.

Friends and Liberals, let us arise and “buckle on our armor,” let us boldly meet in conflict the enemy of light and mental freedom, let us work in union and harmony, in spreading light and knowledge. Let us not be ashamed of the “faith that is in us” but do all in our power to bring those groping in darkness and error to the glorious truths which we have found.

The Season of Proselyting.

EVERY season of the year has its special duties assigned to it. In the spring the farmer plows his ground, and puts in the seed. In the summer, he cultivates and tills his soil. In autumn, he gathers his crops, and stores them in barns and cellars for winter use. In winter, he feeds his stock, provides his fuel, and all that. Each season brings its cares and duties, and affords full employment to the most active and industrious.

At this season of the year, our pious Christian friends are most busy in making converts to their cause. It is, strictly speaking, the preacher's harvest. In the winter, they put forth their greatest efforts to increase the number of their members, to extend the “means of grace,” to induce men and women to join the church and help defray its expenses, which, by the way, are too heavy for a few to bear alone. Whether it is because heaven is supposed to be nearer the earth in cold weather than in warm, or whether it is because at this season of the year business is dull, and men have more time to attend to “getting religion,” we cannot say, but frequent evening meetings are now being held all over the country; stirring and sensational sermons are being delivered by thousands. Persuasive eloquence is employed, and with great ingenuity. Terrors, threatenings and denunciations are also hurled in immense volumes from the pulpit. The anger of an offended God, the loving-kindness of the Son, the comfortings of the Holy Ghost, the maliciousness and scheming devices of the devil, the agonies of an endless, burning hell, are all held up and portrayed in the most vivid colors, before the distempered minds of the listeners. Every ingenuity is exercised, and every agency employed that will persuade souls to “come to Jesus,” or, in other words, that will induce the simple “fish to come into the net.” The revivalist preachers are not unlike the zealous auctioneer, who is urgently trying to dispose of his wares, and cries out to the crowd at the top of his voice—“Come up!” “Walk up!” “Tumble up!” “Any way to get up!”

Nor is he unlike the recruiting sergeant who, in times of war, when the ranks of the army are thinned by bullets and disease, seeks to win recruits, and with the shrill, stirring music of the fife and drum, and the fervid appeals of eloquence to the patriotism of his young hearers, discourses to them of the glory of serving their country, with promises of rich bounties, until he gets his dupe to write his name on the appropriate document, and is duly enlisted, when he is marched off, at the point of the bayonet, to join the serried ranks of his future fellow-soldiers.

This occupation of the revivalist is thought by many to be of the highest grade. To work upon the fears and ignorance of the credulous and weak-minded, they regard as doing the greatest service to God. It does not strike us in this light. We think if these would-be teachers would appeal to the reason and intelligence of their hearers, instead of their fears and gullibility—if they would instruct them in the truths of science and nature, instead of haranguing them about an angry God, a malicious devil and a burning hell, they would do them immensely greater service and it would be far more in keeping with the spirit and genius of this advanced portion of the nineteenth century, than by filling their minds with the obsolete dogmas of a benighted age of the world.

We think we see a sharp business operation in all this zeal for proselyting. The expenses of running the church are heavy. The priests must have liberal salaries, the church and all the appurtenances must be in keeping. The wear and tear of a church is much the same as the wear and tear of other mundane institutions. Death and removals are constantly lessening the numbers, and unless recruits are obtained by proselyting, the roll of names will soon become small, and the expense too heavy upon them. Hence the desire for new contributing members. The preacher must be paid, and other expenses must be met, and money is found to be just as necessary to get to heaven with as in making our journey through life.

Suppose for a moment the pay should be stopped and not a cent more given to the priest, how long would he continue to preach and pray for dying sinners? If he did not get a dime in return, might we not all go to the devil, for all efforts he would make in our behalf? When the money stops, the preaching and praying stop also.

Official Intolerance.

AT the instigation of the Young Men's Christian Association the police of this city recently undertook to break up the Sunday evening operas and theatres of the quiet German portion of our population. The movement was based upon an old effete law that has uselessly encumbered the statute books for many years. The Association aforesaid with its usual sectarian officiousness undertook to annoy the German element alluded to, close up their places of amusement when they have for many years been in the habit of pleasantly passing their Sunday evenings.

The Police as observed undertook to second their efforts, duly notified the proprietors of the Operas that their places must not be opened on Sunday evening. Upon learning however, the determination with which the Germans meant to defend their right to pass their Sunday evenings as suited them best, and fearing to encounter the opposition of an element so powerful as the German, very wisely concluded to not carry out the programme, and “discretion proving the better part of valor” they decided not to molest our German Friends.

It is perfectly right that the Young Men's Christian Association should have the privilege of keeping Sunday as they think in harmony with their convictions, but it is too far along in the nineteenth century for them to undertake to compel other people to conform to their ideas of propriety and to square their conduct by the standard of morals and conscience they may see fit to set up. Every man should have the right to mark out his course through life so long as he does not interfere with the rights and privileges of others. Keeping Sunday should be left entirely to the conscience of each individual in so far as he does not disturb others in their devotions. Those who believe it perfectly right for them to do on Sunday what is unobjectionable on Saturday or Monday must not be prevented from exer-

cising this privilege whether he be Jew, Gentile, Mahomedan or infidel.

Organization.

THE efficiency of any body or class of men is greatly increased by being duly organized. This is so well understood that it is not necessary we should enter into an argument to prove to Liberals the propriety of organizing. If they wish to be useful in disseminating the benefits of light and truth among those less favored, organization is of the highest consequence. For social and instructive advantages; also, it cannot be too highly commended. Every city, every village, every community where there are six or ten or more Liberals and Spiritualists, they ought to effect an organization, and meet as often as once in a week for discussion and interchange of views; to listen to discourses, or the reading of some instructive matter, that will elevate and improve the mind. In these meetings those seeking for truth should be freely invited.

We are pleased to see in many localities, a movement in this direction. It speaks well for the vitality of our cause, and looks as though having found the truth we are willing to share it with others.

We have recently been applied to by a few friends for a suitable form of organization. This is a simple matter, and probably something like the following will answer well. It can, of course, be modified to suit.

FORM OF ORGANIZATION.

We whose names are appended to this paper, for the enjoyment and furtherance of mental liberty, and for promoting the cause of truth, hereby join together in forming what shall be known as THE LIBERAL ASSOCIATION OF ———.

Believing it the right of every individual to hold to such views and opinions upon theological and religious subjects, as to him or her may seem most reasonable and true, we prescribe no set of ideas or doctrines to be adopted or supported. In this respect, every member shall enjoy perfect freedom.

The object of this organization is for social advantages, and to aid the cause of truth and progress.

The admission fee into this Association shall be the sum of one dollar, and this money to be used in defraying the necessary expenses of room, fuel and light, or for purchasing books and pamphlets as may be decided by the Executive Committee, and the books so bought to be the property of the Association.

For the government of this Association, the following officers are to be elected for ——— months by a majority of members present, at a meeting held for the purpose of election: A President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members.

The duties of the President shall be to preside over the meetings of the Association. The Vice President to act as President in the absence of the first officer. The Secretary to keep a minute of the business and meetings of the Association, the account of monies received and expended, as well as to correspond with public speakers and others as may be necessary.

The Treasurer to keep the funds of the Association, and to pay them out only upon an order from the chairman of the Executive Committee. The Executive Committee to transact the business affairs of the Association, such as securing room, fuel, lights, speakers, publications, and whatever may be deemed necessary. The Executive Committee to elect a chairman of its own number. The President and Vice President may, or may not belong to the Executive Committee.

Monthly or quarterly dues for defraying necessary expenses may be graduated by the Executive Committee subject to the approval of the majority of the members of the Association.

Something like the foregoing will answer all practical purposes. A set of By-Laws may, or may not be adopted as deemed advisable.

In localities where a room cannot conveniently be obtained, meetings may be held at the houses of members in turn, or if any one or more members have convenient accommodations, and the liberality to have meetings held there—all right.

We urge our Liberal and Spiritualistic friends all over the country, to effect these organizations in every locality. Great good and mutual benefits will grow out of them. We will cheerfully publish the account of any such organizations that may be sent to us. We await reports.

LET us here remind those who subscribed for six months, that this number completes the term for which they subscribed; and that we hope they will decide to *renew*. Let such send us fifty cents and they will be entitled to the paper a year from the beginning and THE PREMIUM.

The Air Around Us, and its Laws.

THE atmosphere, aptly described by Guyot in his excellent "Physical Geography" as a "vast ocean of air, at the bottom of which we live," is the subject of a large and handsome volume, *The Atmosphere*, translated from the French of Camille Flammarion (Harper & Brothers), in which a prodigious body of information has been digested within moderate limits, and, by means of well-executed chromos and wood engravings, made attractive to the general reader. It forms the latest addition to a series of publications which have sprung into existence within the last ten or fifteen years, and of which the aim seems to be to awaken a popular interest in the science of Physical Geography. The author, who is one of the most successful and daring of modern French aeronauts, has had no little practical experience of the subject on which he writes, and is fortunate in obtaining for the editor of the English translation of his work so accomplished a physicist as JAMES GLAISHER, F. R. S., himself the most scientific aeronaut, perhaps, of his day, and the author of the best book on aerostatics yet produced. Mr. Glaisher must also possess some skill as a condenser. He has cut down M. Flammarion's book to one-half of its original dimensions, and has made short work of the author's fine writing, which, he justly observes, "ill accords with the precision and accuracy that ought to be a characteristic of scientific information, even when expressed in language free from technicalities."

A vaster or more complex subject the writer on physical science could scarcely select, and M. Flammarion has chosen to consider it from every conceivable point of view, and with a wealth of illustration which lends a special interest to his work. "The earth's organization is so ordered," he says, "that the atmosphere is sovereign of all things, and the savant can say of it as the theologian said of God: 'In it we live and move and have our being.'" Our planet revolving in space may be likened to a cannon ball launched into the air; and by imagining this cannon ball surrounded by a thin ring of smoke not more than 1-200 of an inch in thickness, we may form some idea of the position of the atmosphere around the terrestrial globe. Plants, animals, and men derive from it the first elements of their existence; it is the medium of sound, the channel in which our words travel, and the vehicle of language, of ideas, and of social communications. The inhalation of it supplies us with three-quarters of our nourishment, and the particles of air incorporated in our organism, after escaping either in perspiration or in the process of breathing, are reincorporated in some other organism, either of plant, animal, or man.

The atmosphere which we breathe extends about thirty miles above the surface of the earth; but at its extreme limits the air must be as rarefied as beneath the exhausted receiver of an air pump, since at a height of seven or eight miles only, the region is reached in which the power of sustaining human life ceases. Beyond this belt there probably exists an atmosphere, composed of the lightest of gases, of a width of two hundred miles or more; and theoretically the maximum limit may be extended to the enormous distance of 21,000 miles, where the centrifugal force which the atmosphere acquires as it rotates with the globe would cause the outside particles of air to be hurled into space, so that there could be no further possibility of an atmosphere existing as such. Within this vast aerial region occur many phenomena of which we can form no adequate idea by simply judging them from the surface of our globe. Such are the shooting stars, the aurora borealis, and a variety of luminous wonders which we frequently witness without having the power to submit them directly to the test of experiment. We have indeed no proper observatory for that purpose, nor can we ever hope to obtain one. The balloon may perhaps enable man to ascend a few thousand feet above the denser strata of air, which are in immediate contact with the globe, into a comparatively rarefied region; or he may climb lofty mountain peaks and attempt a closer definition and analysis of atmospheric phenomena; but he must pay the penalty for the slight addition he would thereby make to the sum of human knowledge by the impairment or destruction of his vital organism. Mr. Glaisher once ascended in a balloon to the prodigious height of seven miles, and narrowly escaped with his life; but at elevations very considerably less than this, nine persons out of ten succumb to a variety of indispositions. The breathing becomes accelerated and laborious; the pulse quickens, there is a sensation of plenitude in the vessels, and sometimes imminent danger of suffocation and hemorrhage; enervation is experienced, accompanied with painful headache, an irresistible desire to sleep, and general physical and moral prostration; the digestion is impaired, severe pains affect the legs and knees, and walking or motion of any kind becomes after a time impossible.

Singularly enough, however, these disturbances are not regular, nor do they occur all at once. Much depends, probably upon the strength, the age, the habits, and the previous life of the individual. They seem to have greater effect upon Alpine climbers than upon inhabitants of other mountainous regions. Thus, at the Great St. Bernard, the monastery of which has an altitude of 8,117 feet, most of the monks become asthmatic. They are compelled to descend frequently into the valley of the Rhone to regain their health,

and at the end of twelve years' service must quit the monastery for good, under penalty of becoming quite infirm; and yet there are whole cities in the Andes and Thibet where people can enjoy as good health as anywhere else. Boussingault, whose knowledge of the mountain ranges of South America was not less extensive than that of Humboldt, says that "when one has seen the activity which goes on in towns like Bogota, Micuipampa, Potosi, &c., which have a height of from 8,500 to 13,000 feet; has witnessed the strength and agility of the treading in a bull fight at Quito, which is 9,541 feet high; when one has seen young and delicate women dance the whole night long in localities almost as lofty as Mont Blanc, where De Saussure had scarcely the strength to read his instrument, and where the vigorous mountaineers fainted; when one remembers that a celebrated combat, that of Pichincha, in the Andes of Ecuador, took place at a height as great as that of Monte Rosa (15,000 feet), it will be admitted that man can become habituated to the rarefied air of the highest mountains." The conclusion at which the writer arrives is too broad. The highest inhabited spot in the world is the Buddhist cloister of Hanle (Thibet), where twenty priests live the year through at the enormous elevation of 16,532 feet above the sea level; and there are cloisters on the slope of the Himalaya varying in height from 14,764 to 16,404 feet. These spots mark the limit of human habitation, and an additional elevation of one or two thousand feet would sooner or later prove destructive to human life. In the equatorial regions it is estimated that at an altitude of 18,000 feet a man could live for ten or twelve days, but no longer. A year or two ago M. Lortel, who had several times ascended to 14,000 feet upon Mont Blanc without discomfort, and who doubted whether another 16,000 feet would superinduce unpleasant symptoms, went to the summit to judge for himself. The result satisfied him that he had exceeded, in his own case at least, the limit beyond which it is safe to ascend. As it was the last straw that broke the camel's back, so the last few hundred feet in elevation may likewise put the mountain climber *hors de combat*.

Notwithstanding that man may become gradually accustomed to the attenuated air of high elevations, certain animals cannot live there. Cats perish at an altitude of 13,000 feet. But some classes of birds soar to great heights. In the Andes the condor, in the Alps the eagle and the vulture hover above top-most peaks. The condor has been seen as high as 29,500 feet, or nearly a mile and a half above the Aconcagua of Chili, the loftiest mountain in America. Why he goes there, unless for the mere pleasure of spreading his pinions in the vast and solitary regions of the upper air, it would be difficult to explain, since food or sustenance he can never find there. But less ambitious and enduring birds, such as the griffon, the vulture, the eagle, and the kite, which seldom rise higher than 10,000 feet, find feeding grounds at that elevation, where certain classes of insects are abundant. The coleoptera predominate in the higher Alpine regions, and thither are wafted numerous other families, notably neuroptera and butterflies, which soon perish among the snows. The seas of ice are often covered with them, and there are also certain kinds which appear to travel freely as high as 13,000 or 16,800 feet. In his aerial voyages M. Flammarion has met with butterflies at heights to which the birds of European latitudes do not ascend, and Dr. J. D. Hooker noticed some at Mount Monay at an altitude of more than 17,700 feet. That fragile insects should be capable of life and motion in regions whither few of the strong-winged birds dare venture seems certainly an anomaly in the history of animated nature.

The fundamental elements of the chemical constitution of air are oxygen and nitrogen, but other elements, such as carbonic acid, may be impregnated with it, under exceptional circumstances, to such a degree that the atmosphere we inhale, instead of promoting life, may produce certain abnormal conditions of it, or cause almost instant death. Emanations from the earth, the abundant source of carbonic acid, are often met with in volcanic regions. At Pouzzoles, near Naples, is a grotto famous for its exhalations of carbonic acid, the anaesthetic effects of which are remarkable. The keeper has a dog which he places, securely bound, in the middle of the grotto. The animal displays evident fear, struggles to escape, and soon appears to be dying. His master then takes him into the open air, where he gradually recovers. There can be no society for the prevention of cruelty to animals in that neighborhood, since it is well known to visitors that one of these dogs has been for three years or more almost daily subjected to this merciless experiment. We have here a clue to many of the mysteries and juggleries of the ancient oracles, and it is not at all improbable that the ravings and convulsions of the Delphic pythoness were produced by the priests through the agency of carbonic gas. By this cheap trick, the nature and effects of which would be immediately apparent to any modern physicist, the fortunes of the ancient world were in no slight degree controlled.

In absorbing into our lungs the quantity of air necessary to sustain life, we inadvertently inhale whole hosts of microscopical animals, which are in suspension in the atmospherical fluid, and even portions of antediluvian animals, mummies, and skeletons of past

ages. Paris is nearly entirely built of chalky microscopical skeletons and tortoise shells, the rough chalk in some places being so full of these remains that a cubic inch contains 10,000 of them. Every day and hour this absorption of animal and vegetable life proceeds. We inhale the living microzoa, several species of which are the fish of our blood, and the vibriones, which attach themselves to our teeth like barnacles to a ship's bottom; and with these the dust of microscopical animalcules, so small that it takes 75,000,000 to make a grain, and the no less minute grains of pollen which, germinating in our lungs, further the spread of parasitic life to a degree far beyond that of the normal life visible to our eyes. The higher regions of the air are filled with corpuscles conveyed thither from the earth's surface by winds and storms, or projected from volcanoes. These are the familiar "motes that people the sunbeam," and in the phenocenna connected with the organism of plants and animals they probably exercise a more decided action than is commonly believed. "The imagination," says our author, "may conceive very readily, though not without a certain disgust, what is contained in these morsels of dust which we are constantly inhaling, and which have been aptly denominated the refuse of the atmosphere. They establish, in a certain sense, a contact between individuals far removed from each other; and though their proportion, their nature, and consequently their effects are so varied, it is not too much to attribute to them a part of the insalubrity which generally manifests itself in all great agglomerations of human beings." By the interchange and mutual absorption of the minute particles of which each organism is composed, the whole human family are brought into relations more or less intimate, and the atmosphere is the great medium through which this is accomplished. It causes Dives and Lazarus to be of one substance, and links together all created things.

To notice in detail the subdivisions of M. Flammarion's work would require far more space than we can spare, since each page is crowded with details. From that portion devoted to light and the optical phenomena of the air we quote, however, his remarks with reference to the influence of the evening light in the construction of cities. Towns he observes, grow in a westward direction. Two thousand years ago Paris was situated on the northeast slope of Mount St. Genevieve. Under the Merovingian kings it began to move toward the west and has unceasingly advanced in that direction ever since; the wealthy classes showing a decided tendency to migrate westward and to leave the eastern district to the laboring populations. This remark applies not only to Paris but to most of the great cities of Europe—London, Vienna, Berlin, St. Petersburg, Turin, Liege, Toulouse, Montpellier, Caen, and even Pompeii. A fact so universal cannot be due to accident. Because the Seine flows westward, it does not follow that Paris must take the same direction. The Thames flows to the east, but London has none the less extended to the west like Paris. In 1859 Dr. Junod, in a paper contributed to the *Comptes Rendus* of the French Academy of Sciences, attempted to explain the anomaly by a theory derived from the influence of the winds. The east wind, he said, raises in the greatest degree the barometrical column, while the west wind lowers it most, and therefore inundates the eastern part of a town with deleterious gases, so that the latter quarter has to put up not only with its own smoke and miasmas, but also with those coming from the western portion. As people prefer going where fresh air is to be found, they naturally move westward, or to the quarter from which the wind blows most frequently. The objection to this theory is, that the wind is not the same in all countries. M. Flammarion is inclined to regard the fact of towns growing in a westward direction as an evidence of the attraction of light. People, as a rule, take their promenade of an evening and not of a morning, and always, or nearly always, in the direction of sunset. This disposition has led to the formation of gardens, country houses, and places of public resort, and by slow degrees the wealthy population of a large city extends toward the setting sun.—*N. Y. Sun*.

DEAR TRUTH SEEKER:—Will some one of our clerical friends please answer a few plain questions?

First—Has the world of humanity been made any better by your preaching, and is the end to which your labors have been directed any nearer accomplished than it was twelve hundred years ago?

Second—Can you direct me to any one great reform to which the clergy was not strongly opposed?

Third—If you cannot, please tell me in what respect your prayers and preaching have bettered the condition of humanity.

Shell Rock, Iowa.

Yours truly,
J. W. CUNNINGHAM.

A Boston paper has the following neat way of disposing of the case of a clerical criminal:—"Rev. John Hutchinson, the swindling Episcopal clergyman, by the kindness of Judge Aldrich, is now permitted to listen to the faithful monitions of Rev. Joseph H. Clinch, for eighteen months, at our House of Correction."

CATALOGUE OF STANDARD AND POPULAR RADICAL AND SPIRITUALISTIC BOOKS.

FOR SALE BY D. M. BENNETT, Editor
"TRUTH SEEKER," 335 B'DWAY, NEW YORK.

All orders, with the price of books
desired, and the additional amount men-
tioned for postage, will meet with prompt
attention. Postage is free where no postage
is mentioned.

Antiquity of Man, by Lyell.....	\$3.00
Autobiography of J. S. Mill.....	2.25
Ancient Faiths, by Inman.....	2.50
Astrological Origin of Jehovah- God, by D. W. Hull.....	.15 2
Age of Reason and Examination of the Prophecies.....	.75 12
Artificial Somnambulism, by Dr. Fahnestock.....	1.50 16
Alice Vale, by Lois Waisbrooker..	1.25 16
American Crisis, by Warren Chase	.25 2
Answers to Questions, Practical and Spiritual, by A. J. Davis.....	1.50 18
Apocryphal New Testament.....	1.25 14
A Peep into Sacred Tradition, by Orrin Abbot.....	.50 2
Age of Reason, by Thomas Paine. Cloth.....	.50 8
Age of Reason, by Thomas Paine, Paper.....	.25 4
Arca of Nature, by Hudson Tut- tle, Vol. I. Philosophy of Spirit- ual Existence, and of the Spirit World.....	1.25 16
A B C of Life, by A. B. Child.....	.25 2
Arabula; or, The Divine Guest, by A. J. Davis.....	1.50 18
Approaching Crisis, by A. J. Davis	1.00 14
Apostles (translated from the French), by Renan.....	1.75 20
Astronomy and Worship of the An- cients, by G. Vale.....	.20 2
A Stellar Key to the Summer Land, by A. J. Davis. Paper Covers.....	.30 4
Astro-Theological Lectures, by Rev. Robert Taylor.....	2.00 25
A Kiss for a Blow, a book for chil- dren, by H. C. Wright. Small Edition.....	.63 12
Large Edition.....	1.50 16
An Eye-opener, by Zepa. Paper Covers.....	.50 4
Allegories of Life, by Mrs. J. S. Adams.....	1.25 12
Bible in the Balance, by J. G. Fish.	1.50 16
Blasphemy, by T. R. Hazard.....	.10
Bible in India.....	2.00 20
Beliefs of the Unbelievers, by Frothingham.....	.20 2
Better Views of Living, by A. B. Child.....	1.00 12
Brotherhood of Man, and what Follows from It.....	.25
Both Sides; or, God and the Devil's Prophecy, a discussion between Moses Hull and the Rev. J. F. McLain.....	.25 2
Book on the Microscope.....	.75
Book of Religions, by J. Hayward.	2.00
Bible Chronology, by M. B. Craven	.10 2
Bailey's Festus.....	1.25
Buechner's Man. English Edition	2.50
Boccaccio's Decameron.....	1.50
Buddhism Is There a God?.....	.05
Bradlaugh's Nihilism, by Max Muller	.50
Buechner's Materialism.....	.25
By-and-By, by E. Maitland.....	1.75
Bible Exposed. Erasmus.....	2.00
Buechner's Force and Matter.....	2.50
Bastian's Modes of Origin.....	1.25
Beginnings of Life, by Bastian.....	5.00
Buckle's History of Civilization.....	6.00
Birds and Reptiles, by Figiler.....	4.00
Body and Mind, by Maudsley.....	2.00
Burroughs' Notes on Walt Whitman	1.00
Correlation of Forces, by Youmans	2.00
Cooper on the Soul.....	.30
Clood's Childhood of the World.....	.50
Cranial Affinities of Man and the Ape, by Professor R. Virchow, of Berlin.....	.25
Comte's Philosophy of the Sciences	2.00
Confucius and Chinese Classics.....	2.20
Child's Book of Religion, by Froth- ingham.....	1.00
Confessions of an Inquirer, by J. J. Jarvis. Very interesting.....	1.50
Curious Myths of the Middle Ages, by Gould.....	2.50
Confucius' Life and Teachings, by Legge.....	4.00
Clergy a Source of Danger, by Jamison.....	1.75
Christianity before Christ, by M.B. Craven.....	.25 2
Critical History of the Doctrine of a Future Life in all Ages and Na- tions, by Wm. R. Alger.....	3.50 52
Contrast, Evangelism and Spiritu- alism Compared, by Moses Hull.	1.50 16
Criticism on the Apostle Paul, in Defence of Woman's Rights, etc., by M. B. Craven.....	.25
Conjugal Sins against the Laws of Life and Health, by A. K. Gard- ner, A.M., M.D.....	1.50 16
Constitution of Man, by George Combe.....	1.75 16
Common-sense Thoughts on the Bible, by Wm. Denton.....	.10 2
Common Sense, by Thomas Paine	.20 2
Christ Idea in History, by Hudson Tuttle.....	1.50 12
Chester Family; or, The Curse of the Drunkard's Appetite, by Julia M. Friend, with an introduction by Henry C. Wright.....	1.00 12
Christ and the People, by A. B. Child, M.D.....	1.25 12
Christianity and Materialism Con- trasted.....	.15 2
Christian Amendment, by Abbot.....	.05 1
Christianity no Finality; or, Spirit- ualism Superior to Christianity, by Wm. Denton.....	.10 2
Criticism on the Theological Idea of Deity, by M. B. Craven.....	1.00 15

Chapters from the Bible of the Ages, by G. B. Stebbins, Detroit, Mich., 400 pages, tinted paper.....	1.50 25
Christianity, its Origin and Ten- dency considered in the Light of Astro-Theology, by D. W. Hull.....	.25
Christian Propagandism, by Abbot Claims of Spiritualism, embracing the Experience of an Investiga- tor, by a Medical Man.....	.10 1
Compulsory Education, by Abbot. Christianity, by S. B. Gould.....	.25 2
Dictionary (Webster's unabridged)	12.00 ex
Pocket, flexible cover.....	1.00 10
Descent of Man, by Darwin, 2 vols. (\$2 per vol.).....	4.00 48
Davenport Brothers - their Re- markable and Interesting His- tory.....	1.50 20
Diagnosis, by Rev. Robert Taylor, written by him while imprisoned for blasphemy. This work is an account of the origin, evidence and early history of Christian- ity.....	2.00 32
Day of Doom, a Poetical Descrip- tion of the Great and last Judg- ment, with other poems, from the sixth edition of 1715.....	1.00 12
Devil's Pulpit, by Rev. Robert Tay- lor, with a Sketch of the Author's Life.....	2.00 20
Deluge, by Wm. Denton.....	.10 2
Dawn, a Novel of intense interest. Death and the After-life, by A. J. Davis.....	1.75 24
Debatable Land, by the Hon. R. D. Owen.....	.75 12
Dr. Bartol's new book, the Rising Faith.....	2.00
Essay on Man, by Pope, cloth, gilt.....	2.00
Early Social Life of Man.....	1.00 8
Errors of the Bible, demonstrated by the Truths of Nature, by Hen- ry C. Wright, paper.....	.25 4
English Life of Jesus, by Scott.....	2.00
Enigmas of Life, by Gregg.....	2.00
Exeter Hall, a Theological Ro- mance, paper.....	.60 5
Empire of the Mother over the Character and Destiny of the Race, by H. C. Wright.....	.50 4
Elective Affinities, by Goethe.....	1.25 16
Electrical Psychology, by Dodds.....	1.50 16
Fear of the Living God, by Froth- ingham.....	.05 1
Footfalls on the Boundary of An- other World, by Robert Dale Owen.....	1.75 24
Free Thoughts concerning Reli- gion; or Nature vs. Theology, by A. J. Davis, paper.....	.50 2
Faithful Guardian, an Inspira- l Story, by J. Wm. Van Namee.....	1.50 16
Fountain, by A. J. Davis.....	1.00 12
Fugitive Wife, by Warren Chase.....	.35 4
God in the Constitution, by Brad- ford.....	.10 1
Good Sense, by Baron D'Holbach.	1.00
Gates Ajar, by Miss E. S. Phelps.....	1.50 16
Gates Wide Open, by Geo. Wood.....	1.50 20
Gist of Spiritualism, by Warren Chase.....	.50 4
Gospel of Good and Evil, by Sil- ver.....	1.50 20
Great Harmony, by A. J. Davis, 5 vols., viz. Vol. I, The Physician; Vol. II, The Teacher; Vol. III, The Seer; Vol. IV, The Reformer; Vol. V, The Thinker, each.....	1.50 18
God Idea in History, by Hudson Tuttle.....	1.25 16
Gibbon's History of Rome, 6 vols., sheep.....	10.00 ex
Geology of the Stars, by Prof. A. Winchell, of the University of Michigan, author of Sketches of Creation.....	.25
Greg's Creed of Christendom.....	2.50
Harbinger of Health, by Andrew J. Davis.....	1.50 20
Harmonical Man; or Thoughts for the Age.....	.50 4
History and Philosophy of Evil, paper.....	.50 3
Hayward's Book of all Religions.	1.75 24
Helen Harlow's Vow, by Lois Waisbrooker.....	1.50 20
How to Bathe, by E. P. Miller, M. D., paper.....	.30 4
Hodged in, by Elizabeth Stuart Phelps.....	1.50 16
History of the Intellectual Devel- opment of Europe, by J. W. Dra- per, M.D., LL.D.....	5.00 60
Human Physiology, Statistical and Dynamical; or The Conditions and Course of Life of Man, by J. W. Draper, M.D., LL.D. 650 pp., cloth.....	5.00 60
Hobbes' Works. 16 Vols., Royal 8vo.....	25.00
History of European Morals, by Lecky.....	6.00
History of Rationalism in Europe, by Lecky.....	4.00
Higher Law, by Maitland.....	1.75
Hegel's Philosophy of History.....	2.00
Half-hours with Modern Scientists, cloth, 12mo., reduced to.....	1.50
History of American Socialism, by J. H. Noyes.....	3.00
Historic Americans, by Parker.....	1.50
His Marriage Vow, by Mrs. Cor- bin.....	1.50
Injurious Influences of Schools.....	.25
Important Truths, a book for every child.....	.20
Influence of Christianity on Civil- ization.....	.25
Is Romanism Real Christianity? Two Essays, by Francis W. New- man and F. E. Abbot.....	.10
Is the Bible Divine? by S. J. Phin- ney, paper.....	.35
Is there a Devil? The argument pro and con.....	.25 2
Incidents in my Life, first series, by Dr. D. D. Home. Introduc- tion by Judge Edmunds.....	1.50 16
Infidel; or, Inquirer's Text Book,	

by Cooper.....	1.00 16
Is it the Despair of Science? by W. D. Gunning.....	.15 2
Impressible Conflict and the Unity of God, by Emma Hardinge and T. G. Forster.....	.25 2
Is Spiritualism True? by William Denton.....	.15 2
Irreconcilable Records of Genesis and Genealogy, by Wm. Denton, paper.....	.25 4
Incidents of Life, second series, Home.....	1.50
Junius Unmasked; or, Thomas Paine the author of the Letters of Junius and the Declaration of Independence.....	1.50 16
Jehovah Unveiled; or, the Charac- ter of the Jewish Deity Deline- ated.....	.35 4
Joan of Arc, a biography.....	1.00 12
Kant's Critique of Pure Reason.....	2.00
King David and his Times.....	1.50 20
Key to Political Science, by John Senff.....	1.25
Koran, with explanatory notes, by George Sale, 8vo, 670 pp. Best edition yet published.....	2.75 40
Law of Marriage, by C. L. James.....	.25 2
Looking Beyond, by J. O. Bar- rett.....	.75 12
Life Line of the Lone One, by Warren Chase.....	1.00 12
Life of Thomas Paine, with criti- cal and explanatory observations of his writings, by G. Vale.....	1.00 15
Life of Jesus, by Renan.....	1.75 20
Love and its Hidden History, by P. B. Randolph.....	1.50 16
Lyric of the Golden Age, by T. L. Harris.....	2.00 20
Legalized Prostitution, or Mar- riage as it is and as it should be, by C. S. Woodruff, M.D.....	1.00 16
Letters to Elder Miles Grant, by Moses Hull.....	.25 2
Living Present-Dead Past, by H. C. Wright.....	.50 4
Les Miserables, by Victor Hugo.....	2.50
Library of Mesmerism, by Wells.....	4.00
Love, from Michelet.....	1.50
Life of Fourier, by Shaw.....	1.50
Life of Parker, by Weiss, 2 Vols.....	6.00
Lessons for Children about Them- selves, by A. E. Newton, cloth.....	.50
Lectures on the Bible, by Voysey.....	.10 1
Modern Thinker, Nos. 1 and 2, each.....	1.00
Mental Medicine, by Evans.....	1.25 14
Ministry of Angels Realized, by A. E. Newton.....	.20 2
Manual for Children (for Lyce- ums), by A. J. Davis, cloth.....	.70 8
My Affinity, and other Stories, by Lizzie Doten.....	1.50 20
Mediumship, its Laws and Condi- tions, with brief instructions for the formation of Spirit Circles, by J. H. Powell.....	.25
Moravia, Eleven Days at, by T. R. Hazard.....	.10
Mesmerism, Spiritualism, Witch- craft, and Miracle, by Allen Put- nam.....	.30 2
Married Woman; Biographies of Good Wives, by L. Maria Child.....	1.25 16
Modern American Spiritualism, 1848-1868, by Emma Hardinge.....	2.75 32
Foral Physiology, by R. D. Owen.....	.65
Myths and Myth-makers, by John Fiske.....	2.00
Mystery of Matter, by Picton.....	3.50
Morning Lectures (twenty dis- courses), by A. J. Davis.....	1.50 18
Mediums and Mediumship, by T. R. Hazard.....	.10
Mental Cure.....	1.50 18
Martyrdom of Man, by Beade.....	6.00
Man's Age in the World. London Edition.....	2.00
Man and his Dwelling-place.....	1.50
Man in the Past, Present, and Fu- ture, by Dr. L. Buechner, elegant English Edition.....	3.50
Mill's Autobiography.....	2.25
New Physiognomy, by Wells, gilt.....	5.00
Nebula, Meteoric Showers and Comets.....	.25
Nature's Laws in Human Life; an Exposition of Spiritualism.....	1.50 20
New Testament Miracles and Mod- ern Miracles.....	.60 4
Nature's Divine Revelations, by A. J. Davis.....	3.50 48
Night Side of Nature, by Crowe.....	1.25 20
Oriental Religions, by Johnson.....	5.00
Origin and Development of Reli- gious Belief, Heathenism and Mosaism, by S. B. Gould.....	2.00
Old Theology Turned Upside Down, by T. B. Taylor, A.M., pa- per.....	.75
On the Vision of Heaven, by Prof. Newman.....	.10 2
Orthodoxy False since Spiritual- ism is True, by Wm. Denton.....	.10 2
Origin of Species, by Darwin.....	2.00 24
Origin of Civilization and Primi- tive Condition of Man, by Sir J. Lubbock.....	3.00 34
One Religion. Many Creeds, by Winans.....	1.50 32
Pilgrim and Shrine, by Maitland.....	1.50
Photographs of Dr. L. Buechner.....	.25
do., Large Size, reduced price.....	1.00
Philosophy of Special Providen- ces, by A. J. Davis, paper.....	.30 2
Paine's Political Works, 2 Vols., of about 500 pages each.....	5.00 1.00
Philosophical Dictionary of Vol- taire. Fifth American Ed. 876 octavo pages, two steel plates. Largest and most correct edition in the English language. Con- tains more matter than the Lon- don edition, which sells for ten dollars.....	5.00 60
Persons and Events, by A. J. Da- vis.....	1.50 18
Planchett-the Despair of Science, by Epes Sargent.....	1.25 16
Penetralia, by A. J. Davis.....	1.75 24

Philosophy of Spiritual Inter- course, by A. J. Davis, paper.....	.60 8
Positive Primer, being a series of familiar conversations on the Religion of Humanity. Reduc- ed price.....	.75
Plato's Phædo on Immortality.....	1.25
Plato's Divine and Moral Works.....	2.00
Plutarch's Morals, 5 Vols.....	15.00
Prosimos's Religious Experience, by R. D. Owen.....	.05
Poems from the Inner Life, by Lizzie Doten.....	1.50 20
Philosophy of Creation, by Thos. Paine, through Horace Wood, medium, paper.....	.35 4
Poems of Progress, by Lizzie Do- ten.....	1.50 20
Parturition without Pain, by M. L. Holbrook, M.D.....	1.00
Pentateuch-Abstract of Colenso.....	.25 2
Progress of Religious Ideas through Successive Ages, by L. Maria Child, 3 Vols.....	6.75 72
Physical Man, his Origin and An- tiquity, by Hudson Tuttle.....	1.50 20
Progressive Songster.....	.50
Radical Discourses, by Denton.....	1.50 16
Ravalletto, and the Rosicrucian's Story, 2 Vols. in one, by P. B. Kan- dolph.....	1.50 20
Radical Rhymes, by William Den- ton.....	1.25 12
Rabelais' Works, 2 Vols.....	3.00
Religion of Humanity, by Froth- ingham.....	1.50
Religion of Inhumanity, by Harri- son.....	.20
Religious Ideas and Beliefs, origin and development of, by Morris Einstein.....	1.50 25
Religious Demands of the Age, by Miss Frances Power Cobb. 12mo., paper.....	.50
Radical Problems, by Bartol.....	2.00
Strauss' The Old Faith and the New, preceded by the author's Prefatory Postscript. 12mo.....	2.00
Songs of the Sun-lands, by Miller.....	1.50
Supernatural, History of the, by Wm. Howitt, 2 Vols.....	3.00 40
Spirit Works; Real, but not Mirac- ulous, by Allen Putnam.....	.35 3
Soul Affinity, by A. B. Child.....	.20 2
Satan, Biography of, by A. K. Graves.....	.60 2
Sermon from Shakespeare's Text, by Denton.....	1.00
Sacred Gospels of Arabula, by A. J. Davis, cloth.....	.60 10
Sunday not the Sabbath.....	.25 2
Sexual Physiology, by R. T. Trall, M.D.....	2.00
Self-Abnegation; or, The True King and Queen.....	.50
Soul of Things, by Elizabeth and Wm. Denton.....	1.50
Social Evils, by Mrs. M. M. Ling.....	.25
Spiritual Philosophy vs. Diabol- ism, by Mrs. King.....	.25
Spiritual Delusions, by D. D. Lum	1.50
Strauss' Life of Jesus. Very rare.	12.00
Science of Thought, by Prof. C. C. Everett.....	2.00
Secret History of the French Court.....	1.25
Sartor Resartus, by Carlyle.....	.75
Songs of Life, by S. W. Tucker.....	.20 2
Science of Evil, by Joel Moody.....	1.75 20
Spirit Manifestations, by J. S. Ry- der.....	.10 2
Syntagma.....	1.00 12
Systems of Nature; or, Laws of the Moral and Physical World, by Baron L. Holbach.....	2.00 24
Startling Ghost Stories, from au- thentic sources.....	.50 4
Self-Contradictions of the Bible.....	.25 2
Spiritualism a Test of Christian- ity, by D. W. Hull.....	.10 2
Sefena; or, The Mental Constitu- tion, by Merton.....	1.00
Spiritualism, Discussion of, by Fish and Dunn.....	.40
Science of Knowledge, by Fichte.....	2.00
Science of Rights, by Fichte.....	2.00
Strange Discoveries respecting the Aurora and recent Solar Re- searches, by Richard A. Proctor, F.R.S.....	.25
Spectrum Analysis Explained, and its Uses to Science Illustrated, With a colored plate and several wood cuts.....	.25
Spectrum Analysis Discoveries, showing its Application in Mi- croscopical Research and to Dis- coveries of the Physical Consti- tution and Movements of the Heavenly Bodies. From the works of Schellen, Young, Ros- coe, Lockyer, Huggins and oth- ers.....	.25
The Truth about Love.....	1.50
The Past and Future of our Planet, by Wm. Denton.....	1.50 20
Transformations of Insects, by P. H. Duncan, F. R. S., elegant, il- lustrated, Extra gilded.....	7.50
The Sun, by Guillemin, illustrat- ed.....	1.50
The Vestal, by Mrs. M. J. Wilcox- son.....	.25 2
Treatise on the Intellectual, Moral and Social Man, a valuable work, by H. Powell.....	1.25
Tale of a Physician, by A. J. Davis, paper.....	.75 5
The Essence of Religion, by Feu- erbach.....	.60 3
The Relation of Witchcraft to Re- ligion.....	.15
The Essence of Christianity.....	3.00
The Patriarchs, by Frothingham.....	1.00
The Parables, by Frothingham.....	1.00
Thoughts of the Emperor Marcus Aurelius.....	1.00
Tyndal's Fragments of Science.....	2.00
Tyndal's Light and Electricity.....	1.25
Tyndal's Forms of Water.....	1.50

(Continued on page 13.)

Editor's Notes.

We wish to express our warmest thanks for the cordial reception we have met with since our advent in this great city. Kind friends have taken us by the hand and made us welcome to this, our new field of labor. Our acquaintance of course is not yet as extensive as it will be, but we have found many ardent, liberal, intellectual friends who speak the kindest words of encouragement to us and wish us a full mead of success. May we for years move along together, steadily, tranquilly and firmly.

We feel indebted to the kind friends in many places, for the interest they have taken in our cause, and for the names they have sent in to be added to our list. Many have done nobly and we hereby extend our thanks. We wish, by the by, all our patrons could feel the same interest for our paper that some of them exhibit. If it were so, our list would soon be doubled. We are cheerful however, and indulge pleasant hopes for the future.

We have several contributed articles in type which we are unable to get into this number of THE TRUTH SEEKER. We trust our friends will be patient with us. We will make room for all as fast as we can. We realize the necessity of our paper being converted to a weekly at an early day. If friends to the cause will hurry in the names so as to make our list of such proportions as to justify this change it will the sooner take place.

A word to our Canadian patrons. As we have to put a two cent stamp upon each paper we send to the Dominion our friends there will see the propriety of sending us the stamps for a year together with the twenty-five cents for additional subscription. We furnish our paper so low, we cannot afford to put a two cent on any of the papers we send out.

By a new law or a new ruling we are required to put a stamp on each paper for our subscribers in this city. We are satisfied our patrons will not allow us to stand this expense. It is not very heavy, but in the aggregate amounts to something. If our city subscribers will send us twelve cents each it will pay their postage for twelve numbers and will be cheaper than the former way of paying the carrier or at the Post Office. Let it not be forgotten.

We request from our readers a careful reading of the article on the Second page of this issue, entitled BELIEFS OF THE UNBELIEVERS. It will be found able, clear, forcible and in the best style of English.

We are informed that R. Peterson Esq. of Paris, Texas lectures every Sunday evening in a hall of his own in that town upon scientific, moral, liberal, and theological subjects. We think little more could be asked of a man than to furnish hall, fuel, lights and ideas, free of charge. We wish every town in our Union could boast such a man.

MANY patrons have forwarded us the additional twenty-five cents which we ask for the enlarged paper: but there are quite a number yet who have not. We again request such to send in the small amount, that our entire list may consist of paid up subscribers. Remember, we send as premium a fifty cent book to every subscriber who sends us the additional twenty-five cents. Those whose subscription begins with number five or any subsequent number and have sent us fifty cents will send us as much more or their subscription will be for six months only.

THIS number of THE TRUTH SEEKER is the last those are entitled to who subscribed at the beginning for six months. We hope all of this class are so well pleased as to continue their patronage towards the paper. If the six months' subscribers will send us fifty cents, they will be entitled to THE TRUTH SEEKER to the balance of the year together with the fifty cent premium. May we not hear within the next two weeks from each original six months subscriber?

BOOKS, BOOKS! There is probably no way in which a few spare dollars can be better invested than in the purchase of useful instructive, books. We wish our readers to remember that we keep a full supply of Liberal, Spiritualistic and Scientific books on hand for the accommodation of such of our patrons as wish them. We will furnish any books to be had in the city at publisher's prices. Those wanting books of any kind will do well to send to us for them.

We cheerfully recommend to our readers A. C. MAC DONALD & CO. PRINTERS, 335 Broadway this city. They do excellent Printing; they are cheap and prompt and first class LIBERALS besides. They get up THE TRUTH SEEKER for us; and will be found competent to do any job from a book down to the smallest visiting card. Those wanting a neat job of work will do well to send to them and receive satisfaction.

We would request our contributors to try and not spin out their articles to an undue length. Articles a column or so in length stand a much better chance of being read than lengthy, tiresome ones. We have many contributors who wish to be heard and we request all to be brief, terse and direct.

Many copies of this issue of THE TRUTH SEEKER will be mailed for inspection to many who are not subscribers. If they approve of our object, and feel willing to help in the progress of truth, free-thought and reform, we solicit their patronage and aid.

We intended had space allowed to insert in this issue THE SYLLABUS AND EXPLANATION of the exercises held Sunday mornings at DE GARMO HALL corner of Fifth Avenue and Fourteenth St. this city, at which STEPHEN PEARL ANDREWS, instructs a large class of eager, intellectual, thinking men and women in the intricacies of his newly discovered Science of UNIVERSOLOGY and ALWATO, the latter being a new language founded strictly upon a greater perfection of Science than exists in any known language. To every sound—every vowel and consonant are accorded an inherent meaning and signification, and upon this principle words are composed in such a manner that no surplus letters are used, every letter having its real and perfect sound, and every one carrying its inherent signification.

We feel an increasing interest in these lectures and recommend all to attend who can make it convenient to do so.

We cheerfully call the attention of our readers to the CHAMPION CURE AND LIBERAL INSTITUTE of Carversville under the control of WM. R. EVANS, President and proprietor. From the information we have we are enabled to say it is an institution in which the various diseases of the body are successfully treated and the mind improved by a first class school, in which is taught by able teachers all the higher English Branches, ancient and modern languages, Phonography, Commercial business, Drawing, Painting and Music. Board at reasonable prices is furnished with good accommodations of bathing rooms, &c.

The Institution certainly covers a wide range and it seems to us worthy of patronage. We may have more in reference to it in our next issue.

For full particulars send to Wm. R. Evans, Carversville, Pa., for a circular.

We will still thank our friends to send us the names of Liberals who ought to take THE TRUTH SEEKER but do not, that we may send them specimen copies. It will however suit us much better if they will send us the names of bona fide subscribers, accompanied by the cash.

THE WESTERN SUN.—This spicy, brilliant, literary paper has very recently removed from St. Louis to this city, and is at present published in the same building with THE TRUTH SEEKER—the office being next door to us. Mrs. Laura S. Webb is Editor and Proprietor, and she writes both prose and poetry with a facile pen, and imparts much of sprightly piquancy to her interesting paper. The Western Sun is usually considered to be a declining luminary, but in this instance we trust it will be an ascending one—that the brilliant orb will rise to the zenith and long bless the earth with its bright rays. Published weekly, at \$3 per year.

THE LADIES' OWN.—A Progressive, Literary, Household and Fashion Monthly. Edited by M. Cora Bland, and published by M. C. Bland & Co., in New York and Chicago.

This Magazine has some forty able contributors, who rank among the best writers of our country, and it deservedly occupies a high position with the literary public, and richly deserves, as it receives, a liberal patronage. Terms, \$2 per year.

SOON TO APPEAR—THE INTERNATIONAL.—A new organ of the Internationals and the working men of America.

Its Object—The establishment of the Universal Republic.

Its Doctrine—The Golden Rule.

Its Basis—Justice to Labor, Liberty, Progress, and Equality.

Will be issued weekly, at \$2 a year. Address G. W. MADDOX, 42 John St., N. Y. City.

DONATIONS TO THE TRUTH SEEKER.

SINCE OUR LAST ISSUE,

A. Monroe, Rockport, Ill., 25c.; F. W. Shafer, Breakabeen, N. Y., 25c.; S. F. Hill, Florence, Mass., 50c.; Henry M. North, Palmyra, N. Y., 50c.; Mrs. Jacob Martin, Cairo, Ill., \$1.00; A. Farnsworth, M. D. East Saginaw, Mich., 25c.; L. G. Todd, Union Grove Neb., \$1.00; Dr. A. A. Beel, Madison, Ga., \$1.50; R. B. Waller, Washington, D. C., 25c.; R. G. Cagill, Elmira, N. Y., 25c.; F. Ebell, Holyoke, Mass., 25c.; B. Chase, Baldwinville, N. Y., 25c.; Dr. C. G. Strutzman, Elk Lick, Pa., 25c.; M. Rooney, Olin, Iowa, 25c.; Mrs. R. G. Fell, Tipton, Iowa, 25c.; Oliver Gardner, New York Mills, N. Y., 25c.; R. H. Shumay, Rockport, Ill., \$1.75; Dr. John D. Kline, Meriden, Minn., 25c.; W. W. Shearer, Meriden, Mass., 75c.; J. H. Nusser, Pittsburgh, Pa., 50c.; H. C. Beckman, Brunswick, Ind., 25c.; Henry Bosworth, Mass., 25c.; E. H. King, Albany, N. Y., 25c.; John Abbott, Naples, Ill., 25c.; John Haughey, Jamestown, Ohio, 25c.; D. P. Walling, Tripoli, Iowa, 25c.; Aden Gaunt, Chagrin Falls, 25c.; H. S. Bacon, Milford, Mass., 25c.; W. R. Evans, Carversville, Pa., \$2.00; Dr. C. P. Sanford, Iowa City, Iowa, \$1.00; J. Dubois, Jr., Rondout, N. Y., 25c.; C. Welliver, Brushy Fork, Ill., 25c.

Many thanks to our kind friends.

It was our intention to give the Cash Receipts of the month of January, but there are so many items, the printer's figures become exhausted, and they could not get more of the right font unless they waited for them to be made, which would require a day or two; and as we are ready to go to press, we will not delay. As it is not of very much consequence that these items be given, we will not hold back the paper on this account.

Gleanings and Comments.

BY DAVID H. CLARK.

THE Episcopal breach widens. Another prominent clergyman, of Wheeling, W. Va., withdraws because of its ritualistic fashions.

THE sacred literature of the Chinese," says James Freeman Clark, in his "Ten Great Religions of the World," "is perfectly free from everything impure or offensive. There is not a line but might be read in any family circle." Can as much be said of the Christian Scriptures?

THE Church of England is getting in a bad way. At a late crowded public meeting in Co-operation Hall, Pestwick, for the purpose of considering the best means of bringing about reform in the Church of England, it was declared that the establishment was in such a condition that it must be mended or ended. Not only, it was said, was the Evangelical party crying out for reform, but the ritualistic also. We remember something about putting new cloth into old garments, and the rent being made worse. The Church of England, like all other forms of Christian ecclesiasticism and superstition, has become so aged and worn that it cannot be mended, and therefore it is destined to be ended.

It is gratifying to notice that the Grangers aim not only at protection from the domination of corporations and the adjustment of material interests, but comprehend also education and social and intellectual improvement. Henry Thomas Buckle, in his great work on civilization, designates farmers and sailors as especially predisposed to superstition. If such be the case, no more effectual means could be employed to render inactive the tendency. A thorough education of the people is essential to their relief from the ills they suffer. Education will do for them what religion cannot. Our schools are more important than our churches.

GENERAL O. O. HOWARD has been an ardent admirer of the Young Men's Christian Association, and the Y. M. C. A. an ardent admirer of General O. O. Howard. In the army, according to the testimony of one of the most gallant generals of our late war, (General Joe Hooker) he was distinguished for a profuse display of religious mottoes in his tent, a jealousy of his brother officers, and his diligence in seeking to undermine their reputations; for more attention to prayer-meetings than a faithful observance of the demands of the service. More recently he has been distinguished for failing to give a satisfactory account of \$200,000 and over, belonging to the government. Of course these unlovely things in regard to the General might be associated with some miserable unconverted worldling like ourselves. They simply show that a person may be a praying Christian and one of the lights of the Church without any necessary superiority of character in consequence.

HENRY WARD BEECHER does not believe in laying so much stress upon the blood of Christ as some of his Orthodox brethren. The sanguinary conception of Christianity it gives is distasteful to him. The Rev. Mr. Dunn, in the Christian Advocate, objects to his low estimate of this element in the "plan of salvation," and, in order to show that it is the *sine qua non* of the Christian system, quotes such passages of scripture as these:—"The blood of Christ cleanseth us from all sin," "Without the shedding of blood there is no remission of sin," &c. This reminds us of an Episcopalian clergyman west, who, in preaching before a convention of his church a year or two since, told his brother ministers "always to dip their pens in the blood of Christ when they sat down to write a sermon." With all due allowance for figurative speech in this last instance, these advocates of the sanguinary Gospel appear to us to be better logicians and to have a clearer apprehension of Christianity than the distinguished preacher of its modernized presentation, and the class he represents.

A SPECIAL discouragement connected with missionary work in India was adverted to by Rev. C. B. Lewis, late of Calcutta, at the annual meeting of the English Baptist Missionary Society. The cause of failure, as regards the number of conversions, Mr. Lewis attributes to the strong conviction among the natives that there is no moral responsibility, and that evil as well as good is the work of God—in other words, that God is the author of sin. This universal belief, he asserts, has a very strong hold on the minds of the natives, and is a serious obstacle in the way of the spreading of Christian truth. Now when we recall such declarations of the Christian scripture as these—"I create the light and the darkness, the evil and the good. I the Lord do all these things." "And the Lord hardened the heart of Pharaoh." "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth," and numerous such passages; when we remember also that one of the leading doctrines of the Christian church has been, and still is, that "by the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death," and that "their number is so certain and definite that it cannot be either increased or diminished," it is difficult to see how conversions to the religion which these zealous missionaries present to the people of India, is to materially help the matter, in the particular referred to.

Tyndall's Heat as a Mode of Motion.....	2.00
Tyndall On Sound.....	2.00
Tyndall On Radiation.....	.50
Tyndall's Six Lectures on Light.....	1.00
The God of Science, by Abbot.....	.10
The Present Heaven, by Frothingham.....	.05
The Sabbath, by Parker Pillsbury.....	.10
Truths for the Times, by Abbot.....	.10
The Merits of Jesus and the Merits of Thomas Paine as a Substitute for Merits in others. What is the difference between them? by H. C. Wright.....	.25
The Inner Mystery, an inspirational Poem by Lizzie Doten.....	.20
The Voices, by Warren Sumner Barlow.....	1.25
Theological and Miscellaneous Writings of Thomas Paine.....	2.50
Thomas Paine's Pilgrimage to the Spirit World.....	.75
Tobacco and its Effects, by H. Gibbons, M.D.....	.20
The Temple, or, Diseases of the Brain and Nerves, by A. J. Davis, paper.....	1.00
To-Morrow of Death, by Figuier.....	1.75
Three Plans of Salvation.....	.10
The Hereafter, by Hull. Paper.....	.55
Testament, New, shown in its true light, by J. P. Whipple.....	.50
Unwelcome Child, by Henry C. Wright. Paper.....	.30
Unconscious Action of the Brain, and Epidemic Delusions, by Dr. Carpenter, author of "The Microscope and its Revelations," "Human Physiology," &c.....	.25
Unity of Natural Phenomena, by Saigey.....	1.50
Universology, Basic Outline of, by Stephen Pearl Andrews.....	5.00
Universology, Primary Synopsis of, by S. P. Andrews.....	1.50
Voices of Prayer, by Barlow.....	.25
Vestiges of Creation.....	.75
Vital Force, How Wasted and How Preserved, by E. P. Miller, M.D. Paper, 50 cents. Cloth.....	1.00
Volney's Ruins; or, Meditations on the Revolutions of Empires, with biographical Notice, by Count Daru.....	1.00
Volney's Researches in Ancient Vivid Truths, a book of great research and interest, by A. B. Church.....	.50
History, 2 Vols. Very rare.....	4.00
Whatever is Right, by A. B. Child, M.D.....	1.00
Wolf in Sheep's Clothing, by Moses Hull.....	.10
Walt Whitman's Leaves of Grass.....	3.00

N. B.—Any one who will send us orders for \$10 worth of the above books, at prices given, with the money, may receive in addition, to be sent prepaid, \$1 worth of our assorted pamphlets. Any one sending \$20, with orders for any accessible periodical or obtainable book advertised recently by any American publisher or importer, shall have them at such advertised price, and \$4 in our pamphlets, all of which will be prepaid to any place in the United States.

All the foregoing books for sale by

D. M. BENNETT,
335 Broadway,
New York.

Seeds!! Seeds!!

FLOWER SEEDS!!

GARDEN SEEDS!!

BEST SEEDS IN AMERICA.

Buy fresh Garden and Flower Seeds direct from the Grower, postage paid, cheaper than you can grow them. I want to supply every Liberal in America. Patronize your Liberal Friend. I undersell any firm in America. I want everybody to send for my free Illustrated Catalogue, and be convinced that a little money will buy a pile of Seeds.

ADDRESS. R. H. SHUMWAY,
Seed Grower,
ROCKFORD, ILL.

LIBERAL LITERATURE,

For Children & Youth.

Every reader of THE TRUTH SEEKER who has a family, has felt the want of a Magazine for his children, that should inspire them with a desire for a knowledge in regard to their own being, their origin, true mission in this life, and destiny, and yet be free from all dogmatic creeds or blinding fancies.

'THE LITTLE BOQUET.'

AN ILLUSTRATED MONTHLY MAGAZINE, is intended to supply this pressing want and its great success thus far proves how great was the demand for such a work, and it is now eagerly looked for in thousands of families.

Terms, \$1.50 per year. 1 Specimen copy 15 Cents, 4 Specimen copies, 50 Cents. Send for it! Don't forget it! Your children will admire it! Address,
S. S. JONES,
5th Ave. and Adams St.,
CHICAGO, ILL.

RARE CHANCE TO SAVE MONEY.

A Magazine and a Newspaper.

BOTH FOR LITTLE MORE THAN THE PRICE OF ONE.

THE NEW YORK TRIBUNE has completed arrangements with the principal Magazines and Periodicals of this country and Europe, by which it is enabled to supply these publications, together with either edition of THE TRIBUNE, at a very marked reduction from the regular subscription price. The periodicals for which subscriptions may be sent, at any time, to THE TRIBUNE, are given below, with the regular price of each, and the reduced price of the combination with THE TRIBUNE:

	Publishers' regular price.	With Tribune.	With Semi-W. Tribune.
Harper's Magazine.....	\$4.00	\$5.00	\$6.00
Harper's Bazar.....	4.00	5.00	6.00
Harper's Weekly.....	4.00	5.00	6.00
Every Saturday.....	5.00	5.75	6.75
Scribner's Monthly.....	4.00	5.00	6.00
St. Nicholas.....	3.00	4.25	5.25
Littell's Living Age.....	8.00	8.50	9.50
Atlantic Monthly.....	4.00	5.00	6.00
Galaxy.....	4.00	5.00	6.00
Scientific American.....	3.00	4.50	5.50
Appleton's Journal.....	4.00	5.00	6.00
Popular Science Monthly.....	5.00	5.75	6.75
New York Medical Journal.....	4.00	5.00	6.00
Phrenological Journal.....	3.00	4.00	5.00
The Science of Health.....	2.00	3.00	4.00
New York Weekly.....	3.00	4.50	5.50
Leslie's Illustrated Newspaper.....	4.00	5.00	6.00
Chimney Corner.....	4.00	5.00	6.00
Leslie's Lady's Journal.....	4.00	5.00	6.00
Leslie's Boys' and Girls' Weekly.....	2.50	4.00	5.00
Pleasant Hours.....	1.50	3.00	4.00
Boys of America.....	1.50	3.00	4.00
Old and New.....	4.00	5.00	6.00
Godey's Lady's Book.....	3.00	4.25	5.25
The Nursery.....	1.50	3.00	4.00
Blackwood's Magazine.....	4.00	5.00	6.00
The Edinburgh Review.....	4.00	5.00	6.00

Make your own selections from this list and remit either by money order, draft, or registered letter, directly to THE TRIBUNE, and you will receive both Magazine and Newspaper.

Address,
THE TRIBUNE, New York.

Cultured Free Thought.

THE INDEX,

A WEEKLY PAPER DEVOTED TO
FREE AND RATIONAL RELIGION.

It is the object of THE INDEX to give public utterance to the boldest, most cultivated and most matured thought of the age on all religious questions, and to apply it directly to the social and political amelioration of society. It is edited by

FRANCIS E. ABBOT.

assisted by
ABRAHAM W. STEVENS,
and many able and distinguished contributors.

Every liberal should subscribe for THE INDEX, as the best popular exponent of Religious Liberalism. Every Christian minister and every thinking church member should subscribe for it, as the clearest, most candid and most scholarly expositor of the differences between Free Thought and Evangelical Christianity, and as the best means of becoming well informed of the arguments and the movements which the Church will have to meet in the future.

Professor Max Mueller, of Oxford, England, in a letter to the Editor published in THE INDEX for January 4, 1873, says: "That the want of a Journal entirely devoted to Religion in the widest sense of the word should be felt in America; that such a journal should have been started and powerfully supported by the best minds in your country is a good sign of the times. There is no such journal in England, France or Germany, though the number of so-called religious or theological periodicals, is as you know, very large." And later still: "I read the numbers of your INDEX with increasing interest."

Send \$3 for one year, or 75 cents for three months, on trial.

Address THE INDEX, Boston, Mass.

G. L. HENDERSON & CO.,

BANKERS,

LE ROY, MINNESOTA.

Will loan money for Capitalists, secured by First Mortgages on improved farms, upon short time or for a term of years, paying 12 per cent. semi-annually. All expense for Abstracts and Recording paid by borrower. Collections and Remittances on such loans, made to any part of the United States free of charge.

REFERENCES:—Allen Stephens & Co., Bankers, New York; S. Merrill, President People's Bank, Des Moines, Iowa; Gilchrist & Co., McGregor, Iowa; City National Bank, Chicago, Ills.; Milwaukee National Bank, Milwaukee, Wis.; Morris Altman, New York.

FIRST ISSUE. 1874.

THE ALDINE ALMANAC.

A BROCHURE OF AMERICAN ART,

With Illustrations by the best American artists, designed and engraved expressly for this work.

Will Be Ready October 15.

THE ALDINE ALMANAC has been gotten up regardless of expense, with the purpose of making it beyond competition, the most beautiful publication of the kind ever attempted in this country. Unlike other almanacs, it is not filled with second-hand cuts, but is purely original. Every design has been made and engraved by the best artists expressly for its illustrations.

THE ALDINE ALMANAC is truly national in conception, and will be at once accepted as the standard for taste and accuracy in every section of the United States.

LIST OF ILLUSTRATIONS.

The Calendars.

Mr. John Davis, a young and rising artist, who is beginning to be recognized as the coming draughtsman of America, has contributed liberally to the embellishments of this ALMANAC. His set of twelve calendar borders are admirable, and entirely unique in their way.

The Schuykill

is represented by a splendid full-page cut, from a drawing of Thomas Moran, the strongest landscape artist in America.

The Outcasts of Poker Flat.

A synopsis of Bret Harte's inimitable Western sketch accompanies three illustrations by Mr. Davis.

A Tropical Scene.

One of the most exquisite pictures which it is possible to conceive is contributed by Mary Nenn, to illustrate lines from Joaquin Miller.

Rip Van Winkle.

A disquisition on this popular American legend is illustrated by four designs by Mr. Davis.

Evening on the Delaware

is a most perfect picture, by Thomas Moran. It shows that American pastoral scenery has ample charms for poetical illustration, and needs only to be properly treated to have this fact fully recognized.

The Melancholy Days.

This picture is strong and full of poetical feeling, and is a very fine illustration of Bryant's well known lines.

Olden Time Southern Life.

Mr. Sheppard, a Virginian artist, gives us a glimpse of the patriarchal phase of American slavery. He has chosen a Christmas scene when the "servants" present themselves for the usual presents, and good wishes and kind feeling rule in every breast.

A 'Coon Hunt

is a second contribution of Mr. Sheppard's and one of the most striking in the work.

The New England Schoolmaster.

another of Mr. Davis' designs, represents the old time Yankee school-house, with the master "so kind and so true."

The Illuminated Cover.

The cover of THE ALDINE ALMANAC is the richest specimen of the mediæval style of illumination ever produced in America.

THE ALDINE ALMANAC will be sent to any address, in roller, by mail, post-paid, on receipt of the price, 60 Cents.

JAMES SUTTON & Co., Publishers,
58 Maiden Lane, N.Y.

Spiritualism.

For the purpose of placing a paper, acknowledged to be the leading exponent of Modern American Spiritualism, in the hands of all Liberals.

THE RELIGIO-PHILOSOPHICAL

JOURNAL will be sent

to New Subscriber.

3 MONTHS FOR 25 CENTS.

The Journal is a large eight-page paper, handsomely printed, and ably conducted. Its columns are filled by such able writers as A. J. Davis; Maria M. King; Prof. B. F. Underwood; Hudson Tuttle; Mrs. Tuttle; Dr. H. T. Child; Dr. E. D. Babbitt; Dr. Talma; Dr. Fahnestock; Judge Edmonds and many other brilliant and scientific minds. The Editorial columns are bold and fearless in advocating everything tending to the advancement of the human race. And equally as prompt in denouncing and showing up in their true colors, all shams and schemes of dishonest tricksters, whether in or out of the ranks of Spiritualism. The regular subscription price is \$3.00 per year. Those who avail themselves of the present offer to become acquainted with the paper for 25 cents, we confidently believe will re-new at the regular rate, which is as low as such a paper can be published. ADDRESS, S. S. JONES, Editor,

Adams St. & 5th Ave.

CHICAGO, ILL.

BOOKS!

BOOKS!!

D. M. BENNETT, Editor Truth Seeker.

Wishes the Public to remember he is prepared to furnish Scientific, Liberal, and Progressive Works of all kinds.

Books by the following Modern Authors kept in Stock:

Huxley,

Darwin,

Tyndall,

Herbert Spencer,

J. Stuart Mill.

Froude,

L. Fuerbach,

Dr. Louis Buechner,

Thomas Buckle,

Louis Figuier,

Sir John Lubbock,

Charles Bradlaugh

Robt. Dale Owen,

Stephen Pearl Andrews,

A. J. Davis,

Prof. Wm. Denton,

B. F. Underwood,

Hudson Tuttle,

Henry C. Wright,

Dr. A. B. Childs,

Maria M. King,

M. B. Craven,

D. D. Home,

M. and D. W. Hall.

As well as numerous other authors.

Books on

Science,

The Arts,

Medicine,

Theology,

Law,

History,

Biography,

Literature,

Romance,

Poetry.

And all Miscellaneous Subjects furnished at Publisher's Prices, and sent by Express or Mail as directed.

Address

D. M. BENNETT,

335 BROADWAY,

New York.

The Truth Seeker.

A SIXTEEN PAGE MONTHLY

DEVOTED TO

Science, Morals, Free Thought, Free Discussion, Liberalism, Sexual Equality, Labor Reform, Progression, Free Education, and whatever tends to emancipate and elevate the Human Race.

OPPOSED TO

Sectarianism, Priestcraft, Ecclesiasticism, Bigotry, Creeds, Dogmas, Superstition, False Theology, Ignorance, Monopolies, Aristocracies, Privileged Classes, Oppression, Tyranny, and everything that degrades or burdens Mankind mentally or physically.

"Come now, and let us reason together."

Let us hear all sides.

Let us divest ourselves of prejudice and effects of early education.

Let us "prove all things and hold fast to that which is good."

D. M. BENNETT, Editor & Publisher.

AIDED BY AN ABLE CORPS OF CONTRIBUTORS & CORRESPONDENTS from among the leading minds of our country.

Terms: 75 cents per year, beginning with No. 1; or \$1.00 per year, commencing with No. 5, or any subsequent number.

PAYABLE IN ADVANCE.

To each Subscriber will be presented as a Premium a valuable 50 cent book, CROSBY'S CHILDHOOD OF THE WORLD, a re-print from a late London edition. It gives a succinct and instructive account of MAN in the "Early Ages" of the world, and in style is well adapted to the apprehension of young and old. Any person sending us the names of six subscribers, with the cash, will be entitled to an extra premium of any 50 cent book they may select from our list. If twelve names, any book worth one dollar, or that amount will be allowed on any other work they may desire.

Those friendly to the objects and purposes of THE TRUTH SEEKER, are respectfully requested to give it their support and encouragement.

Sample Copies Free; Sendstamp for Postage.

Address D. M. BENNETT,

No. 335 BROADWAY, NEW YORK.

[In keeping with our aim to make this paper a free journal, we give place to the following article, bearing upon the subject of MARRIAGE AND DIVORCE. It will be found considerably in advance of the views generally entertained, but will bear a careful reading, and will afford matter for thought. Its length has made it necessary for us to abbreviate it somewhat, and in some instances we have broken the connection, but we trust have not impaired its gist and meaning.—EDITOR TRUTH SEEKER.]

Individual Liberty.

BY L'INCONNU.

I hold that ancient precedent should no longer longer trammel the spirit of this enlightened age.

Perhaps the rules and customs established by a blasphemous Moses, a self-sufficient bloody David, a Confucius, Mahomet, Zoroaster, Caesar, may have been excusable in their age, and necessary with the barbarous hordes given them to control; especially as they had violated every fundamental law of humanity, by aggregating all the wealth into the hands of the few, thus enslaving the many, rendering them unfit for self-government; but with us the laborer not only polls an equal vote with the millionaire, but is often better informed. We live in an age that should give ideas to a musty cob-webbed old world, instead of paying full-some reverence to its effete ideas, borrowed from a superstitious and ignorant age.

Especially should the old enslaved past be banished from the family circle. Its reign was ever most cruel there, and this age of equal rights for all can ill afford its tyranny longer, in suppressing emotional and natural sympathy and love, and in authorizing in their place brutal lust and loathing.

What right has the State to attempt to regulate domestic relations? What interest can the public have in private family affairs? What possible good can marriage or divorce laws do to the people?

Long ago the priests arrogantly assumed the right, in the name of God, to give woman to man; nay, to bind woman to man, who, in a great majority of cases had been bargained away by a parent, who, without incurring any of the consequences, assumed all the responsibilities; and the priest was called in to go through his disgusting farce, and to pronounce it the work of God. Tenaciously still our present-day preachers cling to the idea that by some divine right they marry people; not knowing what is the fact, and what nearly every State recognizes, that the parties concerned do the marrying,—not the priest or magistrate, and that no license is required, no ceremony needed, to marry a couple.

But, says one, if this custom prevails, and people marry in this way, how would you *prove* the marriage, so as to hold people to their contract. I answer, I would not thus hold them. No outside power can compel them to live together unless they wish to do so. Then why maintain a legal tie when no other exists?

"But," say the horror-stricken religionists, "would you break up the holy bond of matrimony?" Let me say once for all, that I recognize nothing holy but what experience has proved, or may prove conducive to the happiness of the world.

Another asks, would you like to have a low, mean, designing villain, induce your daughter to marry him, and then having no law to bind him to keep his marriage covenant, desert her? Let a Yankee reply by asking a question. Would you not rather than have your daughter bound to such a villain, compelled to live a life of slavery and degradation, that *she* should have the privilege of leaving him? Now suppose the State should not interfere in the marital relation, and and no self-constituted priesthood assumed the right in the name of God to give woman to man; what would be the result? When parties propose to enter the sweet state of matrimony, they would at first be careful to become acquainted with each other, well knowing that any deception would avail nothing, as soon they must know how they had been deceived; and no power of law being there to bind them, the tie would be broken. So too those who were married would be kind, forbearing and faithful, well knowing that no law was at hand to bind a helpless woman in slavery or to hold a peaceful man in wedlock with an untamable shrew.

So the partners who find that their health, strength, inclination, or nature, meet no corresponding reciprocity from their partners, would not be bound lifelong to effeminacy.

So the poor enfeebled victim of brutal lust would by a word be free.

The beautiful picture of forbearance, love, trust, and protective care, exhibited by a man or woman whose partner is an invalid, and who,—stultifying nature—mortifying the flesh—protects, loves, cherishes, forbears with, and preserves alive for years the invalid partner, is sweet beyond comparison; and I believe there would be more such instances if no one could say "it is their duty by law; they but do their duty."

Is it unfair to say that divorce should be at least as easy as marriage. By law perfect strangers may marry. At best, as now conducted, neither has the least chance to know the other. If both would be perfectly honest, and let all their faults and failings, both mental and physical be known, still it would be impossible to know each other's ideas, sentiments, and aspirations before marriage. But as it is the almost universal

rule to deceive in almost everything, to cover up every error, to hide under the deceitful smile the aversion of the heart, how impossible it is to become acquainted with even the most momentous questions of future happiness! Who would marry a person whose almost hourly speech was caustic, bitter, cruel and peevish? Lovers never exhibit such qualities. It is only after the terminus is reached, the engine housed, and the fire put out—only after being safely entrenched behind the legal and holy tie, that the storm of pent-up passion bursts. Then who shall say that after long experience and knowledge of each other by living in wedlock, parties are not as capable of acting for their own best interests, as before "the veil was rent before the temple?"

Give my ideas the force of law, and who would marry for money, lust, spite, convenience, or any other motive but love? Well knowing that love alone could perpetuate the tie, who, that truly loved, would throw aside affection? Where then should we see a mercenary father selling his youthful daughter to a rich libertine—well knowing that with suffering would come self-reliance and liberty? Then would our courts be purged of the moral pests known as divorce suits, breach of promise suits, adultery prosecutions, and the thousand disgusting details of such cases.

Divest the marriage contract of its religious ideas brought down from the dark ages of civil and religious bondage, mental degradation, abject slavery for the wife, and consequent low condition of moral and social sensibilities of all, and let love be the only tie that binds hearts together. Then imagine the result.

Are we no wiser than the ages of the long ago? Who now would take counsel of that little insignificant theocracy that two thousand years ago chattered around the isolated green spots at the eastern extremity of the Mediterranean, in matters of agriculture, science, education, civil government, or any other secular matter? Why, then, shall we assume the utter infallibility of their opinions in matters of theology and domestic affairs? The wonderful intelligence of Jewish law-makers concerning marriage and divorce loses some of its poetry when we place the several laws, supposed to have been made by an *all-wise* and *unchangeable* God, in juxtaposition. Compare Deuteronomy xxvii, 22, with what science has developed, and the barbarous code of Moses with our present ideas; then ask why do people cling so closely to part of a code and ignore the rest. Compare the act of Ruth, in crowding herself into the good graces and other attentions of Boaz, and finally marrying a married man, with the present ideas of chastity and modesty, and then ask why this example of Jewish life was put into the word of God. If put there as an example, why condemn people of the present day to a life of forced celibacy, because it is wicked to do as Ruth did?

Was not Esther, and all her family, and the whole Jewish race, much blessed and exalted, because she, at an opportune moment, when the Persian king was sobering off after a long debauch, came in and shared his bacchanalian lusts, after Vashti, his lawful wife and queen, had refused to have anything to do with the drunken brute? Do not churches of the present day play theatre inside the altar, with the "Cantata of Esther" as a play? Why, then, do our Christians denounce in such unmeasured terms the person who now does the act that Esther did, only in a less disgusting and public manner?

Did not God *command* the Jews to force into slavish prostitution thirty-two thousand young girls, after having murdered before their eyes their fathers, mothers and brothers, taking care to reserve to the priests their tithes of such property, according to Bible writers? (Numbers, chap. xxxi.) Then why does the Christian denounce so fiercely the *natural* act of persons who *voluntarily* do what the "guide of our lives" so *forcibly* sanctions?

Does not every Christian "sing the songs of David and the Lamb"? Yet did not this same David marry hundreds of wives? And did he not have a grand harem, into which he yearly forced the choice of Jewish maidens? (II Samuel, chap. v., 13; I Samuel, chap. xxv; II Samuel, chap. xv, 16.) And what of the *wisest* man who ever lived or shall live—Solomon? How many wives and concubines did he have, in order to inspire him to write such beautiful words as are contained in the "Songs of Solomon?" (I Kings, chap. xi, 3.)

A book that teaches such principles, coming from a low, degraded people who practiced such villany, ought not to dictate to us in matters of religion, social economy, and domestic relations. It is no criterion for us to judge by in anything, and we are thrown upon our own means of information, to instruct us in our domestic relations. Then let us throw aside the blood-thirsty teachings of the most degraded, insignificant theocrats that ever lived, and, permitting no thought of unkindness, cruelty, lust, depravity, or fear to enter upon our minds, let us live together according to the laws of Nature, with no motive but the happiness of all, the individuality of all, the love of all; the protection of the weak, the preservation of the beautiful, and the universal brotherhood of the human family.

I know that I am writing what is thought in secret by large numbers of the enlightened classes. There are millions of couples who would put into immediate practice my idea, (their idea, too) but that they fear to be the first to break the ice, or that the fear of some

supposed divine law restrains them. *But light and liberty do march on apace*, and all the sneers of society, all man-made laws, all the threatenings of the priesthood, cannot stop them. Tell me, sweet-souled, beautiful woman, bowed beneath the heel of theological bigots, and chained for life to a mountain of uncontrolled passion, whose very presence inspires fear and loathing—tell me how many times you prayed for strength to resist the tempter, and for God to inspire your heart with a love for your *husband*, after the noble-souled, refined, sympathizing man whose acquaintance you had formed, had, at your entreaty, gone from your sight forever. Then tell me how the prayer was unanswerable, impossible, and how little likelihood there is that your heart can ever be "changed."

Tell me, thou picture of manly strength and noble intellect, bound by the man-made tie, which "none but God can put asunder," to a woman whom you had only had opportunity to become acquainted with through the medium of society, with all its deceptive arts, and whom you believed to be full of vigorous health, both of mind and body; whom you thought to be all that you could desire in intellectual attainments, but who proved to be a stuffed dummy, an imbecile, low-bred, coarse-souled, sharp-tongued vixen, full of mental and bodily deformity—tell me, how much would you give, if *man's* and God's law, and *society's* customs would allow you to take to wife the patient, faithful, loving creature who is worthy of your love? Then throw aside the chain of a dead past. Live in the present, trusting great Nature's God for the future.

It has been the policy of priestcraft and kingcraft, for ages, to refer to precedent for example in all matters of civil and religious government. For a long time they tried, by imperial edicts and theological anathemas, to stop the onward march of science, education, light, civilization and liberty. Galileo had to abjure science, and declare that the world was flat and stationary. The inventor of saw-mills met the prohibition of law when he commenced work, because it took away the occupation of laborers. When men began to discover the fact that they were slaves only because they were willing slaves, their progress toward light was barred by the thunders of the Vatican. But with the advance of light and knowledge, all this is changing. Anathemas and "bulls" are fast losing their terrors, and with the change of what is called LAW and the customs of society, all these evils would be materially modified. Let us do away with all these crude oppressions which now bear upon the weak and unfortunate. Let us work in harmony with Nature's *Great Laws*. Met us strive, by all means in our power, to render mankind happier.

[For the Truth Seeker.]

THE QUESTION.

Why go, one day in seven,
To a temple made of clay?
Where the earnest soul doth dwell,
Is the sacred place and day.

Why drone with solemn mien
One bright day out of seven?
Every morning brings a life
That should say "Well done!" at even.

Why sit with anxious ear,
To hear a man intone
A sermon built upon a text?
But the bricks are all his own!

Why raise that old brute fear
The unwilling heart to win?
Soul is its own reward
If it virtue choose, or sin.

Is Love, then, born of Fear,
Or of the loved one the desire?
If it love not, shall we say,
"Soul, we punish thee with fire?"

Why, theologians, write
Your sermons by the cord?
Evermore the truth within us
Refutes them by a word.

Saying, "He whose love of virtue
Than of evil is more strong,
In this life, or that immortal,
Can never come to wrong."

Why force to outward forms?
Each soul has its own share
Of the Good, the True, the Beautiful,
That we worship everywhere.

'Tis the purity of heart,
And the beauty of the soul,
That shall live, and form a part
Of the eternal, endless whole.

Du Quoin, Ills.

J. E. P.

The following lines may be thought irreverent by our Christian friends but they contain the pith of Christian Theology.

The Great Whang-doodle
Sits on his Golden Throne,
Sticking pins in the people,
And grins while they groan!

Attractive New Books.

Threading My Way,

Or Twenty-seven Years of Autobiography. By Robert Dale Owen, author of that remarkable work, which is having such an enormous sale, entitled the "Debatable Land between this world and the next." This new work is a most fascinating one. It is a narrative of the first twenty-seven years of the Author's life; its adventures, errors, experiences; together with reminiscences of noted personages whom he met forty or fifty years since, etc., etc.

"All Mr. Owen's chapters are remarkable not only for the attractiveness of the incidents, but for the light shed on many important social and industrial movements, and for the noble sincerity and good humor pervading them." **A beautifully printed and bound volume. Price \$1.50.

Fanny Fern.

A Memorial volume by James Parton; containing a short biography of Mrs. Parton ("Fanny Fern") and selections from the very best and most popular of her writings. Beautifully printed and bound, with illustrations by Arthur Lumley. A charming volume for the Holidays. **Price, \$2.

Jessamine.

Another splendid new novel, by MARION HARLAND. **Price, \$1.50.

Old Curiosity Shop.

The eighth volume of "CARLETON'S NEW ILLUSTRATED EDITION" OF CHARLES DICKENS' WORKS, (the best, cheapest, and handsomest edition in the world.) Printed from new, reliable type; exquisitely illustrated by the original artists chosen by Dickens himself; handsomely bound and sold at \$1.50 per volume.

A Wonderful Woman.

An intensely interesting new novel by MAY AGNES FLEMING, author of "Guy Earlscurt's Wife." **Price, \$1.75.

Bill Arp's Peace Papers.

A new comic book by the great Southern humorist, "Bill Arp," who gives us, in a series of irresistibly funny, satirical papers upon War, Politics, and our Domestic Relations, one of the sharpest books ever printed in this country. **Full of comic pictures, price \$1.50.

Loyal Unto Death.

A deeply interesting new ENGLISH NOVEL. One of the best stories that has appeared in London for many a day. **Price, \$1.75.

"Betsy and I are Out."

A Thanksgiving Story in verse, by Mrs. N. S. EMERSON; embodying her famous ballad of "Betsy and I are Out," which has gained such celebrity and been so widely copied throughout the country, as by another author. **Price, \$1.50.

Edna Browning.

Another new novel, by MARY J. HOLMES. One of the best she has ever written. **Price, \$1.50.

Josh Billings' Almanax.

Josh Billings' great Farmers' Almanax for the year 1874—one of the richest and most humorous little hits of the day. Josh Billings has excelled himself, and everybody ought to have a copy, to drive away the "blues" with. **Paper covers. Price, 25 cents.

These books beautifully printed and bound. Sold everywhere—and sent by mail POSTAGE FREE, on receipt of price, by G. W. CARLETON & CO., Publishers, Madison Square, New York.

NONPAREIL MILLS.

FARM FEED, BONE, DRUG

AND HAND-GRINDING. ALSO COTTON-SEED HULLS.

TEN SIZES.

Illustrated Pamphlets Free. Address J. SEDGEBOER, Painesville, Ohio.

THE

BOSTON INVESTIGATOR,

The Oldest Reform Journal in the United States.

Is published every Wednesday at 84 WASHINGTON STREET, Boston, Mass. By Josiah P. Menhurn. Edited by Horace Seaver.

Price \$3.50 per annum. Single Copies 7 cents. Specimen copies sent on receipt of a Two-Cent Stamp to pay the Postage.

The "INVESTIGATOR" is devoted to the Liberal cause in Religion; or, in other words, to Universal Mental Liberty. Independent in all its discussions, discarding superstitious theories of what never can be known, it devotes its columns to things of this world alone, and leaves the next, if there be one, to those who have entered its unknown shores. Believing that it is the duty of mortals to work for the interests of this world, it confines itself to things of this life entirely. It has arrived at the age of 42 years, and asks for a support from those who are fond of sound reasoning, good reading, reliable news, anecdotes, science, art and a useful family journal. Reader! please send your subscription for six months or one year; and, if you are not satisfied with the way the "INVESTIGATOR" is conducted we won't ask you to continue with us any longer.

SEXUAL PHYSIOLOGY.

A SCIENTIFIC AND POPULAR EXPOSITION

OF THE

Fundamental Problems in Sociology,

By R. T. TRALL, M.D.

The great interest now being felt in all subjects relating to Human Development, will make the book of INTEREST TO EVERY ONE. Besides the information obtained by its perusal, the practical bearing of the various subjects treated in improving and giving a higher direction and value to human life CAN NOT BE OVER-ESTIMATED.

This work contains the latest and most important discoveries in the Anatomy and Physiology of the sexes; Explains the Origin of Human Life; How and when Menstruation, Impregnation, and Conception occur; giving the laws by which the number and sex of offspring are controlled, and valuable information in regard to the begetting and rearing of beautiful and healthy children. It is high-toned, and should be read by every family. With eighty fine engravings. Agents wanted.

SYNOPSIS OF TABLE OF CONTENTS.

Chap. I.—The Male Organs of Generation. Chap. II.—The Female Organs of Generation.

Chap. III.—The Origin of Life. Chap. IV.—Sexual Generation. Chap. V.—The Physiology of Menstruation.

Chap. VI.—Impregnation. Chap. VII.—Pregnancy. Chap. VIII.—Embryology.

Chap. IX.—Parturition. Chap. X.—Lactation. Chap. XI.—The Law of Sex.

Chapter XII.—Regulation of the number of Offspring. Chap. XIII.—The Theory of Population.

Chap. XIV.—The Law of Sexual intercourse. Chap. XV.—Hereditary Transmission.

Chap. XVI.—Philosophy of Marriage. This work has rapidly passed through ten editions, and the demand is constantly increasing. No such complete and valuable work has ever before been issued from the press. Prof. Wilder, of Cornell University, says it is the best work yet written on the subject. Over 20,000 sold. Price, by mail, \$2.

THE TRUTH ABOUT LOVE.

"A proposed sexual morality based upon the doctrine of Evolution and recent discoveries in Medical Science." "This is by all odds the most striking and original of all the recent works on the sexual relations. No person who wishes to keep up with the last word can do without it." 12mo., cloth, \$1.50.

WALT WHITMAN'S BOOKS.

LEAVES OF GRASS. New Edition. 504 pp. Bound. \$3. AS A STRONG BIRD ON PINIONS FREE. Just out. 75 cents.

DEMOCRATIC VISTAS. Political Essay. Prose. 75 cents.

Also a few copies of John Burroughs' NOTES ON WALT WHITMAN AS POET AND PERSON. \$1.

English critics consider Walt Whitman the greatest American Poet. Radicalism has had no greater poet since the days of Pope and Shelley. He is the poet of the here and now.

The new volume of "Leaves of Grass" includes "Passage to India," and "Drum Taps."

A few copies of "Leaves of Grass." Early edition. 400 pp. In elegant binding. Price \$2. "Drum Taps." In cloth. 96 pp. 50 cents.

HALF-HOURS WITH MODERN SCIENTISTS,

Containing valuable Lectures and Essays by Wallace, Roscoe, Huggins, Lockyer, Young, Mayer, and Rood. Price, \$1.50.

PARTURITION WITHOUT PAIN:

OR

A Code of Directions for Avoiding most of the Pains and Dangers of Childbearing.

CONTENTS.

1. Healthfulness of Child-Bearing. 2. Dangers of Preventions. 3. Medical Opinions as to escaping Pain. 4. Preparation for Maternity. 5. Exercise during Pregnancy. 6. The Sitz Bath and Bathing generally. 7. What Food to Eat and what to Avoid. 8. The Mind during Pregnancy. 9. The Ailments of Pregnancy and their Remedies. 10. Female Physicians and Anesthetics.

What is said about "Parturition without Pain."

Its gratuitous circulation should be a recognized part of the Woman Movement.—Index.

The course recommended can not fail to be beneficial.—Beecher's Christian Union. Contains suggestions of the greatest value.—Tilton's Golden Age.

A work whose excellence surpasses our power to commend.—New York Mail. The price, by mail, \$1.00., puts it within the reach of all.

THE RELIGION OF HUMANITY.

By O. B. FROTHINGHAM.

(SECOND EDITION.)

With Fine Steel Engravings. 12 mo. Cloth. Price, post-paid, \$1.50.

A POSITIVIST PRIMER,

BEING A SERIES OF

FAMILIAR CONVERSATIONS

ON THE

RELIGION OF HUMANITY.

Dedicated to the only Supreme Being man can ever know, the great but imperfect God,

HUMANITY.

In whose image all other gods were made, and for whose service all other gods exist, and to whom all the children of men owe Labor, Love and Worship. 12 mo. Cloth. 75 cents.

N.B.—Any one who will send us orders for \$10 worth of above books, at prices given, with the money, may receive in addition, to be sent pre-paid, \$1 worth of our assorted pamphlets.—Any one sending \$20 worth, with orders for any accessible periodical or obtainable book advertised recently by any American publisher or importer, shall have them at such advertised price, and \$4 in our pamphlets, all of which will be pre-paid to any place in the United States.

THE RELIGION OF INHUMANITY.

By FREDERICK HARRISON.

Price, 20 cents.

"This is a caustic criticism by this able English Positivist upon a sort of new-fangled high Calvinism."

A LECTURE ON BUDDHIST NIHILISM.

By PROFESSOR MAX MUELLER, of Oxford University, England.

Translated from the German. Price 10 cts. It is cheering to learn so much that is good of the religion held by the majority of mankind, on such unquestioned authority as that of Prof. Mueller, and in the brief space of this neat little pamphlet.

THE ESSAYS READ BY

O. B. FROTHINGHAM, JOHN WEISS. E. L. YOUNG, JAMES PARTON.

And others, before the meeting of the

FREE RELIGIOUS ASSOCIATION

Held in Cooper Institute, New York, Oct. 14, 15 and 16. In Pamphlet form. 35 cents. (From the Tribune reports.)

NEW PUBLICATIONS.

THE ESSENCE OF RELIGION.

GOD THE IMAGE OF MAN.

Man's Dependence upon Nature the Last and Only Source of Religion.

Translated from the German of LUDWIG FEUERBACH, by Professor A. Loos. 12 mo. Cloth. \$1. Paper. 60 cents.

THE ESSENCE OF CHRISTIANITY.

Translated by MARIAN EVANS (Mrs. G. H. Lewes), author of Middlemarch, &c., &c.; Translator of Strauss's and other like works. Cloth. \$9.

THE RELATION OF

WITCHCRAFT TO RELIGION.

By A. C. LYALL.

Very interesting to the thoughtful. 15 cents.

CHRISTIANITY AND MATERIALISM CONTRASTED.

By B. F. UNDERWOOD.

A handsome forty-five page pamphlet. 15 cents.

Mr. Underwood's best Lecture.

THE INFLUENCE OF CHRISTIANITY ON CIVILIZATION.

By B. F. UNDERWOOD.

In Paper Covers. Price 25 cents.

Popular fallacies concerning this question have no more honest and fearless exposition than is given us in this handsome pamphlet. Mr. Underwood has treated this momentous theme with dignity, candor and grace, yet with that vigor which has made him so popular on the platform among the liberals of the West. Nor does he lack in erudition. He is profuse in quotations from standard histories, largely Christian, and shows concisely but clearly from their own testimony what a drag upon civilization that stupendous fanaticism has been.

MATERIALISM: ITS HISTORY AND INFLUENCE ON SOCIETY.

By Dr. L. BUECHNER.

Author of "Force and Matter," "Man," &c. 12 mo. Paper. 25 cents.

Dr. Buchner has the gift of easy exposition. His generalities are put with praiseworthy neatness, his well-selected examples clinch them hard, and just in the right place.

He is eminently judicial, weighing carefully and fairly the arguments for and against, and delivering judgment after independent investigation.

This pamphlet, from its bold promises, and sweeping conclusions, will certainly be regarded as startling in its defiance of received opinions.

Whatever may be one's opinion as to the extreme views of the author, no one can read his little work without feeling that he is in the presence of a man of fine intellect and of wide calibre.

FORCE AND MATTER.

DR. BUECHNER'S FAMOUS WORK.

Trubner's latest and best (London) edition, (From the 12th German.) 12 mo. Cloth. Price, post-paid, \$2.50. Being \$1.25 less than the same book was ever sold for in America before. PHOTOGRAPHS OF DR. BUECHNER, 25 cents. VERY LARGE, \$1.

DR. L. BUECHNER.

MAN: IN THE PAST, PRESENT AND FUTURE.

A Popular Account of the results of recent scientific Research as regards the Origin, Position and Prospects of the Human Race. Translated by W. S. DALLAS, F.L.S. Cloth. 12 mo. \$2.50.

CONTENTS.

INTRODUCTION—WHENCE DO WE COME?—The Antiquity and Original State of the Human Race, and its development from a barbarous beginning. WHAT ARE WE?—Present Position of Man in Nature, his developmental history and production from the egg cell. Origin and Genealogy of the Human Race. WHERE ARE WE GOING?—Future of Man and of the Human Race. Government. Nationalities. Society. Capital. Labor and Laborers. The Family. Education. Woman. Marriage. Morals. Religion. Philosophy.

APPENDIX.—Scientific Evidence, containing Notes, Explanations, and additions of the text.

The foregoing works are published and sold by ASA K. BUTTS & CO., 36 Dey St., New York.

The Philosophical Works

OF THOMAS HOBBES.

Edited by Sir William Molesworth, Bart. Longman's London Edition. (Uncut.)

Averaging 500 pages to a volume. svo. Cloth.

ELEVEN IN ENGLISH.

FIVE IN LATIN.

Indispensable to a Free-Thinker's Library.

ONE SET ONLY. Price \$25.00.

Address ASA K. BUTTS & CO., 36 Dey St.

JUST RECEIVED FROM LONDON.

The English Life of Jesus.

BY THOMAS SCOTT.

12mo. Cloth. Price, pre-paid, \$2.

CHARLES BRADLAUGH'S PAPER.

"THE NATIONAL REFORMER."

AGENCY IN AMERICA.

Asa K. Butts & Co., take pleasure in announcing that by recent arrangements with Mr. Bradlaugh they become agents in America for the sale of all the Pamphlets and other works of Bradlaugh, Holyoake, Watts, and other celebrated English Free-Thinkers. A full supply of which is expected to reach us next month; and are also authorized to receive subscriptions for "THE NATIONAL REFORMER."

A Secular Advocate and Free-Thought Journal. Edited by CHARLES BRADLAUGH. Price, post-paid, \$3.50 per year; Single Copies 10 cents. Address,

ASA K. BUTTS & CO.,

36 Dey St., New York.

PROGRESSIVE SONGSTER,

By WM. H. WESCOTT,

Comprises a collection of some of the best and most popular selections of the day, (over 200 pages,) arranged for the use of Spiritualists for the Lecture Circle or Lyceum. These "Gems" are adapted to familiar melodies, and is intended to take the place of more ponderous music books for general use.

SELECTIONS.

SWEET BY-AND-BY.

STRIIVING FOR THE RIGHT.

(Air: "Rally 'round the Flag.")

BEAUTIFUL RIVER.

MOTHER KISSED ME IN MY DREAM.

REST FOR THE WEARY. DREAMING TO NIGHT

HOME ABOVE. (Air: "Home Again.")

HOME OF THE ANGELS.

(Air: "Star of the Evening.")

LOVE AT HOME. NATURE'S CALLS.

HOME, SWEET HOME. (Air: "Nelly Lee.")

SOMETHING SWEET TO THINK OF, BY ORWAY.

WAITING BY THE RIVER.

NEARER MY GOD TO THEE.

ERROR'S TEACHINGS SHALL MOULDER IN

THE GRAVE. (Air: "John Brown.")

SWEET SISTER SPIRIT, COME. (Air: America.)

DO THE SPIRITS OF THE LOVED ONES

ROUND US. (Air: "Do they Miss me at Home")

MESSANGER'S ANGELS.

(Air: "Star Spangled Banner.")

I HEAR THE ANGELS SINGING.

(Air: "Ever of Thee.")

Bound in Cloth & Board Covers.

Per Single Copy, 50 Cents.

Wholesale, \$1.00 per doz.

Sent by Mail, Postage-paid, on receipt of Price.

Also Sold by DR. J. H. RHODES,

D. M. BENNETT, 918 Spring Garden St.,

(Ed. Truth Seeker,) Philadelphia,

335 BROADWAY, N. Y. Penna.

Words of the Wise.

THE fear of doubt is the renunciation of faith. JAS. MARTINEAU.

It is the soul that speaks, and the reason which listens, to the knowledge which God himself conveys. Providence has granted to all men this voice. The avenues or channels through which divine information flows to the soul can be closed or obstructed by sin or superstition, and spiritual darkness thus intervenes. The only means by which the obstruction can be removed is by removing the cause. DAVID NEWPORT.

NATURE's seers, running their eyes along the line of the moral law, catch vistas in the future brighter than those were that now are fading from the Old Testament page. And Nature's prophets, putting their ears to the ground, hear the murmur of nobler revelations than were ever given to the old oracles. Humanity's heresiarchs are lordlier than inhumanity's priests. The soul's image-breaker is diviner than the prelate's worship. Knowledge distances faith. Human solidarity more than makes good the catholic communion.

O. B. FROTHINGHAM.

GIVE me the liberty to know, to utter, and to argue freely according to conscience, above all liberty.

And though all the winds of doctrine were let loose to play upon the earth, so truth be in the field, we do injuriously by licensing and prohibiting to mis-do not her strength. Let her and falsehood grapple; who ever knew truth put to the worst in a free and open encounter.

He hears what praying there is for light and clear knowledge to be sent down among us, would think of other matters to be constituted beyond the discipline of Geneva, framed and fabricated already to our hands. Yet when the new light which we beg for shines in upon us, there be those who envy and oppose if it come not in first at their casement.

JOHN MILTON.

ALL things are linked with each other and bound together with a sacred bond; scarce is there one thing quite foreign to another. They are all arranged together in their proper places, and jointly adorn the same world. There is one orderly graceful disposition of the whole, there is one substance, one law, and one reason, common to all intellectual beings, and one truth, as there must be one sort of perfection to all beings who are of the same nature, and partake of the same rational power. MARCUS ANTONIUS.

ANY place where the mind of man can be undisturbed is suitable for the worship of the Supreme Being.

THE vulgar look for their Gods in water, the ignorant think they reside in wood, bricks and stones; men of more extensive knowledge seek them in celestial orbs, but wise men worship the Universal Soul.

THERE is one living and true God, everlasting, without parts or passions, of infinite, power, wisdom and goodness, the maker and preserver of all things.

He overspreads all creatures. He is entirely spirit, without the form either of a minute body, or an extended one, which is liable to impression or organization. He is the ruler of the intellect, self-existent, pure, perfect, omniscient, and omnipresent. He has from all eternity been assigning to all creatures their respective purposes. No vision can approach him, no language describe him, no intellectual power can comprehend him.

As a thousand rays emanate from one flame, thus do all souls emanate from the one eternal soul, and return to him.

HINDOO VEDAS.

The Saxon Thanes, so we read, came together in a great building, open on all sides to hear the Christian missionary tell his story. They listened with attention, and when he had finished, one of them rose and said: "Bro. Thanes, this man has come far to tell us of God and the future. If he has anything to tell us, let us hear him. For to me it seems that one life is like the flight of that little bird, which last flew into this hall, out of the dark night, flashed through, lighted for a moment by the blaze of our fire, and then out again into the darkness on the other side. We came out of darkness. We go into darkness. If he can tell us anything, let us hear it. REV. J. F. LOVERING.

Chung-Kung asked about perfect virtue. The Master said: "It is when you go abroad, to behave to every one as if you were receiving a great guest; to employ the people as if you were assisting at a great sacrifice; not to do to others as you would not wish done to yourself, to have no murmuring against you in the country, and none in the family." Chung-Kung said: "Though I am deficient in intelligence and vigor, I will make it my business to practice this lesson." Isze-Kung asked, saying: "Is there one word which may answer as a rule of practice for one's life?" The Master said: "Is not reciprocity such a word; what you do not want done to yourself, do not do to others."

CONFUCIUS.

It was said of Pythagoras, that to him the harmony of the spheres was audible music.

There is far more testimony to prove the fact of miracles, witchcraft, and diabolical possessions in times comparatively modern than to prove the Christian miracles. St. Bernard, of Clairvaux, is a case in point. Helived in the eleventh and twelfth centuries. His life has been written in part by William Abbott, of St. Thierry, Emald Abbott of Bennevaux, and Geoffrey, Abbott of "Lydney, all eye-witnesses of the saint's actions." Another life was written by Alanus, Bishop of Amiens, and still another by John the Hermit, not long after the death of Bernard, both his contemporaries. Besides, there are three books on his miracles. He cured the deaf, the dumb, the lame, the blind, men possessed with devils, in many cases before multitudes of people. He wrought thirty-six miracles in a single day, says one of these historians, converted men and women that could not understand the language he spoke in. His wonders are set down by the eye-witnesses themselves, men known to us by the testimony of others. I do not hesitate to say that there is far more evidence to support the miracles of St. Bernard than those mentioned in the New Testament.

THEO. PARKER.

In Egypt, in Assyria, in Judea, the dream was the favorite instrument of divination. Egypt was preserved from a famine by a dream. The Book of Daniel asserts that coming events were clearly disclosed to the King of Babylon by a dream, and the consequence of the promised land, with a recital of its ultimate boundaries was made in a dream to the great Hebrew expectant in Genesis. Even at the dawn of a more spiritual dispensation the miraculous conception of Jesus was announced in a dream to Joseph; Peter's warrant for the admission of the Gentile converts into the Christian Church, was of such stuff as dreams are made of. WESTMINSTER REVIEW.

THE time appears to me to have come, when it is the duty of all who, being qualified in point of knowledge, have, on mature consideration, satisfied themselves that the current opinions are not only false but hurtful, to make their dissent known—at least, if they are among those whose station or reputation give their opinions a chance of being attended to. Such avowal would put an end, at once and forever, to the vulgar prejudice that what is called (very improperly) unbelief, is connected with any bad qualities, either of mind or heart. The world would be astonished if it knew how great a proportion of its brightest ornaments—of those most distinguished even in popular education, for wisdom and virtue, are complete skeptics in religion, many of them refraining from avowal less from personal considerations than otherwise, though now, in my opinion, a most mistaken apprehension, lest by speaking out what would tend to weaken existing beliefs, and by consequence (as they suppose) existing restraints, they should do harm instead of good. JOHN STUART MILL.

CHRISTIANITY neither emphasizes the equality of women within her own sex, nor her right to all the opportunities she may decide to claim. It was not till Christianity found Greek refinement, on its way to the west, and met there the superior reverence for women among the Teutonic races, that Europe began to entertain a better opinion. The literalist has always been right in maintaining that human slavery and the subjection of women can be clearly vindicated by the text and practice of the Bible.

JOHN WEISS.

DR. WM. HALL'S BALSAM FOR THE LUNGS, THE GREAT AMERICAN CONSUMPTIVE REMEDY.

Consumption is NOT an incurable disease. Physicians assure us of this fact. It is only necessary to have the RIGHT REMEDY, and the terrible malady can be conquered.

Hall's Balsam is this Remedy.

It breaks up the NIGHT SWEATS, relieves the OPPRESSIVE TIGHTNESS ACROSS THE LUNGS and heals the excoriated surfaces which the venom of this disease produces.

While life lasts there is hope.

It may not be too late to effect a cure even after the doctors have given you up.

HALL'S BALSAM is sold everywhere, and may be had at wholesale of the PROPRIETORS, JOHN F. HENRY, CURRAN & CO., at their Great Medicine Warehouse, 8 and 9 College Place, New York. Price \$1 per bottle. HALL'S BALSAM is also a sure remedy for Coughs,

Colds,
Pneumonia,
Bronchitis,
Asthma,
Spitting of Blood,
Croup,
Whooping Cough,

and all other diseases of the respiratory organs.

Also Proprietors of Scovill's Blood and Liver Syrup, Carbohc Salve, Edey's Troches, Oxygenated Bitters, Mott's Liver Pills, &c.

JOHN F. HENRY, CURRAN & CO.,
8 and 9 College Place, New York.

CHAPTERS FROM THE BIBLE OF THE AGES. FOURTEEN CHAPTERS.

Selected from Hindu Vedas, Buddha, Confucius, Egyptian Divine Pymander, Zoroaster, Talmuds, Bible, Plato, Pythagoras, Marcus Aurelius, Epictetus, Al Koran, Luther, Scandinavian Eddas, Renan, Taliesin, Milton, Penn, Adam Clarke, Mary Fletcher, F. W. Newman, Tyndall, Max Muller, Elias Hicks, Channing, Garrison, H. C. Wright, Lucretia Mott, Higginson, T. Starr King, Bushnell, Parker, Davis, Emma Hardinge, Emerson, Denton, Tuttle, Abbot, Frothingham and others.

Gospels and inspirations from many centuries and peoples.

"Slowly the Bible of the race is writ,
Each age, each kindred, adds a verse to it."

EDITED AND COMPILED BY

G. B. STEBBINS, Detroit, Mich.

Four hundred pages; bound in cloth. Price \$1.50. Enclose \$1.75 per mail to the Editor, and it will be mailed, postage paid, to any address.

Opinions of Journals and Competent Persons.

"It has an introduction and an appendix from Mr. Stebbins' pen, is a very handsome volume, and in its arrangement and preparation gives ample evidence of the research and laborious study involved in the well-executed task of its compilation."—*Detroit Tribune*.

"This excellent compilation clearly shows that inspirational thought, feeling and utterance have not been confined to any one book, period, nation or race of men; but that from the earliest to the latest times throughout the earth, there have been greatly enlightened souls, with clear perceptions of an infinitely wise and beneficent overruling power, of what constitutes essential goodness, of the worthlessness of a ceremonial piety, of the binding obligations of justice, mercy, and truth, and of the capacity of the soul for immortality.... It should be widely read."—*Wm. Lloyd Garrison*.

"We are struck with the general good judgment evinced in the preparation of the volume.... He has done a real service to the times in bringing together, within four hundred pages, so many noble and pure thoughts. They will refresh many a wearied spirit with the eternal truth, and quicken to life many a man and woman who, repelled by the exclusiveness and conservatism of the churches, have been hitherto ignorant of the better fellowship that links into one great brotherhood the wise and true of all periods. All minor defects, in plan or proportions, we gladly overlook in consideration of its many and great excellences. Whoever buys it will receive many times the worth of his money."—*F. E. ABOT, Editor "Index."*

"It is the delight of Mary's heart and brain, as it will be a source of light and life to thousands of your fellow men."—*A. J. DAVIS.*

"This book, original in aim and execution, helps to meet a want long felt. Giving the best thoughts from a date far older than the Bible to our own day, it must tend to break up idolatry of a book, to banish bigotry, and give higher wisdom and truer freedom and spiritual culture. It should be in every home in the land."—*WM DENTON.*
Sold also by

D. M. BENNETT,
335 Broadway,
New York.

The Magic Bottle.

FUN for the little folks, and big ones too. A great curiosity sent to any address (post-paid) on receipt of 50 cents. Address

J. A. AUSTIN,
335 Broadway, N. Y.

10,000 Agents Wanted.

MALE AND FEMALE. New, fast-selling household articles. Constant and profitable employment will be given. Send stamp for circular. Address WM. I. REDDING & Co., 309 Broadway, New York.

VIVID TRUTHS, OR Mystery Dispelled;

As why God repents, loves, hates, and has anger; why Luke, 8: 11, is "the word of God," with the evidence; why Matt. 10: 34 to 38, and Thess. 2: 11, 12 are "glad tidings of great joy"; why Jer. 13: 14, 15, Rev. 14: 10, 11 and the like, causes "joy and peace in believing"; why Melchisedec has no father or mother; why Jesus had a Virgin for one, and is the Lamb of God to take away sin, and why John was his forerunner; why life, mind, and power are the cause of all causes; why the research in its compilation is worth many dollars; why it pays at only 50 cts. or a circular free, from A. B. CHURCH, Columbus, Ind.

I offer \$3.47 on sale of Burner to cook, bake, and iron on any cook stove, or separate; it saves money; price \$4. A small size to cook oysters, heat glue, and for other uses; price \$2.75. Also, the most convenient Lantern made; price 75 cts. A free circular tells the rest. AN AGENT WANTED in every town that all can inspect, test, and order that wish. It pays to address A. B. CHURCH, Columbus, Ind.

ROBERT WALLIN,

NO. 453 NORTH TENTH STREET,
PHILADELPHIA, PA.

Keeps on a variety of Liberal Books and Paper; also, an assortment of Stationery.

N.B.—Mr. Wallin will also act as Agent for THE TRUTH SEEKER.

D. M. FERRY & CO'S
ILLUSTRATED DESCRIPTIVE
PRICED CATALOGUE
OF
VEGETABLE
AND
FLOWER
SEEDS

Will be mailed FREE to all applicants. This is one of the largest and most instructive Catalogues published. It is printed on tinted paper, contains 220 pages, over 200 illustrations of Vegetables and Flowers, a beautifully colored plate, and is invaluable to Farmer, Gardener and Florist.

Address, **D. M. FERRY & CO.,**
Seedsmen and Florists, DETROIT, MICH.

\$12.00 for 2.50. AGENTS WANTED

The Ladies' Own The ablest and most sensible Literary and Fashion Magazine in America, is furnished to subscribers at \$2.50 a year, with two superb oil chromos, in seventeen colors, or \$2 a year with one chromo. Agents make good wages canvassing for it. A complete Agent's outfit (both chromos and samples of Magazine sent for only 60 cents, or one chromo and samples for 40 cents.) Address M. C. BLAND & CO., Publishers, 208 Broadway, N. Y., or 287 West Madison Street, Chicago.

Look Here! Look Here!

You must have the Grand French Secret of Love, and the Science of Book-keeping—two of the best and cheapest books out, 25 cents each, or both for 40 cents. Address

ALLEN JOHNSON,
Guntersville, Ala.

The Truth Seeker.

DEVOTED TO

SCIENCE, MORALS, FREE THOUGHT, FREE DISCUSSION, LIBERALISM, SEXUAL EQUALITY LABOR REFORM, PROGRESSION,
FREE EDUCATION, AND WHAT EVER TENDS TO EMANCIPATE AND ELEVATE THE HUMAN RACE.

OPPOSED TO

Priestcraft, Ecclesiasticism, Dogmas, Creeds, False Theology, Superstition, Bigotry, Ignorance, Monopolies, Aristocracies
Privileged Classes, Tyranny, Oppression and Everything that Degrades or Burdens Mankind Mentally or Physically.

"Come now and let us reason together;" Let us hear all sides; Let us divest ourselves of prejudice and the effects of early education; Let us "prove all things and hold fast to that which is good."

Vol. I, No. 7.

{ D. M. BENNETT,
EDITOR & PROPRIETOR. }

NEW YORK, MARCH, 1874.

{ 335 BROADWAY,
SINGLE COPIES, 8 CTS. }

\$1 per Year.

The Truth Seeker,

PUBLISHED MONTHLY.

TERMS, \$1.00 PER YEAR, DATING FROM NO. 5, OR ANY SUBSEQUENT NUMBER; 75 CENTS A YEAR, IF BEGINNING WITH NO. 1, VOL. 1.

TO EACH SUBSCRIBER WILL BE MAILED, AS A PREMIUM, A 50 CENT BOOK, ENTITLED, CHILDHOOD OF THE WORLD. CANADIAN SUBSCRIBERS WILL SEND TWENTY-FOUR CENTS EXTRA FOR POSTAGE, WHICH HAS TO BE PRE-PAID.

RATES OF ADVERTISING.

ONE DOLLAR PER INCH, FIRST INSERTION. 75 CENTS FOR SUBSEQUENT INSERTIONS.

Notes and Clippings.

The numbers of daily newspapers in London, are twenty-four. In New York, twenty-eight.

As the Bible is full of cursing, and as God was always swearing at something, why is it wrong for sinners to do the same? J. M. F.

A COLORED man living near Huntington, Tenn., claims to be the father of sixty-five children. What a patriarch!

THE Georgia Granges, have organized a company for shipping cotton directly to Liverpool, without the intervention of brokers.

AN envious writer in the *Winsted Times* desires the school committee to investigate the conduct of a school marm in that town who allows a young man to sit with his arm around her waist in school hours.

WE see by a despatch from Omaha, that twenty carloads of tea passed through that town in one train from San Francisco. Enough at least to supply several happy tea parties.

So extensive a Roman Catholic revival is said to be in progress in Holyoke, Mass., that several additional confessionals have been opened, and confessions are heard through the entire day. Some interesting recitals are doubtless made.

THE Spiritualists of N. Haven Conn., are said to have planned a co-operative community, in which all property is to be held in common; but the difficulty is, they have not funds enough to buy a farm, and are waiting for some friends to render the necessary assistance.

THE Rev. Mr. Hammond the Revivalist, has been doing a profitable business in the west recently. At Alton, Ill., where he preached three weeks, a collection was taken up, which netted him \$600, besides what he made on the sale of his hymn-books. Truly, the serving of Jesus pays him well these hard times.

DR. SNOW, of Providence, R. I., Superintendent of Health, and a well-known statistician says the recent moist, open, foggy weather, was healthier than the sharp, dry, cold weather usual in the winter season. He has no confidence in the old adage, which says a mild Christmas makes a full churchyard.

AN Irish Catholic Priest was recently seen in a very drunken condition at the Fulton ferry about one o'clock at night. By the looks of his coat and hat he had been down in the gutter. An Irish policeman took charge of him. Will not some of the pious sisters pray for him?

It is said Marion Grange 391 of Hamilton County, Iowa, has severed its connection with the State and National Granges. They claim that the machinery of the order is expensive and useless and for the gain of a few individuals who wish to live on salaries paid by the farmers, and to use them for political ends; that worthless patents for agricultural machinery are being palmed on them at enormous prices, and that the chiefs of the order are tyrannical and usurping.

The *Louisville Courier-Journal*, is responsible for the following on modern charity. If Lazarus had lived to-day—sot down in some man's door, and that man's dog had come along and licked old Laz's sore, I'm satisfied with all the Christian feeling he has, he'd station-house Laz. and lick the dog for licking Laz.

Clergymen in some parts of Germany do not appear to be well paid, judging from the following advertisement which recently appeared in a Hessian journal: "A minister's wife, aged forty-two years, the daughter of one of the superior clergy, desires, having previously obtained her husband's permission, to obtain employment as a cook, in consequence of the pressure of circumstances."

We would recommend this clergyman and others in the same straits, to emigrate to New York or Brooklyn. "It pays" to be "in the service of the Lord" here.

REV. M. JONES, of Union Grove, Wis., is to be tried by an ecclesiastic court for failing to meet his just debts. Mr. Jones followed the business of miller on week days, and preached on Sundays. Last summer he purchased large quantities of wheat and wool on credit, and now the farmers want their money, but he fails to pay it over.

A PARIS physician relates the particulars of a curious case he has under his charge. It is that of a young girl, eighteen years of age, who is afflicted with what is termed nychtopia, that is to say, she loses the faculty of sight in daylight and recovers it in darkness. Although her eyes do not present any special morbid character, she is forced to keep her eyelids closed during the day, and to cover her head with a thick veil. On the other hand, when the shutters of a room are hermetically fastened she reads and writes perfectly in the deepest darkness. She feels no pain beyond a slight lassitude when the solar light strikes her visual organs.

A LADY in Poughkeepsie found a little girl in the street crying bitterly, and asked her where she was going, as she was too small to be alone.

"Down-town to find papa," was the artless answer.

"What is your papa's name?" inquired the lady.

"His name is papa."

"But what does your mother call him?"

"She calls him papa too."

"What do you want of papa?"

"I just want to kiss him," answered the sweet child.

Just then an older sister of the child who was searching for her, came up and took possession of the little runaway, and told the touching story that their father had recently died, and the little one being so anxious to see him, and wearying with waiting, had started out to find him.

A BOY medium is giving Spiritualistic seances, in Boston, and his powers of mediumship or trickery are very great. He uses the usual cabinet, which hides his movements from the audience. Put into it with a rope in his lap, in one minute he is so intricately bound that it takes five minutes for the committee to untie him. A coat is sewed upon him so tightly around the waist, that the circumference is less than the head; but in a twinkling it is off him without a stitch being broken. Waxed cords are tied so firmly around his wrists, that they cut into his flesh, and his hands thus fastened behind him are tied to a staple. His head is tied to another staple and his feet to another. Thus hampered, he is shut up with a knife in his pocket, but upon opening the door, the cords are found cut from the staples, leaving intact those encircling his wrists. Others of his performances are equally wonderful. The boy's name is Dewitt. His mother conducts the exhibitions, which are said to be remunerative.

The facts to say the least, are remarkable, and if spirits can do all this, it seems to us they ought to be able to impart to the world, facts and truths vastly more important than these three rope feats.

As Noah cursed Ham till he turned him black, and kinked his hair, how much swearing, will God allow a bad man to do?

If Christ blasted a fig tree, by cursing, because it would not bear figs out of season, how much cursing would it take to kill a scrub oak? Was it any more evidence of wisdom on Christ's part, to curse the fig tree for not bearing figs out of season, than it would be for me to curse a scrub oak for not bearing apples? J. M. F.

At a recent social gathering of the Baptist society, at West Dedham Mass., the kissing game of "drop the handkerchief" was played. Rev. S. T. Frost, the Pastor, was there, and remarked that the church was built for the "house of God" and not for kissing parties.

Deacon Soul meekly asked, "wherein was the harm?"

"O yes!" retorted the Pastor, "you and your three ungodly sons, would turn the church into a card room."

"Knock the old fool down," said one of the sons.

The members present took sides in the quarrel, but were nearly all opposed to the Pastor, and he has been induced to resign. Then we presume, the young people will continue their kissing business.

A VIGOROUS quarrel and fight at times, has been raging in an orthodox church at New Prospect, Ulster Co., N. Y., twenty-three miles from this city, between the Pastor and a part of the church on one side, and the balance of the church on the other, for the last five years. During this protracted contention, numerous lawsuits have been conducted, first by one and then by the other side. The church has been many times locked up by one party and broken open by the other, sometimes with sledges and chisels; the personal property of the church has been carried away in the night and secreted, and the sheriff employed to hunt it up and make levies upon it. Assault and battery have been committed by one party upon the other. Denunciations, threats and gross charges of a criminal character, criminations and recriminations have been used by the contending factions. Both the male, and female members of the church have actively participated in these intense quarrels. On one occasion during an animated quarrel on the steps of the church, in which nearly all the members participated, a resolute sister gave a powerful blow to an opposing brother in the abdominal region, which is said to have taken his breath and doubled him up like a jack-knife.

An appealed suit has recently been decided against the Pastor and his party, but amicable relations have not been re-established and the contest still rages. Verily how these Christians do love each other!

In the range of mountains in Western North Carolina, known as the "Fox Range," a most singular phenomenon exists. It is a "breathing cavern." In the summer months a current of air comes from it so strongly that a person can't walk against it, while in winter the suction is just as great. The cool air from the mountain is felt for miles, in a direct line from the mouth of the cave. At times a most unpleasant odor is emitted upon the current from dead carcasses of animals sucked in and killed by the violence. The loss of cattle and stock in that section in winter is accounted for in this way: They range too near the mouth of the cave, and the current carries them in. At times, when the change from inhalation to exhalation begins, the air is filled with various hairs of animals; not unfrequently bones and whole carcasses are found miles from the place. The air has been known to change materially in temperature during exhalation from quite cool to unpleasantly hot, withering vegetation within reach, and accompanied by a terrible roaring, gurgling sound, as a pot boiling. It is unaccounted for by scientific men who have examined it, though no exploration can take place. It is feared by many that a volcanic eruption may break forth there sometime. Such things have occurred in places as little expected.

Communications.

"Under which King, Bezonian?"

OUR German friends and fellow citizens in New York have been greatly agitated of late at the attempt of the Police Commissioners, to close their places of Sunday amusement, and recreation, which practice, though contrary to an existing law, has been permitted to continue without opposition; no attempt having been made to enforce a compliance with its provisions, from the date of its passage in 1861; for the reason that the authorities were afraid of alienating the German population, in that critical period of our history when their services were so essential in the suppression of the rebellion.

The late attempt on the part of the successors of Tweed and his gang of thieves to compel a compliance with an obsolete and puritanical statute was made at the instigation of the Jesuits of the Protestant Church known as the Young Men's Christian Association—an organization as dangerous to the liberties of the people of this country and of the world, and as unscrupulous in its methods to accomplish its ends as is its prototype of the Catholic Church.

This modern Protestant institution like that of the Catholic Society of Jesus, is the forelong hope of the Church; and like the latter, was called into existence at a critical period of its history when its very existence was threatened with destruction by the new revelations of science and the rapid progress of free-thought, as was the Catholic Church by the assertion of the right of private judgment by Luther and his coadjutors.

Unlike its Catholic prototype, its members are generally men, of inferior intellect but equally enthusiastic though less secret in the propagation of their faith. They are men in whom emotion and sentiment, have usurped the place of reason, and who prefer superstition to positive knowledge, whose ideal is in the dead past, and whose minds are dwarfed and perverted by a narrow, ascetic, and partial philosophy, wholly unsuited to society as it now exists or to the age in which we live: and whose blind devotion to authority, makes progress impossible and mental liberty a crime.

It is of such that the Torquemadas, Bloody Marys Phillip Seconds and Alvas are made,—men in whose minds the *actual* and the *present* are overshadowed by the contemplation of the ideal and the future—men, not inherently bad but terribly in earnest and all the more dangerous to liberty by reason of their conscientious devotion to their ideas of duty.

The attempt of Philip of Spain to coerce the people of the Netherlands to relinquish their religious beliefs and customs and adopt those of Spain, and the cruelty of the Duke of Alva in enforcing the royal mandates differ only in the degree of force used, from the attempts of the Y. M. C. A. to deprive the German population of their innocent recreations, and compel an outward observance of institutions and religious customs with which they have no sympathy. The wrong as far as the principle is concerned is just as great in the one case as in the other.

It is of course useless to attempt to argue with men who have abjured reason, and who have constituted themselves court, jury, and prosecuting attorney in the case, and who, while ridiculing the claim of the Pope to infallibility, are daily asserting the same prerogative themselves by compelling others to square their actions with conceptions of right and duty in which they do not acquiesce.

This attempt on the part of these Protestant Jesuits to interfere with, and circumscribe the liberties of the people must be met and defeated *now* when it can be done with the agencies that the law and the Constitution provide—neglect it until these means are taken from us, and we shall be compelled to regain our lost liberties with other and deadlier weapons.

The Liberals of every school must shake off their indifference, and awaken to the magnitude of the impending struggle! They must cease fighting each other, and organize for more effective and concentrated action! It should be the policy of Liberals every where to identify their cause with every class in the country that are down-trodden, oppressed and wronged. They should make common cause with the workingman, who should be taught that liberals are his friends and allies, and that Christianity, if not in a great measure responsible for the wrongs of which he complains, has at least no remedy for them; that his bitterest enemies and oppressors are ensconced in the velvet pews of the Churches while he shivers in his garret, and that the tall steeple of the Cathedral everywhere casts its shadow on the homes of poverty at its base!

Woman struggling for sexual and political equality should not appeal in vain to liberals for help; but she should be made to realize the fact, that the greatest obstacle to her enfranchisement is the teachings of the Church, and that the only hope of the speedy triumph of her cause lies in the emancipation of her sex from the thralldom of superstition.

Greater effort must also be made to reach the masses of the people, by the same agencies so effectively used by these religious organizations—namely the Press and the Rostrum. While they are mining, we must countermine,—while they are riveting chains

for the human mind, be ours the task to disseminate the truths that will make men free.

Liberals owe this to themselves no less than to the victims of superstition. They have too long allowed themselves to be insulted, maligned and ostracised, and their principles misrepresented and distorted by hiring priests and canting bigots. It is time that the people should be taught how they have been deceived by their religious teachers, and what a "worthless heap of old opinions" has been palmed upon them as a so called divine Revelation, and while prating about peace and good will to man, have brought instead only dissension, discord and hatred!

New York, Feb. 1, 1874. HUGH BYRON BROWN.

[For The Truth Seeker.]

Letter to a Clergyman.

By JOHN SYMPERS.

BROTHER P—: The following thoughts passed through my mind after hearing you preach, Sunday evening last. You read for the evening lesson the fourteenth chapter of Leviticus. Your discourse was on man being "fearfully and wonderfully made." I came home, sat down, took up my Bible and read the whole Book of Leviticus through. And oh! what a long and disgusting catalogue of heathenish, sickening rites is therein set forth! Now, if you think there is no heathenism in the Bible, as soon as you get through reading this article, get down your old, dusty Bible, and read said Book of Leviticus through. The fat of the animals that were slain for sacrifice, along with the entrails, and other parts of their bodies, was burned by the Jews for a sweet-smelling savor unto the Lord!

Now, if you will notice it, this great and mysterious "Lord" of the Jews was always great on a smell! I should think that he must have been awful hungry, yea, well-nigh starved, if such disgusting things could have smelled pleasing unto him. *What a queer nose he must have had!* The nasty, sickening stench arising from the burning grease and other parts of animals would make any white man sick at the stomach, and "heave up Jonah." How strange it is then, that things which stink in the nostrils of you and me or any other man, should smell so sweet when they fall upon the olfactories of the Lord!

What a great difference in noses! God may have succeeded pretty well in copying his own image when he made man, but it must be conceded, if Leviticus is true, that in one particular at least he made a great mistake, and that was in the nose.

I pause for a reply.

I have often thought how little these Jews lived in the spirit, but oh, how much they lived and abounded in the animal! What herds and droves of animals were destroyed every year in sacrifices by this ignorant, self-righteous, puffed-up and superstitious people, who imagined themselves the only people of God! Their religion was neither Mosesism, Jewishism, nor Christianity, but pure *Animalism*. The preachers say that the death of those animals foreshadowed the death of Christ, but it is now well known that they did not refer to his death any more than they did to the death of George Washington or Abraham Lincoln. The Book of Leviticus, called by ignoramuses the word of God, is full of the rankest heathenism to be found anywhere in the literature of the whole world.

I pause for a reply.

For very trifling mistakes or omissions in carrying out the details of many of their heathenish rites, the Jews were commanded to cut off thousands of their fellow-Jews from among the people, and you know that to cut off a man from among the people was simply to cut off his head! A merciful and forgiving God, indeed, who will execute capital punishment for the crime of making a slight mistake in carrying out the minute details of a heathenish, devilish rite! The time is almost here, when the bigoted, foolhardy clergy will be ashamed to stand up before the enlightened people and read aloud the Old Testament scriptures. I used to think, when I was preaching Campbellism, that if the Bible was the word of the great God of this universe, that of course it was all decent and respectable, and that it was all pure gold; and if we cut into it at random anywhere, it would open out rich as an old mine. But I got gloriously cured of that superstition, for once, when I arose before a large audience and opened the Book at random, with a triumphant flourish, I stumbled upon a portion so vulgar and disgusting that I completely broke down in the reading, and caused the audience to hang their heads with shame—especially the ladies. After that, I always looked before I leaped.

I have often laughed to think how lucky I was that they did not put me in jail, *a la* George Francis Train, merely because God allowed obscenity to be put in his great Book. Yes, Brother P—, and it did not take very close observation to discern your blush, while reading the portion of scripture of your choice—the fourteenth chapter of Leviticus. The slaying of great, roaring, vulgar bulls, butting rams and stinking goats, cut a very conspicuous figure in that heathenism, which flourished in Judea about the time of Christ. No wonder the Jews were hated so intensely by the Greeks and Romans and other enlightened nations around them, for religiously they were the lowest and meanest of mankind.

I pause for a reply.

Yet in their ignorance and blindness they imagined themselves a peculiar people—the only chosen of the Lord! They had the lowest and poorest idea of who God was and of what he was, of any nation dwelling upon the face of the whole earth. They never rose above the idea of a big personal God of the he, or masculine gender. I suppose this was the reason why they were called *Hebrews*—that is, a great, big, vulgar race of *He-brewers*. They created their God in their own image, and firmly believed, in their foolish hearts, that they could please him by burning bulls and rams before him. I should call that a *bully* idea, and the religion that required it a *bully* religion. They say that to this day, when a bull sees a Jew, he begins to paw and roar, and, with tail erect, makes at him, seeking for revenge upon general principles.

I pause for a reply.

And then of those great, vulgar, woolly, horny, butting rams! How many thousands of them were slain to appease or please their God? The price of wool was always very high in Judea, owing altogether to the fact that so many rams were slain in that country for God's sake. Their God must have been very *rambunctious*, to require the death of so many innocent rams before he could look upon his chosen children with favor.

I pause for a reply.

I think a law for the "prevention of cruelty to animals" would have come in very good play about that time. It is said that a Jew, to this day, is always very careful how he approaches a flock of sheep, knowing that those butting rams have many grudges against him on an old score. Now, in all this I do not wish to make fun of pure, natural, spiritual religion—far from it. A religion that spiritualizes us, both soul and body, is a good thing to have, and I am happy to be in possession of a very liberal share of it myself. I could not, nor I would not live a single day without it. But it does not come, nor indeed can it come through cant, or ceremonies, or rites, or material ordinances, or blood of any kind—not even the blood of the Lamb.

The Jewish priests were always on the rampage after bulls, goats, rams, red heifers, turtle-doves, young pigeons and even innocent little lambs, to offer up and burn in sacrifice before their God. Sacrifice was always a wonderful thing—a "big thing," among those great, animalized, materialized, externalized Jews. Look at the case of old Abraham. He became a crazy monomaniac upon the subject of sacrifice, and came within an inch of killing his own child—his pure and innocent little, blue-eyed, curly-headed Isaac—for God's sake! Do you suppose that God ever commanded that old fool to do the like of that? No, not for a moment! Old Abe was crazy—a clear case of lunacy, and he should have been sent to the insane asylum upon general principles.

I pause for a reply.

What beautiful specimens of civilization those Jewish ordinances were anyhow!

Circumcision for instance—wasn't it a nice little arrangement? God who formed the perfect and beautiful organism, must have certain parts of it cut away with a bloody knife before he could look upon them with favour! Little babies eight days old! If there were certain parts of the human body he wished cut away, why did he not leave that particular part off when he created man? Why did he not make the human body so perfect that it would not need any such trimming and cutting?

I pause for a reply.

The scape-goat affair was another nice arrangement,—beautiful to contemplate (in a horn)! Now suppose that you were foolish enough Bro. P.—to have a couple of buck goats brought to the door of your little church in La Salle, Ills. and there with great solemnity, you were to lay your hands upon them and confess the sins of your congregation, (which I presume are numerous enough) over them and then send them away into the wilderness or into the lonely woods up the Vermillion River and there turn them loose to starve and die; now would not we consider that man crazy who would think that his sins had been carried away by these said Go-its? And you yourself would soon find a committee appointed to wait upon you, and a special train chartered to speed you away to the Lunatic Asylum at Jacksonville.

I pause for a reply.

But you say, "Dispensations have changed!" Yes men will change dispensations and alter them to suit the growth and progress of the world in knowledge; but God never changes. If he required scape goats and sacrifices once, he requires them still, and if he does not require them now then he never did require them. It makes no difference what the bundle of old Jewish writings called the Bible says upon the subject, for it is now being discovered that that Book knows the least about the *true* God of nature and of science of any book in the world. How long, oh how long will it yet be before foolish men will learn that the only true sacrifice for sin, is to quit sinning, all others being humbugs? Silly priests have in all ages of the world racked their brains to elaborate ways and means by which they could make ignorant people believe that they could take some short cut upon their sins; that is to enjoy what they call the pleasures of sin and yet have some door left open by which they could escape the consequences of the same. Hence the Jewish priests got up the scape-goat arrangement to that end.

Modern sects have gotten up a system of faith and prayer, for the same purpose, which they claim is a vast improvement upon the old scape-goat and sacrificial arrangement. The Campbellite sect have gotten up a system of faith, repentance and baptism for the remission of sins which they say works well, and is to their souls a most wholesome doctrine and very full of comfort. I believe Alexander Campbell took out a patent upon this peculiar plan of salvation from sin, which is sometimes called *hydropathic* salvation and by said patent they seek to monopolize all the water privileges of the Bible! The doctrine of the forgiveness of or escape from the consequences of sin has done more injury to the human race than any humbug ever set afloat by the Heathenized minds of the dark ages. It is nothing more nor less than settling a premium upon sin.

I pause for a reply.

Hence the great evil done by the doctrine of a vicarious atonement. Priestcraft has not been slow to take every advantage of this weak spot in human nature, and have proceeded to manufacture for the people innumerable recipes, and presented them to men declaring each and every one to be a never-failing antidote to sin. What untold millions of dollars have been paid to those quack Doctors of Divinity for their numerous humbug plans of salvation, and lying recipes for the forgiveness of sin.

Now we believe that sin exists. It is the violation of (natural) law says Paul. But man's progression is eternal and all sins will eventually be outgrown. Theological sins, are a humbug, but *real* sin is a violation of natural law, and from its penalties there is no escape. "No forgiveness of sin," is the motto of the new religion which must soon possess the world and ride triumphant over all the old forms.

If we sin we must suffer until the debt is paid. Man can only sin against himself; there is no such a thing as sinning against God. When this doctrine takes possession of our minds we will keep our eyes open, and look well to our steps, and go slow and sure and safe.

To live a pure natural, temperate and harmonious life, will alone save us from the suffering consequent upon the commission of physiological sins. We do not deny the atonement for sin. We believe in the atonement for sin; but the question is *who* shall atone for them? We answer that they must be atoned for by the person who commits them and *not* by Christ or any other person.

There is no proxy in religion,—no middle men. Every tub must stand on its own bottom, if it has any.

It logically follows then from these premises, that vicarious atonement or theological atonement, is a monstrous lie, a cheat and a fraud, forced down the gaping throats of an unsuspecting and credulous world.

Man alone can atone for his sins, and he must do it by a severity of pain and suffering which, *you bet*, he will not soon forget. We outgrow our sins and their consequences by a gradual development out of them, which if not done here must be done hereafter. The sudden spasmodic, instantaneous, campmeeting forgiveness of sins is one of the many delusions now rapidly passing away.

I pause for a reply.

But another monstrous proposition of yours Bro. P. was that man is at present a total wreck, totally depraved, a great heap of moral ruins. This false doctrine has done our race more evil, than all the wars that ever cursed the world. Both children and adults are *naturally*, both pure and holy. Man's fall has been a gradual and glorious, fall, UPWARDS! From the animal world, he has slowly progressed up through countless ages unto what we now see him—the crown and glory of creation! The fall of our reputed first parents in a garden, is another of your big theological fables. Even the word "garden" could not nor did not exist until horticultural science was born, which did not occur until many thousand years after that time. The garden of Eden with all its glories is ahead of us, and not behind us by any means, and if our race meets with no bad luck, in its upward strides of progress and development we will pass into its shady bowers by and by. If we run our minds backward over the history of our race both written and unwritten, we will find that man becomes mentally darker and darker, and physically lower and lower, until he merges down into the animal that now stands next to him, and from which he originally sprung.

What is man anyhow but a highly developed animal?

I pause for a reply.

But Bro. P. if you had given your mental faculties, and reasoning powers, anything like half a chance, they would have long ago lifted you out of the theological mud, in which I plainly see you are still wading.

But I know how it is myself, that the all powerful argument with preachers may be put thusly, "I cannot do anything *but* preach: A living I must have. Bread and butter, clothing and a living for a family *must be had*; therefore I will preach on and avoid the disturbance consequent upon the introduction of new doctrines or a change of views." The clerical life is the hardest and meanest life that ever any man lived. For I know how it is myself.

Man would have been a race of philosophers by this time, and now been standing on the plane of the

angels, if it had not been for the monstrous doctrines of theology, which has ever held us back in civilization and progress.

I pause for a reply.

Streator, Ills.

[For The Truth Seeker.]

Christian Infidelity.

MY DEAR TRUTH SEEKER:—Yes; certainly. Why not? You propose, allow me only to "dispose." Of course I will "write" an occasional article for the *Truth Seeker*. Cause why: I am after truth myself, you see. "I do not generally like "continued stories," yet I have "put a head" to this article "big" enough for a book. I will give you probably three short chapters. So, with this introductory note, here goes for,

CHRISTIAN INFIDELITY, No. 1.

The term "infidel" is in common use with Christian people in this country, as a term of reproach. It means nothing, as they use it.

The primary meaning of the word "infidel" is *unfaithful*. A secondary signification is *unbelieving*. A wife may be unfaithful to her husband, and yet a true believer in his faithfulness. A husband may be perfectly confident of his wife's fidelity, and yet be himself unfaithful to her. Just so in theology and religion. A man may believe all the church doctrines, and practice none of them. Very well. The secondary meaning of "infidel," as unbelieving, is the generally accepted meaning "in these our days." We must not however, entirely ignore its primary signification. By "Christian infidelity," then, I mean both Christian unfaithfulness and Christian unbelief and with both significations of the term in view, I do not hesitate to pronounce the strongest "Christian believer" the very biggest "infidel" *about town*.

Does any disbelieve that pronouncement? "If any, speak; for him have I offended." But, to the proof in the case:

1. My Christian friend claims the Bible as the basis of his faith. And yet he almost entirely ignores the Bible. He sets up his common absurd "English Version," with its thousands of errors, as the Word of God. There is not to-day a Christian in the land that would accept a fair and honest translation of the Bible. There is none that would swear by the Book unadulterated. There is, perhaps, not a Christian preacher to be found who believes the *first verse in the Hebrew Bible*: "the gods created the heavens and the earth"—the gods plural and with a little g. Nearly every one of the fundamental doctrines of Christianity is built upon a *mistranslation*.

2. The Christian claims "Jesus" as the founder of his theology—the author and finisher of his faith. And yet no Christian has any faith at all in Jesus. His faith all rests in "Christ"—a fictitious being,—Paul's old Hindo god incarnate in Jesus of Gallilee. Jesus was a Jew. Every Christian utterly ignores the teachings of Jesus and replaces them by the absurdities of Paul. The Jews are followers of Moses and Jesus. Christians follow Moses and Paul.

3. The Christian says, we believe the *Truth* but he never stops to investigate the grounds of his belief. He says that his religion is true—the only true religion, indeed. He will not attempt to prove it true. He says that "God" has revealed this and that. He give no "evidence" for a "revelation." He says that his sins have been all washed away in "the blood of Christ," yet, he boasts of being still "a sinner." Are not these so many "marks of the beast"? Is not this the very worst form of *infidelity*? Some "particulars" next time. Very truly,

I. J. STINE.

Dec. 12. 1873.

[For The Truth Seeker.]

Infidelity Analyzed.

FRIEND BENNETT, Two numbers of thy paper have been received and carefully read, because of its appropriate name, knowing the need there is that the host of enquirers should really seek *truth* instead of looking for confirmation and authority for the systems and usages prescribed by their Fathers, on a platform of their own or others' devising, which they have stepped upon and mean to defend, as is too much the aim of students; and what they seek they find. Hence ignorance and error prevail, not only in spiritual things but criminally so in regard to the possibilities and duty of preserving health and the means of restoring it when disturbed by any infraction of the laws of life. The further perusal of it has helped to confirm my conviction that the number of those who are real *truth seekers* is in our day rapidly increasing, perhaps more so in the religious than in the health department of research. Though a member of the society of Friends I have been a Truth Seeker from my childhood—from early youth interested in the various reforms of the age—an advocate of liberty, equal rights, temperance, purity and peace,—for the last fifty of the eighty years of my life a minister in said Society I am still inquiring and, finding new truths and new applications of truth, and can now indorse the aim of thy little sheet and the end sought by its originator and with a few exceptions the contents of the numbers received. But I would

suggest the propriety of using some other term as applied to us, Free-Thinkers and Truth Seekers, in place of that indefinite word infidel. I dissent from its use as being an ambiguous term which many use and misunderstand as an opprobrious epithet; whereas it only represents the opposite of fidelity to any theory, system or principle; and also to the relation any being bears to another, either human or divine, good or bad. Virtue is infidel to vice and *vice versa*, and so of truth and error and all other antagonisms. Let us rather claim to be humanitarians, rationalists, free-thinkers or skeptics as we are, towards all that presents to us no signet of truth.

While I as a radical Quaker practice fidelity toward what I understand to be genuine Christianity I am an infidel towards the (so-called) evangelical Christianity of our day as are leaders in this Free Religious movement, or the editors of *The Index*, Abbott and Stevens in America or James Martineau, M. D. Conway, Charles Voysey or the Manchester Friend in England.

So on the other hand orthodoxy is infidel to free enquiry and genuine Christianity or Free Religion. Surely that church is infidel that robs God of his perfection by placing his justice and mercy in conflict with each other and underates his love, wisdom and power by teaching he would not forgive the debts of man's transgression upon repentance and return to obedience without other payment, and could not devise means for man's restoration and final salvation without punishing the innocent for the guilty and sacrificing the just for the sins of the unjust; and the American church has demonstrated her infidelity by justifying and practicing chattel slavery as she has done until recently (and still would at the south had their confederacy succeeded), also by furnishing chaplains for the army and navy—and by sending her sons to a military school to perfect their education. Nor has the church as yet ever acknowledged the error of countenancing and sustaining the institution of slavery. If such a church is a child of God, she must be a truant child. Instead therefore of acknowledging ourselves infidels, let us join issue with those who so regard us, before the heavenly tribunal of wisdom, purity and love; and ask a decision upon our charge of infidelity against them and theirs against us. Admitting ourselves infidel only to that which is evil, while they are infidel to much that is good.

I now forward you samples of my humble production, being eight pamphlets on different subjects, in which will be found my understanding of Divine perfection and human capabilities privileges and duties. You will please to dispose of these productions as may be deemed proper. Some are best adapted to the wants of radicals, some to conservatives and some to biblical worshippers and their creed bound associates.

SAMUEL KEESE.

Great Neck Queens Co., N. Y., Dec. 15, 1874.

[Will *The Index* and *Investigator* please copy?]

The above communication would have appeared earlier but in moving it accid ently got mislaid.

We take occasion to say here, we have on hand the publications above alluded to and will be happy to send them to any of our readers. Their titles are *The Church and People* 10c., *Conciliator, questions and answers* 15c., *Key to the Conciliator* 20c., *Theology Simplified* 25c., *Moral and Religious Essays* 10c., *Old Testaments Gospel* 15c., *Tree known by its fruits* 10c., *The evils of the day and their Remedies* 5c., and several smaller tracts.

The Reader can gather a favorable idea of the sentiments advocated in the publications and the manner of treating subjects by the perusal of the above article. [Ed. T. S.]

[For The Truth Seeker.]

God in the Constitution.

MR EDITOR: Some years ago Congress passed resolutions against the twin relics of barbarism—slavery and polygamy. Now it appears that the Christians of the United States want admitted, two other twin relics of barbarism viz., God and the Bible. But before we consent to this would it not be well to ascertain what God they wish recognized, whether it be the God of the Jews, or the God of some other nation; or the God of Nature. If it is the latter then the book of Nature must be adopted; if the God of the Jews, then the Jewish legend or Bible so-called, which would bring back the same relics of barbarism, slavery, and polygamy, for both are upheld and substantiated by the God of the Jews and his holy divine word. And as he is from everlasting to everlasting, the same yesterday to-day and forever, in whom there is no variable-ness or shadow of turning, the presumption is that he will require the same of the people of the United States as he did of the Israelites; if not, then he is changed, and a respecter of persons, which he declares he is not. Now I would recommend to Christians and Congress to consider well what God they adopt, for there is a wide difference between Gods. Common sense would dictate the God of Nature for natural beings; instead of looking beyond Nature to Nature's God who is incomprehensible, finding him within the realm of Nature.

P. R. WRIGHT.

San Bernadino, Cal.

[For The Truth Seeker.]

Religious Dogmas Reviewed.

Upon the ruins of Religious sects,
A monumental pile of Heathen wrecks,
That flourished with a rude, barbaric age,
Smearing with bloody hand, the historic page,
Christianity began—and grew, apace,
Claiming its worshippers from every race.

Tradition furnished a Creative Hand
That, with a tyrant sway took free command
All things from nothing, into being hurled,
Proclaimed himself the maker of the world?

The heavens were finished with its starry strain,
The Earth was glad with fruit and golden grain
When man was made, as potters shape their ware
From clay, and from his rib a woman fair,
And thus the parents of the human race
Found themselves naked, living face to face.

While in their garden home, divinely fair,
A crawling serpent, sought the luckless pair.
The woman was beguiled. A simple taste
Of fruit forbidden, cursed the human race.
And unto Adam thus the "Great God" spake:
"Cursed be the whole creation for thy sake,
Thistles and thorns bestrew thy path of life,
And sorrows multiplied beset thy wife!
Out from the garden of an angry Lord
Betake thyself, and with a murderous horde
From thine own loins, possess the cursed Earth,
And henceforth be thy children cursed at birth!"

The earth was peopled and the tribes were cursed
Simply because, this "God" created first
And strongest, in the soul primeval,
A thirst for knowledge, both of Good and Evil.

If 'tis a fable that we here recite,
Millions have worshipped it, with earnest might,
And sought to clothe it as a "God's" behest—
A story of himself—to man addressed,
From whence his Godship came, with what design,
From what beginning when there was not, time,
From what condition, out of nothing thought
Before the elements of thought were wrought
From particles that yet had not conceived,
And yet this God of Genesis believed.

The multitudes of men, who own his power
Ask me; who made this earth—a star, a flower?
Who, sends the sun with such life-giving strength?
Designs each season, with its certain length?
Ripens the fields, rewarding laborers' toil
With life sustaining cereals from the soil?

Was it that God who forced poor man to flee
The fair realm of knowledge? was it he
Who sent the devil in a serpent's guise
Stronger than man—with flattery and lies?
Was it that God, who, sorrowful and sad,
Because the works of his own hand were bad,
Sought vengeance in the storm, and rising tide
To drown his children—cruel Filicide?
Or sent to Earth a scourging brimstone fire
Burning whole cities to appease his ire?
Or palming Moses off, as Pharaoh's God
Investing Aaron with a serpent rod,
Diseasing cattle, scattering lice and hail,
With reckless purpose and with sad bewail?
Is it that God who with a changeable mind
Repented of the evil, which inclined
His hand to dip in Filicidal fray
When Moses led all Israel astray?

"Yes it is he, that came with outstretched hand
To bring a recompense throughout the land
For sin, and wickedness, that man might learn
The good to do, and all things evil, spurn,
Reward obedience, and punish wrong.
These are the powers—only to God belong,
He guards the world, the sky, the earth, the sea:
From Royal throne his will doth govern me,
Hears prayers—and answers. I have faith, to think
He guards my every footstep to the brink
Of that eternal life and doth control
The present and the future of my soul."

Alas! dear man; if you will thus receive
A Fabled God, with power to grant reprieve
From sin—a God so mighty that himself had need
Of no creator—or of properties, indeed,
Of which, to form the earth, the sky, the sea,
The grand magnificence of Life to thee,
Canst thou imagine with thy swift thought
How such a God could be himself, self-wrought?

"Imagination, hath not power to save
The soul, beyond the portal of the grave,
And with a finite mind could not behold
Infinite God, e'en were the worlds unrolled
And opened to the atom-searching lense—
Man, cannot go beyond where finite ends."

Then if you cannot scan the mighty powers,
That moulded continents or tinted flowers;
How can you hope to prove 'Tis God who wrought
Endless creation and himself from thought?

If thou hast not conception of a truth,
Canst thou assert it boldly? if forsooth,
Thou hast a faith in something still unknown.
May it not better far be let alone
Than fetter man with superstitious fear
Of God's swift judgments, as life's end draws near?

Brooklyn N. Y.

O. E. VAIL.

[For the Truth Seeker.]

Have We a Free Press? No. 3.

BY ICONOCLAST.

I BELIEVE I have shown, in my previous articles, that a really free and truthful Press does not exist in this country. It may be possible that it does not exist anywhere, for I have recently read an article in the *London Examiner*, bemoaning the lack of a true freedom, purity and integrity, such as should animate the greatest educational power in England.

Mr. Conway, also, in a recent letter, intimates that the great London papers are controlled by Downing Street; and refers, among other facts, to the significant one, that "no trace of the fine reception, and deep impression made upon the people of the United States by CHARLES BRADLAUGH, has appeared in any of the London papers."

"The *National Reformer* (Bradlaugh's paper) prints every week one of his piquant letters from here, and extracts *pro* and *con* from our papers here. But thus far, no reader of the great English newspapers could have discovered from them that Bradlaugh had left his own office at home."

The fact that Mr. Conway is a contributor to the *Index*, and notices the note in other papers, but not the beam in its own *Index*'s eyes, leads me almost to the conclusion that editors of journals, like other mortals, have their infirmities, likes and dislikes, and cannot see themselves as others see them. The fact that Bradlaugh's lectures, being ignored by his contemporaries at home seems flagrantly unjust, whilst right here in our own country a lecturer delivering lectures throughout the country (who likewise prints a paper containing accounts of the tour by large numbers of Western papers) is entirely ignored.

Our great dailies, as well as many weeklies, studiously avoid mentioning the name of the lecturer, or the enthusiasm created by the lectures; and the extra free papers, including the *Index*, have not a word to say, and it is even doubtful if they would print the facts referred to, even if some Conway should attempt to draw the comparison.

If it should be said that the lecturer referred to, and the subject of the lectures, cannot be compared to Mr. Bradlaugh and his theme, I reply, with the greatest respect to and most intimate relations with Mr. Bradlaugh, that the parallelism between them is complete. Both are editors of radical journals—both are hated, feared and condemned by a large majority of the people of the country wherein they live—both utter the most extreme anti-religious or theological doctrines—whilst their special discourses bear upon social and political problems. Will any one point out the difference? And will any one tell me honestly why Mr. Conway should think harshly of the papers that deal so unjustly with Mr. Bradlaugh, and yet forget that the very same treatment is being extended right here, to one whom I have shown to occupy the same ground, only with the difference that the latter is a woman? Mr. F. E. Abbott of the *Index* is an honest man—he has everywhere shown himself to be such. Will he not assume the role of an honest editor, and endorse the views of his able contributor, or explain to us the difference referred to in the above?

The *New York Tribune* is presumed to be an honest paper, as so it is—*honest of its kind*. Well, we were all surprised one day last fall, by reading in it an attack on and exposure of the character of Senator Carpenter, in which it gave (or pretended to give) the particulars of immoral and scandalous conduct on the part of the Senator. Whether they were true or false is not here to the point. The question we are here treating upon is—Was this *expose* in the interest of truth and justice, or was it revenge for the arrest of some of the *Tribune* correspondents, who refused to tell where they received certain information affecting certain questions of importance to the Government?

Presuming the charges to be true, would the *Tribune*, for the sake of its truth alone, have exposed them? Rather, was it not an outgrowth of a purely personal matter? May it not be referred to the adage—"When rogues fall out, honest men get their due?"

The *suppression veri*, so regularly indulged in by our *Free Press*, is fairly illustrated by the following, which actually took place in this city within the last few days:

A number of gentlemen, wishing to form a club for the purpose of discussing and examining into a new discovery of a scientific nature, met at their rooms, when, to their astonishment, a female reporter walked in and stated that she had been sent there by the editor for the purpose of reporting proceedings. Upon objection being made to the presence of *any* reporter, and upon being closely questioned as to her instructions, she stated that she was told to 'ridicule' the proceedings, which appears to be the technicality for suppressing on the one hand and exaggerating upon the other. And this from a leading New York daily!

The "interviews" which are now becoming *infinitum ad nauseum*, and which are, in most instances, based upon one grain of truth and two of allowances, and in many of them pure allowances, or assumptions without even a shadow of truth for their foundation, are another evidence of the viciousness and corruption pervading that which ought to be the "holy of holies" in its devotion to the truth.

In the *New York Herald*, as well as the *New York Sun*, there have lately appeared labored editorials bearing upon the forthcoming biography of the late Chief Justice Chase, in which it is stated that Judge Warden, an intimate personal friend of the Chief Justice, had an understanding with him in regard to private memoirs which were to be published.

It appears that during the lifetime of Mr. Chase, he had kept a complete diary of his thoughts, "unfaithful many times to the life he seemed to lead in the eyes of the public." This diary was left at the death of Judge Chase in the possession of Judge Warden. It appears, furthermore, that some of Mr. Chase's friends wish to suppress many things contained therein. The reason given by them for this anxiety is that "Judge Warden is one of those cold, reasoning men from whose hand a character comes forth clear, sharp, and may be, cruel sometimes, in the fidelity of delineation, and that he would paint Mr. Chase's portrait faithfully from the studies Chase himself had jotted down in his journals; and that Warden would chisel out with his pen a literary statue, in which there would be but little toning of whatever angularities Nature may have left in moulding him." (Italics are ours.)

If we put this objection into plain English, it says, "We cannot trust you with publishing the truth about our esteemed friend, which he himself entrusted you with, but we wish to suppress a portion (tone down), and desire to produce and bring out our portrait of him, and make it as *unfaithful* (untrue) as we can, and thus add another great man to American history, which in order to do, we must create." The *Herald* in concluding says—"It seems that Warden is anxious to do the same thing with the memory of Chase, and to write a life of his friend with as little 'toning' of the great man's 'angularities' as was found in the Herndon-Lamon-Black 'Life of Lincoln.'"

This sort of literary assassination must be discouraged, or the memory of deceased public men will be in greater danger from their friendly biographers than from their political foes in life." And it then decides that Warden is unfit to become the historian of a statesman's career! The *Sun* also agrees to and acquiesces in this judgment. Now if this be anything more or less than offering a premium to all historians to lie in place of telling the truth, then I do not know the meaning of words. And when those that are sufficiently interested with the particulars of the above affair will take the trouble to inquire more minutely into the truths to the publication of which the objection is urged, and will notice their frivolity, their trifling weight or importance—being nothing more than every day family occurrences—it will be more wondered at.

It will then become utterly incomprehensible how intelligent—yes, even educated and highly cultured (!) people can thus tacitly encourage downright falsehood—pure lying, and that our *Great Free Press* can publicly assist and aid in their work. I could furnish you with fact upon fact to establish the charges I bring against the Press, but I have already taken up very much more space than I had anticipated, and will close this by promising that in the next I will close this series by endeavoring to show a way by which this universal lying and deceit can be turned into the path of truth and honesty.

"Common Cause."

Mr. Editor. I gravitate towards an Infidel as naturally as a duck takes to water. It is because I like an Infidel, and especially because I like the articles of Mr. Wettstein's that I propose to say a few words about his article on "Common Cause," in the October number. What I shall say, will not be done in a fault-finding way for I admit the right of every one to say just what he thinks. He says: "I, for my part am a radical advocate of materialism, who is willing to fight it out on this line, till either it or its antipodes is placed *hors du combat*." Again, "I cannot sustain the policy advocated by the leading Infidel papers of this country, to make common cause with the furthest remove of our antipodes in doctrine—Spiritualism." Fight supernaturalism as much as you please, but I deny that Spiritualism is supernaturalism. All the manifestations of Spiritualism are natural, perfectly so. The common cause we should make, is against the encroachments of Christianity, and against the Bible as authority. We must unite against our common foes, for they are not only strong and well organized, but determined to put us down. There can be no fight between Spiritualists and Materialists, though we may drift as far apart as the antipodes, for both use reason and not authority, as a weapon; and it is authority that we must fight, and not free thought in any form. Mr. Wettstein speaks of the church as being a decrepit and well nigh extinct relic of barbaric ages. It is undoubtedly a relic of barbarism, but I fail to see the signs of decrepitude. Orthodox evangelical religion is the "power behind the throne" today, in this our boasted land of freedom.

See the attempt to crush out free speech, and a free press by the persecution of Mrs. Woodhull, Geo. Francis Train and John F. Lant by the Young Men's Christian Association, under the sanction of the Government, and backed up by Federal power. Don't tell me the power of the church is almost extinct, when a man can only get office by and through the influence of the church. Don't tell me the power of the church is waning, when those holy men who took part in Credit Mobilier go unwhipped and unhung. Don't tell me the power of the church is on the decline, when at her bidding, the mails are violated, and criminals are granted a longer lease of life, that they may make their peace with the old mad God of the Bible. Don't tell me the church is decrepit, when Infidels are forced to pay taxes that the churches should pay, and to help support "men of God" as chaplains in our Army and Navy, and in all our public institutions. Is that decrepitude manifest in the attempt of orthodoxy to put its abominable, tyrannical God into the constitution of the United States, and have him recognized by enactment, so that we may have an "Act of Congress God?" Is this weakness manifested by having prayers offered in all our public schools, to the obscene God of the Bible? There are no visible signs of weakness in Christianity, and if we preserve our rights against its encroachments, we must make common cause against her.

I would not have THE TRUTH SEEKER a Spiritualist paper, as we already have enough of them, and good ones too, that are dealing sturdy blows against the Phariseism of orthodox, evangelical, shoddy Christianity. And now Mr. Editor, you will find the Spiritualist will stand shoulder to shoulder with the Materialist in supporting your paper. In the December number, I saw the names of no less than six whom I know to be Spiritualists, who had sent in their subscriptions to you. In your list of regular contributors, I find three, (and I don't know everybody either). The only ones who are active in this part of the country, in fighting the despotism of orthodoxy, are Spiritualists. We must unite and make common cause against our common enemy, for old veteran Infidels have not yet driven in their pickets, and the grand army of Spiritualists is ready to form and make a grand assault along their whole line.

JOHN M. FOLLET.

KIND NOTICES.

THAT staunch, earnest and ever reliable Paper, *The Boston Investigator* in a late issue gives us the following friendly notice.

THE TRUTH SEEKER.

"The Liberal paper by this name which has been published heretofore in Paris, [Ill.], comes to us now from New York to which city it has been removed and from whence it will be issued in future. It is a handsome paper, of good dimensions, containing sixteen octavo pages, [large size], published monthly at \$1.00 per year, by D. M. BENNETT Editor and Proprietor. The number before us is well filled with able and interesting articles, and as THE TRUTH SEEKER is devoted to Reform and Free Thought, it deserves to be successful. We hope it will be."

"In the great city of New York, with its million or more of people, this new Liberal Journal ought to flourish and endure, one would suppose. But similar Journals have failed, time and again—not because there are not Liberals enough, but because they are careless, indifferent and parsimonious. They let their papers die for want of support: but we hope THE TRUTH SEEKER may prove an exception."

IN THE GAZETTE [PARIS ILL.] Bro. Shoaff thus notices us.

THE TRUTH SEEKER. Dr. D. M. Bennett's New York TRUTH SEEKER, for January has been received. It has been enlarged since he left Paris, to a sixteen page paper. It is full of "anti-damnation,"—no "fire and brimstone" hereafter; but gives consolation to all—the saint as well as the sinner. Our citizens here know the Doctor. They have the privilege to put him in the scales and weigh his ideas. If found wanting, make him "ante"; if correct give him credit. If you like his doctrines take his paper.

THE TRUTH SEEKER comes to us the present year enlarged and presents an attractive appearance. It also has a broader platform, abler contributors, and is a vast improvement upon the first issues. The last number (for February) is its best, and will compare favorably with any other Free Thought Journal.

—*Nauvoo Independent*.

A "DEAD BEAT'S DIRECTORY" has recently been published in Chicago, for the benefit of grocers, boarding-house keepers, butchers &c. It gives the names of all persons, who habitually neglect paying their bills, and sponge all they can in any one place when they apply to another. The list contains the names of actors, insurance agents, confidence men, lawyers, preachers and Sunday-school teachers.

Is it not a pity, names of pious preachers, should be found in such company?

Friendly Correspondence.

AMOS BENTON, *St. Mary's O.*, writes: I am pleased to say that THE TRUTH SEEKER, which was very much admired and praised by free-thinkers before it went to New York and enlarged to twice its former size, now claims an increased admiration, greater than the increase in size.

I was much amused by Brother Syphers' "Let us Pray" especially at his saying he "knew plenty of Church members in whose heads the organs of reason have sunk away into great holes from the want of exercise, while the organs of veneration and superstition stuck out like horns." This figurative language reminds me of what an eccentric individual used to relate of a very steep high bank or hill-side, on the face of which was a large hole extending into it, a great distance. He said "the face of this hill at one time during a very heavy storm was washed away so rapidly that the hole was left sticking out some ten or fifteen feet." May it not have been the hollows of the head which Brother Syphers' saw sticking out like horns instead of the "bumps."

THOS. B. JOHNSON, a venerable friend of *Stirling Iowa*, writes: Your paper has made such a stir in this neighborhood, some ladies belonging to the Church have torn up and burned several copies of it; but the world still moves. And since the Pope of Rome is crying out for sympathy and support, 'tis only a matter of time when lesser lights will follow suit; so look out for a shaking among the dry bones. This burning is rather old and I am unable to calculate how many burned copies of your paper it will require to disprove one scientific fact. Some people are simple enough to think Thomas Paine, Thomas Jefferson and a small sheet like yours cause all the trouble in the churches; but it is no such thing. It is education and science. This is the food that supports all skeptics and unbelievers. Science teaches us that the water from our Iowa springs is quite as pure both for soul and body as that taken from the river Jordan. Science and common sense teach that blood is blood, and wine is wine and what is good for saints inside a church is good also for sinners outside. If any change has taken place in these respects we ought to know it.

Science teaches that a bath is good every day, but common sense does not advise cutting a hole through the ice on a cold winter day and immersing therein a delicate person to the peril of life and health. Science teaches that the sprinkling drops of spring showers are equal to any holy water in the world.

The numerous idolatrous practices and deceptions of the church have caused men to enquire and Reason and Science are ever ready to instruct the enquirer. Science and free education are clogging the wheels of every juggernaut in the land.

WM. T. WELLBORN, *Forest City Ark.*, writes: Your paper is winning its way to the hearts of our most enlightened citizens. I herewith send you as subscribers the names of our Mayor and the Judge of our courts. May great success attend your noble enterprise.

ISAAC PARNALL, *St. Catherine's Canada*, writes: I am very much pleased with your paper. It is like flashes of light appearing in this priest-darkened community. I wish you every success.

GEO. W. CHAPMAN, M. D., *Wauconda Kan.*, writes: When your paper first appeared I considered it one more failure; and when you announced your removal to New York, failure seemed certain and I feared you were unstable and too enthusiastic, but by the last number I very plainly see that you are on the road to success. You are giving us many excellent articles. Mr. Davis' article on money is alone worth a year's subscription. If THE TRUTH SEEKER keeps on in its present noble course, it will not be long before it will be a great power in the land.

JOHN DIDIER, *Basco Ill.*, sending in the names of five new subscribers, writes: I feel happy that I have succeeded in raising a little club for your excellent paper. I thought I would wait until I had ten names to send in, but I find it no easy matter to get that number when so large a proportion of the people are bigoted and hypocritical church members. I find many who are unwilling to let any new light into their minds. I do sincerely wish THE TRUTH SEEKER would come to us every week, and hope you will make every effort you can, looking to that end.

JAMES G. WATTS, *Osceola Iowa*, writes: I am well pleased with THE TRUTH SEEKER, and heartily wish it was a weekly instead of a monthly. Enclosed I hand you one dollar for the enlargement in place of twenty-five cents. I am ready to contribute more whenever it is necessary to your success.

[Many thanks to our kind friend.

ED. T. S.]

MRS. L. H. GURLEY, *Danville Ill.*, writes: Your devotion to the noble principles you advocate and your opposition to the evils which exist in society are worth treble your price of subscription. We take other liberal papers but hail THE TRUTH SEEKER with cordiality as a true friend to humanity.

WM. D. BRISTER, *New York Mills N. Y.*, writes: Your patrons here are delighted with your paper. I hope soon to send you more names.

LEVI WOOD, *Kalamazoo Mich.*, writes: I am much pleased with your TRUTH SEEKER and I also hear others speak highly of it. I hope you will soon be able to issue it weekly. It is just the kind of reasoning a large class of people like. The truth of the matter is, the masses are becoming disgusted with the dogmas, creeds and nonsense of old theology. There is a demand for something more consistent—more tangible—something more within the comprehension of the human mind; and such we find in THE TRUTH SEEKER.

W. TWITCHELL, *Syracuse N. Y.*, writes: I herewith enclose not twenty-five but fifty cents, as the additional amount of my subscription. I am glad to get your excellent paper at one dollar a year. I like its plain and persuasive style, so well calculated to arouse torpid minds and convince the candid enquirer. I prefer the deep thundering roll of truth to metaphysical gymnastics which may be likened to the beautiful Aurora that plays in captivating forms and colors in the cold midnight heavens over a slumbering world.

DAVID STRATTON, *Franklin Square O.*, writes: I am proud to say your papers contain the best freethought I have seen. I heartily endorse the principles you advocate, I cannot be without THE TRUTH SEEKER.

J. A. RUTHERFORD, *Honey Grove Texas*, (aged 75.) writes: I can't express how well THE TRUTH SEEKER pleases me. To my great surprise and delight No. 5 was quipped and cut. That made me laugh, said I, "the world does move." I have been taking THE INVESTIGATOR for some fifteen years and it has done more toward making a man of me than all the other papers I have read.

JAMES H. PARKS, *Tolona Ill.*, writes: I am glad to see a paper that is fearless in denouncing Christian philosophy. I have never before seen a paper which so nearly holds my own views as yours does. I have looked and longed for such a one but was not able to see it till THE TRUTH SEEKER came to my hands. I must have it. Send a copy to me for a year and another to my aged mother at Orion Ill.

E. A. WITHERELL, *Knoxville Ill.*, writes: Work like a hero, and don't get discouraged, for you have truth on your side, and a million Americans wish you success.

D. HIGBIE, M. D., *Mungerville Mich.*, writes: I like the name, style, object, spirit, grit, tone and price of your paper very much. Consider me a subscriber for a year. Such a paper is appropos to the times. The masses need cheap literature yet having the ring of truth. Strong and steady blows against hoary error in church and state before it will loosen its grip on the throat of the masses. Work on then faithfully and when you fall, others equipped by the truths you utter will sound the clarion notes of truth, until "in the good time coming" the world shall be made free.

ROSWELL CALKINS, *Daysville N. Y.*, writes: I am well pleased with the brave but gentle TRUTH SEEKER. Continue on good Brother in the good work you have begun and your numerous friends will bless you.

J. A. LINDBERG, *Fort Dodge Iowa*, writes: The January number of your paper is just received and I must confess I was surprised, pleased and disappointed. Surprised to see it so much enlarged and issued from New York, (the Dec. number did not come in time)—pleased—yes perfectly delighted at its enlarged form and beautiful appearance, but disappointed to see it printed in New York instead of Chicago. I do not question your judgment in selecting the place you did; but I think we Westerners would rather have you among us. Chicago being our commercial centre we would gladly have your paper printed there. But its appearance and contents make full amends for the increase in distance.

We think we can serve our Western Friends, "whose name is legion," as well from this point as any other, and we wish them to still consider our sheet as of Western birth.

ED. T. S.

S. F. WOODWARD, *Osborne O.*, writes: I like the title of your sheet and I like its brave fearless spirit. Go on Brother, hit error and hit it hard. How else are you to find the kernel of truth but by cracking error's adamant shell? I hail with pleasure every manifestation of liberalism, let it come from where it may, for if I read the signs of the times aright, we need noble manly minds and brave and generous hearts to nourish, support and defend the tree of religious liberty planted on this continent by such men as Thomas Paine, Thomas Jefferson, Benjamin Franklin and Alexander Hamilton. Press on then in the good work you have so nobly begun.

DR. A. M. SPAULDING, *Brushy Prairie Ind.*, writes: I see you have changed your location and greatly enlarged your paper. All right, go ahead, we are with you! We cannot get along without THE TRUTH SEEKER. We need a little light in this corner of the moral vineyard. I must tell you what I heard one of our preachers say in a sermon recently. He said "the moral upright man, one noted for his upright conduct who did not make a profession of religion, was the worst and most dangerous person in community and God would do right to take him hence." What kind of doctrine is that?

It is about in keeping with much of the senseless mouthings which a hired priesthood busy themselves in presenting to their gullable hearers. Such ridiculous utterances are often called "droppings from the sanctuary." They are more truly the droppings of asininity.

ED. T. S.

MISS ELLA E. GIBSON, *Barre Mass.*, writes: A copy of your paper has been kindly sent me for which receive my thanks. It is a matter of rejoicing to every liberal mind to know that the means for propagating the truth are increasing, therefore, I hail with joy the advent of THE TRUTH SEEKER, so significant in name and so luminous with promise for the future. Long may it seek the truth and long dispense it.

It gives me pleasure to observe that a large portion of the articles in the number before me are full of pith and directed against the superstitions of old theology and the authority of the Bible. Strange as it may seem to some reformers no permanent progress can be made, in any direction, no, not even in science, till all faith in the book, as a revelation from God or a superior being as a book of authority is destroyed. So thoroughly was I convinced of this fact, when I was "born again" in 1851 that ever since I have labored for that end. To devote a journal to progress and reform and at the same time to endeavor to "keep in" with the popular churches and conform to their ideas looks to me like trying to wear a pair of old boots over new ones, to hide them withal.

GEO. W. LORD, *Rincon California*, writes: THE TRUTH SEEKER takes well here, it differs so much from the old and worn out theology. It is the living testament of our small community at Rincon.

I think I have gotten you about thirty or forty subscribers in Los Neitos and San Bernardino counties.

We feel under special obligations to this Brother who has taken so warm an interest in THE TRUTH SEEKER. Had we such an active friend in every community our sheet would assuredly, be on the high road to prosperity.

[ED. T. S.]

D. H. SPICKLER, PUBLISHER, *Franklin Grove Ill.*, writes: I would not do without your paper if it cost ten dollars a year.

CHARLES A. GURLEY, *Pulaski N. Y.*, writes: I am about on the cars a good deal and I am surprised at the favor with which liberal opinions are received. The seed seems to be falling on good ground and destined to bear an hundred fold. The country however is greatly lacking in organization, and houses to meet in for disseminating liberal views.

Of December 25th and Christ's Birth.

SAID to have been on this day 1873 years ago at Bethlehem (see Luke ii.) and also in the city of David. Luke also says the shepherds "found Mary, Joseph and the babe lying in a manger"—a queer place for the second person in the Trinity to be born!

Think of parents and child lodged in an ox manger without bedding, fire, or any comforts for the accouchement of the virgin at this inclement season of the year.

We might say corn could be planted, or wheat sown Dec. 25, and be as consistent, as to say a virgin was made pregnant by the Ghost; and the maker of this and all worlds was born of a woman in a stable, and his name was Jesus Christ.

What kind of worship *real wise men* could give to a baby, or what the benefit of making presents of gold and sugar-plums to a new-born child, can only be guessed! This squalling baby God: this to be, mighty king of the Jews, is supposed to have been a real person, born of a woman 1873 years ago, and was the blessed Saviour, and both God and man. If he was, is he not both God and man to-day? If so, it will puzzle the wisest to reconcile the idea of eternal ages and almighty God as born of a woman!

Many will scout the idea this baby God could be both man and horse! But why not as easily as both God and man? The Scripture says, "unto you is born this day in the City of David a Savior, which is Christ the Lord." And a sign was given, but not from Bethlehem. Oh no! It was from the City of David, a city with twelve signs, and not from any city ever located on the face of this earth, it being in the sky as any one can see from the signs of the Zodiac, or in most almanacs—the one for November being in human form down to the loins with a bow and arrow in his hands, the rest a horse, and called Sagittarius, or the sign spoken against. Of this same sign the 147 Psalm says, "The Lord delighteth not in the strength of the horse, or has any pleasure in the legs of a man." If so, why make them? This same sign called Jesus Christ, is "the Lamb of God, (in the Zodiac) that takes away the sin of the world" in March, and a calf in April,—hence calf worship, (see Exodus xxxii) so also in July is the Lion of the tribe of Judah, and in August a virgin. In fact, all the twelve months have an allusion in the bible to allegory, and not rationally explained otherwise. Now where the impropriety of saying Christ is a horse, a lamb, a calf, a lion, virgin, &c. when the scriptures say he has been worshipped as such, and Webster gives the definition of Lord as "a female in the Saxon tongue." Even "Aquarius, the water bearer," the first of the royal signs (January), the Janus of Paganism, and John vii-38 alludes to a believer in him, by saying "out of his belly shall flow rivers of living water." Such a true working believer would be valuable to farmers and millers in a dry time, but dangerous to come in contact with, unless good swimmers. A world of mystery respecting Christ has existed from the first allusion to him. Paul in Col. i. says, "the mystery of Christ has been hid from ages, and from generations, but is now made manifest," and explains in Gal. ii, that all about Abraham and many others was allegorical, while Heb. xi. says it was all by faith,—no reality in the matter. Paul also refers to scripture (Gal. iv. 30) which of course must have been in existence long before his time—aye "for ages and generations," these we have, being written long after Paul's time. It is well to remember the conception of Isaac was similar to Christ's—that Sarah was not only the mother of the Jewish nation, but others also if the Bible is true, and barren at that. So was Rachel, so was Sampson's mother, so was Anna, God's grandmother,—each conceiving by the word of an angel—pretty well for barren folks. But even Abimelech, his wife, and maid-servant bear children. (Gen. xx.) And stranger yet, God seeks after the secret parts of women. (Isaiah II, 17). History informs us the Greeks, Egyptians, Hindoos, and Persians observed Dec. 25, as the birth-day of their Savior—for they have one as well as Christendom,—hence the inference is strong, that at some age of the world, either from tradition, or force of law, or both, Dec. 25 became the birthday of the Sun—"our God who is a consuming fire (Heb. 12)"—it being well known the Sun was once worshipped as a God.

Mosheim in his Ecclesiastical History Chap. iii. says, "the year of Christ's birth has not been ascertained, after the most laborious researches of the learned"; and Gibbon chap. xv says, neither Pliny, Seneca, or other noted men living where "the greatest phenomenon that mortal eye could witness since creation," makes mention of it. The whole world for the first one hundred years after the time assigned for Christ's birth, are as silent as the grave in the matter, not being heard of until a long time after. Now add to this, that no less than twenty-four other persons calling themselves "Christ's—Messiahs" have had their thousands of zealous adherents from the 2nd. Cent. to A. D. 1632. Sabatia Sevi being one of the last—"the Lion of Judah" and a perfect "wheel horse"; the other Rabbi Mordecia, soon found himself "played out." Remember also Mahomet has his 164,000,000 of followers, as sanguine as Christians, and Jo. Smith and Brigham Young theirs, while the millions of the Jews deny the whole as having any truth for their basis of faith and the Pagan world are as consistent. Another historical fact is, that Christmas was never heard of until about 350 years after Christ's, assumed birth. The Pagan Saturnalia being from Dec. 17 to 25, and being made a day of

hilarity and enjoyment, is probably the cause of its selection as a Christian festival, to prevent its subjects from becoming attached to a heathen festival. Justin Martyr Tertullian or Origen do not mention it, nor Clement of Alexandria, a learned Christian over 200 years after Christ's time, who also affirms no one knew even his birth, the first traces of it appearing to come from Egypt.

Another important historical fact is, the "Christian Era" owes its origin to the Roman monk, Dionysius Exiguus 525 years after our present A. D. was fixed upon—the Dionysian Era being used previous to the time of Ethelbert, a Saxon king, who dated a public document "in the 605th year of the Incarnation of Christ." The historian of this age, and subsequently Bede, Pepin, and Charlemagne used and brought this mode of reckoning into use, making A. D. 1, to agree to the Roman calendar A. U. C. 754, which is four years too late, absurd as it may appear; the evidence of history, of Josephus, and the Bible, if Jesus was born during the life time of Herod confirms it; hence Jesus was born B. C. 4; and A. D. 1 has no connection with his birth, the matter being brought about by king-ly and church authority. After all, Jesus is a star, if John speaks the truth in Rev. xii-16 and 28 and a star and a lamb ride in the heavens to-day, as much as ever they did in Job's time, and sing as loud as Job xxxviii represents, and is probably as much flesh and blood to-day as ever. If not, can any one tell why?

And if he is, and flesh and blood live after being dead, does the spirit within really ever die? If such now lives in the person who said, "my God, my God, why hast thou forsaken me" have not all humanity good cause to expect to live after death also?

Are not all humanity also incarnated? This, and the question, "if a man die shall he live again" (Job xiv-14) must now have attention. Facts in nature will be examined, showing Christian sectarianism to be selfish, depriving infinite justice from being JUST TO ALL his, and her children.

The foregoing is from the advance sheets of my work VIVID TRUTHS, which will be found of extensive research—Price 50 cts. Circular Free.

A. B. CHURCH.

Columbus Ind. Dec. 25, 1873.

[For The Truth Seeker.]

Who is a Christian?

MR. EDITOR:—It must be evident to every discerning observer, that not all of those who call themselves, Christians are Christians. But it is not every one of this large class of nominal Christians who has the honesty and moral courage to publicly and decidedly disclaim the name, because he has ceased to believe as a Christian, or in the essential dogmas and doctrines that constitute the Christian, as Mr. F. E. Abbot, O. B. Frothingham, J. W. Potter and a few others have manfully done.

The *Christian Register* (Unitarian) has (as also *The Index* of Jan. 1,) lately published an important correspondence between Mr. G. W. Fox, the Secretary of the Unitarian Association, and Mr. J. W. Potter, a Unitarian minister of New Bedford, Mass. The occasion for this correspondence was a request of O. B. Frothingham's to erase his name from the Year Book as a Unitarian minister, because he had ceased to be a Christian or a Unitarian minister either. This induced Mr. Fox to address Mr. J. W. Potter (and others) to disclose whether they were Christians and claimed still the right and wish to have their names enrolled in the Year Book as Unitarian ministers. Mr. Potter, in his letter to Mr. Fox, stated that he, though not claiming to be a Christian, yet considered himself in affiliation with Unitarians, and a Unitarian minister. On this, Mr. Fox assumed that any one who is not a Christian is also not a Unitarian, and refused, on that ground, to enroll Mr. Potter in the Year Book as Unitarian minister.

Now the question arises, first: Who is a Christian? and next: Are Unitarians Christians?

The correct answer to the first question, but which, at the same time, also answers the second, when divested of all individual opinions and definitions, must necessarily be: he is but in reality a Christian who believes in all the doctrines and dogmas which the Christian Church, as only Authority (and herein even a higher one than the Gospel) has promulgated, declared to be the Faith of the Church and in which she requires all her children to believe. This obligation can no more be invalidated by any of the manifold dissensions of the various churches, than the further question which may be raised; which is the Christian Church, can modify it. For there is at least one fundamental dogma in which all Christian churches and all Christians believe, and which gives them character and name: the dogma that Jesus is the Christ, that he is Divine, and the Savior by whose sacrifice all those who believe (thus) in him are saved. On this fundamental dogma the Catholic as well as all the various Protestant churches, with the sole exception of the Unitarian, are built up. Hence any one who does not believe in this cardinal Christian doctrine is not a Christian. Viewed in this light, the refusal of Mr. Fox would be quite legitimate, logical and correct, if Unitarians generally did believe in this vital dogma and if Unitarianism itself were not a protest against it. But since Unitarianism does not thus ac-

cept and believe in Jesus, but claims the fullest spiritual freedom for its members, and since even those Unitarian ministers who claim to be, and really are, the true representatives of Unitarianism do not confess nor claim such a belief in Jesus, Unitarianism itself is decidedly *un-Christian*, and hence the refusal of Mr. Fox is emphatically wrong.

It is this belief in Jesus, and not the practice of so called Christian morals; this belief in the Divinity of Jesus, and not a life in conformity with his teachings and example; this belief in salvation by his blood and not by the merit of our works, that according to the teachings of the Church, make the Christian. But Unitarianism does not demand this, nor do Unitarians believe in either of these doctrines, consequently the Secretary of the U. A. and the editor of the *Christian Register* are in reality no more Christians than are Mr. F. E. Abbot, Mr. O. B. Frothingham, or Mr. J. W. Potter. The real difference between the latter gentleman and the former is merely that they lack the honesty and straight-forwardness of the others to disclaim what they do not believe. The refusal of Mr. Fox and of the whole Unitarian Association if they sustain him—to enroll Mr. Potter aggravates but the phariseism and hypocrisy, the outrageous assumption and usurpation of the act. It is not *un-Christian*; no it is more, it is *un-Unitarian*, and the whole Unitarian Association, if in unison with Mr. Fox, better go back into the fold of the Church and be what some of them seem to covet so much, Evangelical.

But would even this make them true Christians? According to the above fundamental dogma of the Church, according to their own decision—yes; but according to other minor, less fundamental and Catholic, though not less decided doctrines of the Church, no. The dogmas and doctrines of the Church, even of the Protestant as well as of the Catholic Church, are, in the main, still what they ever have been. The Church has never changed, nor will it ever essentially change. It is merely its members, the individuals—the Christians that do change often, fast and in most essential points. Not Christianity, but Christians of to-day are so unlike the Christians of the past centuries that, if some of the saints or martyrs of the early Church, or even some of the Christians of a few centuries ago, could come back again on earth, they would hardly recognize any more their Christianity in that of the present Christian; or, as J. E. Lurie said, even Jesus, if he were once more on earth, would not recognize his own Church any more, and he in his turn would be excommunicated by her.

In fact, sir, if one could divide the Christians of to-day, not as to what they ostensibly confess, but as to believers and not believers in the genuine doctrines of the Christian Church—how small would be the number of the former, and how overwhelmingly large that of the latter. And still they all call themselves Christians. But here my main-question rises again, who is a Christian?

Of this prevailing rapidly increasing skepticism within the Church, as to her vital dogmas and most important doctrine the Church laments daily and devises all possible remedies, from an endeavor of putting God into the constitution to Evangelical Alliances, while we Liberals look complacently on, and the more earnest and better of us do our very best to promote Free Thought, Investigation and Skepticism, Reform, Morality and Happiness.

But, Mr. Editor, this state of the things is not restricted to the Christian Church alone; it is the same with every Church or form of religion of every civilized nation of the globe. It is the same in Judaism, Mohammedanism, Buddhism as well as in Christianity. The Jews, Mohammedans, Buddhists (especially East-Indian) are no more like their brethren of a few centuries ago than the Christians of to-day are like those of a similar past age. The ignorance prevailing among them all in past centuries has vanished to a most gratifying extent, and with it the superstitious beliefs of men. Education and knowledge have expelled darkness and ignorance from the minds, and general information, investigation and the result of Science rendered plain the fanaticism and bigotry of the old beliefs. Our Public Schools and a Free Press will do the rest to emancipate mankind from the thralldom of the Church and ecclesiasticism.

Titusville, Pa. Jan. 6, 1874. MORRIS EINSTEIN.

Complimentary Letter from a Friend.

BROTHER BENNETT:—After carefully reading the January number of THE TRUTH SEEKER I must candidly say that there is not a paper published in the whole country that contains as valuable and instructive moral literature as THE TRUTH SEEKER, and I know whereof I speak, as my table is supplied with twenty-five or thirty different periodicals each week and I find none of them so sound in principle and truthfulness as your paper. Success to you in your noble work, and your friends I trust will lend you a helping hand, that you may instruct the great mass of people onward towards the right source, to science, morals, truthfulness, progress, and the pure light of mental liberty.

Enclosed find — cash, and apply it as suits you best for doing good to our people, R. H. SHUMWAY. Rockford Ill., Jan., 20, 1874.

Syllabus of the Sunday Exercises.

At De Garmp Hall, 82 Fifth avenue, corner of 14th street; morning, at 10½ o'clock. A scientific sermon, by STEPHEN PEARL ANDREWS, in exposition of Universology, Integralism, and the Pantarchal Regime, as the Commonwealth or Universal Institute of Humanity, and of the general scope of the Sciences; with some appropriate literary and religious exercises illustrative of the purposes of the New Catholic Church. (The desk will be occasionally filled in the absence or by the consent of Mr. Andrews by other distinguished Scientists and Reformers.)

INTEGRALISM is the name of the New Philosophy, coupled with Universology, which covers the whole ground of Nature, Science and Art. ART is the effort, through labor, to realize our ideals. RELIGION is the result of the reflex action of our highest ideals on our conduct, by stimulating the earnestness of our efforts to realize, or to attain to them; exciting, especially the *unifying sentiment*, or the *sentiment of the unity of mankind*. It is, in other words, the worship of the Most High, meaning, thereby, not necessarily a personal God, an ideal Heaven in another world, or any special definite form of conception; but simply that which is *The Highest*, whatsoever it be to which each individual mind has attained, as an ideal. The woman who casts her infant into the river or the fire, or the devouring jaws of an idol; the scientist who labors, from the love of truth, to discover new truth; or the atheist who devotes his life to blasting what he believes to be the deleterious delusions of the Christian or any other faith, is as *truly religious* in his devotion to what he conceives to be the truth as the most devoted Christian. The truth of opinion is another matter, and belongs to the region of inquiry and instruction—to Science rather than Religion. It is a perversion of the meaning of religion to make it consist of dogmas, which must, of necessity, undergo change from age to age, with the mere increase of Intelligence. It is the first object of the New Catholic Church to educe distinctively, and definitely fix this fundamental conception of Religion, as the common elementary ground of Unity for all Sects and Special Religions, in the Higher Religious Life, and in the Higher Organization of the Religious Development of the Future; in harmony with Nature, Science and Art. The edifice to arise on such a foundation will be rightly entitled to be called **THE GRAND RECONCILIATION**,—"The final restitution of all things."

It is the mistake of the Church, at this day, to continue to teach Dogma as if it were assured knowledge; and the mistake of Science to attack Dogma as if it were essentially erroneous. Dogma held as hypothesis, reinforced, merely, by faith, but held subject to revision and improvement with advancing knowledge, is perfectly legitimate, even from the Scientific point of view; and, so soon as it ceases to pretend to be anything more, will be accepted and cultured by Science. Faith is not Knowledge and should not be claimed, as such. The very word, "I believe," confesses that "I do not know."

The scripture phrase "Now we see through a glass, darkly, but then face to face," is as applicable to the unfolding future higher knowledge of this world, as to the other life believed in by Christians.

The recognition of the consecration and devotion of the whole being to the worship of The Most High, or of whatsoever highest ideal, as the essential basis of religion, is, at the same time, the basis of a true and universal religious fellowship; now for the first time propounded and scientifically defined. Upon this ground, and upon no other, the Universal Religious Reconciliation of mankind becomes possible—the co-operative unity of all, in a higher and broader sense than that in which the Christian world is now beginning to aspire after Unity; as, by the discovery of Universology, a similar reconciliation of all intellectual Conceptions is effected; and as, by Pantarchism, the practical Orchestration of all Human Affairs will be accomplished. The measuring reed, the cubic structure of the New Jerusalem, and the governing force of the Mystic or Sacred numbers, as revealed to the interior vision of St. John, are realized in the exactifications of Universal Science. The New Catholic Church is, therefore, **THE CHURCH OF THE GRAND INTEGRAL AND FINAL RECONCILIATION**.

To belong to the New Catholic Church involves little or nothing of ceremony, and does not necessarily demand separation from any other religious or secular body; any more than to be a citizen of the United States precludes citizenship of the individual states of the Union. It is socially and religiously as The United States are politically, and as the Pantarchy will be, for all Nationalities, a *pluribus unum*. Within its pale, the other religions and sects of the world are regarded as lower and higher *classes* engaged in conducting the religious education of mankind. "The Constitution of the New Catholic Church" will be furnished to applicants.

The Old Religious Strong Holds will not be subdued by simply denouncing them, in the spirit of a Negative Infidelity. They will be easily, and even gladly and gratefully, overcome and absorbed or annexed, by being transcended in their own sphere.

Letter from an Iowa Friend.

MR. EDITOR.—I am delighted with the spirit manifested as well as the ability displayed in riddling the sophistry and knavery of a self-interested and tax-exonerated priesthood.

There is but one sentiment uttered in the two numbers received which I cannot heartily endorse; and that is in the article by friend Herman Wettstein. He is a materialist, and of course does not believe in conscious immortality; and as it seems to me from his article in No. 2 of the TRUTH SEEKER, he don't want to believe it even if true. He says: "The chasm of disparity is too great to admit of its being bridged over by any engineering feat within the sphere of mortal." That is, the chasm between materialism and spiritualism. The phraseology is too dogmatical to suit my taste. I was once a Methodist, forty-five years ago; thought I was honest, and supposed I believed in immortality. The argument of Materialists and scientists, upsetting the authenticity of Bible testimony, unsettled that supposed belief, and I became a Materialist and remained so for many years. Finally, I came in contact with the *evidences*—not the hearsay testimony of past ages, but palpable, sensible testimony of to-day, that friends and relatives who have passed the "mysterious bourne" do still exist in a conscious state; and that is sufficient evidence to me that I shall also live in a higher and more sublimated sphere, which, in the economy of Nature's Law, is provided with surroundings and conditions for onward unfolding and growth in knowledge, wisdom and love. And as Spiritualism is the word used to express a belief or knowledge of man's immortality, I am, of course (for want of a better term) a Spiritualist.

The error into which Friend Wettstein has unconsciously slid, is, that the "engineering feat" of the evidences given through spiritualism for man's conscious immortality is all "within the sphere" (control) "of mortals." This is a misconception on his part. Man is an agent or instrument, used to perfect conditions to produce the evidence to sight, hearing and touch; but has no more conscious control of the phenomena than Mother Earth has which way water shall run, or which course an object shall take, when projected from its surface. I am also surprised that he should ignore the assistance which Spiritualists have rendered and are rendering, to emancipate the world from the tightly-riveted shackles of priestcraft. The noble and generous-hearted Materialist, B. F. Underwood, says in a late lecture (I don't pretend to give his exact words), that spiritualism has done as much, if not more, within the last twenty years, to free the world from the grasp of a selfish and bigoted priesthood, than all other causes combined. This is in accordance with my own experience. There is nothing like it to make priesthood and priestcraft crawl into their theological dens, and while hidden behind the coward's castle, to stammer out their shrieks of holy horror.

In truth, it is the solvent and pulverizer of church creeds; a key that unlocks the riddle of the ages; the Sphinx, which moulds from the ashes of past phenomena a contemporaneous evidence of man's future existence in conscious individuality. That my friend W— can demonstrate that this life is the culminating point of man's existence in this sphere, is conceded at once. So can I. But that he can demonstrate with his gross scalpel and crucible, that Nature's alembic has exhausted her refining and sublimating powers on this sphere, is, to say the least, problematical. Finally, why Friend W— should be so intent on "padding his own canoe" alone, straight into the vortex of annihilation is, to me, queer. Fraternally,

J. P. E. W—.

[For The Truth Seeker.]

Prayer.

ONE reason why we deny the efficacy and value of prayer is, that there is no evidence that proves that a prayer ever was heard and answered by God, either directly or indirectly. And another reason is, that it is absolutely impossible that God, admitting his omnipotence, will answer all the prayers that are sent to him; and if he cannot answer all, he must answer none.

Let us examine some of the prayers, and consider their answers. The case of children praying for food, is a very frequent one, where persons overhearing them have brought them what they prayed for—why? Partly for charity's sake, and partly in order to establish in the mind of the child faith in the efficacy of prayer. But did God answer those prayers? It is said he did, indirectly; for, if the children had not prayed, no one would have overheard them, and they would not have received what they did. This is true, but was it necessary to pray to God to obtain these results? If it was, then prayer is vindicated. But let us see. A heathen child is praying to an idol of wood or stone. A kind-hearted heathen hears his prayer, and brings the child what it prayed for. Who answered the prayer in this case, God or man? Certainly not the god of stone—he had no power; and certainly not the Christian's God—he was not asked. Then the man answered the prayer in the last case, and consequently, the man answered it in the first case. Or is it claimed that God answers the prayers of the heathen too? Then does he not sanction the praying to idols, and consequently is not a "jealous God"?

And what is the use of converting the heathen, if they are now looked upon by the Most High with as great a degree of favor as the Christian?

When rain or sunshine is prayed for, and obtained immediately, who dare say that they are not in natural order of nature, instead of answers to prayers?

There is no evidence, then, that prayers have been answered in regard to changes in the physical world. And what of the moral, or mental? A man prays for a peaceful mind, and becomes wonderfully contented. He prays that he may be happy, and, accordingly, troubles bring him only joy. He prays that he may become good, and immediately vice is a stranger. He prays that the thoughts of wrongful acts in the past, will trouble him no more, and forthwith his mind is as calm and serene as a summer morning. What is the cause of these changes? Did God produce these results, or were they the results of his own thoughts?

But what of the heathen, again? He, too, prays to his inanimate idol, and feels a contentment that rivals that of the Christian. There the same phenomenon is observed, but cannot be ascribed to the dead or living God. Is it not imagination, or thought, then, that produces these results? As we think, so are we. No matter to whom we pray, or if we pray at all; if we believe, our desires shall be forthwith realized.

A man has lost his purse or his watch, but yet, not aware of his loss, he is happy. He has lost his wife or child, but yet, being ignorant of the terrible fact, he laughs and is the gayest of the gay. A man is walking on the very brink of a precipice, but it is dark, and he knows nothing of his danger, so his thoughts are happy and at ease. Why is this so? The men think it is all right with them, and as they think, so they feel. But it may be urged that this is so from the fact that belief is the very essence and essential element of prayer. But do we not also see that it is just as valuable an element without prayer? Then what is the need or value of prayer? None whatever.

Now for the second reason prayers could not be answered. No power can do two things antagonistic to each other at the same time and place. Two good and sincere Christians pray for things directly opposed to each other. Not knowing the wants of the other, they pray for their own wants. One wants rain, the other, shine; one wants wind, the other, calm—at the same time. Both prayers cannot be answered, and if one is, what becomes of the others? Two ships on different sides of the ocean are going to sail for the other side. The passengers on each pray for fair winds and fine weather. Each have a number of friends on shore, who most earnestly pray for their welfare. Prayers, the sincerity of which none dare doubt, and yet one ship at least must have adverse winds. What becomes of those prayers? The result is just as if there were no prayers. Prayers accomplish nothing. Acts work wonders.

Truly yours,

Fort Dodge, Iowa, Dec. 21st, 1873. J. A. LINDBERG.

Injustice, Rank and Indefensible.

The statutes of New York embrace one law so odorous of swindling and intolerance that it is strange that it ever found its way into the books, and stranger still that it should have been permitted to so long remain un repealed.

I mean the statute exempting \$1500 of the rich priest's property from taxation, and the consequent imposition of the same amount upon the shoulders of the poorer and non-exempt priests, and others. In other words, the State takes money out of very poor pockets to put into the pockets of such priests as happen to be rich enough to claim exemption.

Who did this job? Was it Republican or Democratic influence?

Whichever it was let it be speedily blotted out, and let every one having property that is taxable pay his own taxes, like a gentleman, and not play the beggar upon poorer people.

Instances are not wanting where those who have preached but are now engaged in other vocations avail themselves of this unrighteous and unjust if not unchristian law.

In one instance where the ex-priest claimed and is believed to have availed himself of this odious statute, the property actually did not belong to him but to his wife.

If this is Christianity, away with it.

FRANKLIN.

Interior State of New York, Dec. 20, 1873.

The women of Ohio and other States have recently been putting praying and psalm-singing to a new use. The employment of these agencies has hitherto been in the direction of worship and devotion, but now they are turned upon drinking-places, to stop the flow of lager, gin, and whiskey, and in several instances by importunity and persistency have succeeded, though failing in others. This may be the best use these agencies can be put to; and if they prove a permanent stopper to the gin-bottle—if they will break up the infernal whiskey traffic of this country, our opinion of these exercises will be greatly increased, and we will say, "pray on, sisters!" We fear, however, this good effect will be only transient and ceasing to be a novelty, will soon entirely subside.

The Truth Seeker,

A JOURNAL

OF REFORM AND FREE THOUGHT.

D. M. BENNETT, Editor and Prop'r.

No. 335 BROADWAY, NEW YORK.

Wrongs of the Times.

AMONG the many evils with which our Christian country is cursed, none stand out with such prominence—none are so subversive of honesty, honor and the public weal as the prevalence of fraud and corruption, which shamelessly stalk through our land. It is found in our churches, in our legislative halls, in our national, state and city governments, in our courts of justice, in our political parties, in the conduct of the press, in the management of railroads, insurance companies, banks, and corporations of all kinds, together with the various monopolies and organizations having relation to capital and labor. All are reeking with fraud and corruption of the foulest kind. It need not be asked where this state of things exists, but rather, where does it not exist? Credit Mobilier, salary grabs, rings, railroad subsidies and nameless other fraudulent schemes are cases in point, so far as our National Legislature is concerned. Millions of dollars are in this way yearly stolen from the people, and placed in the pockets of the robbers; and many of these dishonest legislators pass current with the public as "Christian statesmen."

The system of "lobbyism" is now reduced to such a science (if so noble a word can be reduced to so base a use) that no legislation, however important, can be enacted except by the aid and assistance of certain rings and retainers, who demand exorbitant prices for their services. The acts most necessary for the people are often most difficult to be passed, because the interests of some rich monopoly or corporation will thereby be prevented from making vast profits off the people. Here is a case in point:

The president of a Pennsylvania coal-mining company informed us a few days since that some varieties of coal can be mined and placed upon cars at a cost of seventy-five cents a ton, and that with proper and practicable railroad facilities it could be brought to this city for one dollar per ton, thus costing, laid down in this great market, less than two dollars per ton; whereas, owing to railroad monopolies in transportation, it is seldom sold here at less than six dollars or \$6.50 per ton, wholesale, showing at a glance how much the citizens of this city have to pay for their fuel more than they ought to. This same principle actuates all the railroad monopolies of the country.

Not long ago, a company applied to the Legislature for a charter for a railroad for the express purpose of transporting coal to this city, pledging themselves it should be done at a cost not exceeding one dollar per ton. Should not such a charter have been granted? It certainly should, but it was not. The rich railroad monopolies saw at once it would seriously affect their immense profits upon coal transportation, and the measure must be nipped in the bud. Tens of thousands of dollars were immediately distributed among the members, and the measure was effectually killed; and, in consequence, the people of this city will for years be compelled to pay three prices for this necessary article of fuel.

So it is with hundreds of measures designed to benefit the masses. It is almost impossible to get them enacted, for rich corporations and monopolies, who wish to retain control of the avenues which bring wealth to their coffers, at once use thousands of dollars to defeat measures designed for the people's benefit.

There is a life-insurance company in this city (there are unfortunately too many) whose management is conducted with recklessness and dishonesty which demands legislative examination. If a petition is made to that honorable (?) body that the management of the company be looked into, twenty-five thousand dollars or more, belonging really to the patrons of the company, are despatched to the Capitol, the members are liberally bribed, and the investigation is effectually squelched. This is the kind of legislative justice we get.

It is the same in our courts. They are conducted for the benefit of the rich man, and the rights of the poor are very slightly regarded. If a rich man or a rich man's son commits a crime—say a murder—it is almost impossible for justice to be done him. If conviction according to evidence and facts is secured, by some legal quibble a new trial is obtained. Some witnesses are spirited away, and upon the second or third trial the culprit gets clear, or, at most, confined for three or four years in State Prison, where he is treated with respectful consideration, or perhaps pardoned out by a kind-hearted Governor; whereas a poor man, under the same circumstances, would not stand one chance in a hundred of escaping the gallows. This is the justice we have in our criminal courts.

It is but little better in other legal trials. Here is the case of Trinity Church of this city, the richest church upon this continent, which owns property in this city valued at \$60,000,000—much of it, by-the-by, (to their shame be it said) is rented for the basest of uses—brothels, drinking dens and gambling halls—and whose only title to this vast amount of property, we are creditably informed by one who knows, rests on a paltry mortgage of twenty-six pounds, and which mortgage never bore a signature of any kind. It would be supposed at a glance that such a claim as this to valuable property could be easily set aside, and it restored to the rightful heirs. Not so. Trinity Church has too much money for justice ever to be done her poor but honest opponents. As soon as an action is commenced, attorneys are retained, judges are tampered with, juries are suborned, the press is subsidized, the cases are dismissed on the most trifling pretexts, and the public is hardly allowed a truthful statement of facts. Thus tyranny and oppression, though clad in sacerdotal robes, stalk unimpeded through our land.

Did we say the press was subsidized—the bulwark of our freedom—the palladium of our liberties? Ah! his is mournfully true. It is as "deep in the filth of corruption as others are in the mire of fraud." It fawns upon the wealthy and opulent, and "turns the cold shoulder" towards the needy and lowly. Its influence and services are in the market for the highest bidder. For money they are "mum," while thieves and robbers are despoiling the people. For money they close their eyes and open not their mouths. Hundreds of thousands (directly and indirectly) yes, millions of dollars, have been used in this city by dishonest men, to buy up and subsidize an equally dishonest press. And the same foul state of things exists in all other cities. It is indeed sad that this glorious medium of intelligence and liberty should in this nineteenth century be so basely prostituted, and be so recalcitrant to the real needs of the people.

How is it with our aristocratic churches? Through their mediumship is it as easy for a poor man to get to Heaven as for a rich man? Suppose a poor, plainly-dressed man humbly steps into one of these magnificent fashionable temples to worship, is he welcome there? And does the polite usher show him to a velveted seat? Not much. That road to Heaven is not for him—he is rather pointed to the door, and directed to the "little church around the corner." It is doubtless well these purse-proud monopolists, who appropriate to themselves the wealth of the world, the banks, the railroads, the most eligible landed and city property, the costly churches, &c., cannot monopolize as well the seats in Heaven and the roads leading there. If they could, there would be no possible chance for a poor man ever to reach that blissful land.

The most cruel wrongs and injustice are found to exist between capital and labor, between wealth and poverty. The same unjust discriminations are made in favor of the rich and against the poor. Thus the rich are constantly becoming richer, and the poor, poorer. The rich man and the rich corporation are protected by law in their wealth acquired by fraud or robbery, and the poor man is not protected in his right to be furnished honest labor. In times of panic and financial hardship, such as our country has passed through during the last few months, the rich man, worth his \$100,000 or \$10,000,000, is protected by law in every dollar he has succeeded in grinding out of the face of the poor; while, as we have just said, the poor man is not protected in his right to be provided with honest labor, by which to feed himself and his

family, and they are left to starve, or, at best, to get a ladleful of soup, while the rich are rolling in wealth and luxury. Is this justice, human or divine? Is it not just as right the poor should be protected as the rich? By Nature every man has an equal right to the munificence which she affords, whether it be in the air, water, land, or any of the products arising from these. No man is justly entitled to such commodities and substances which constitute wealth beyond what he produces by his own labor. What he gets beyond this, is by a species of robbery or theft.

Here we can see at a glance the oppressive wrongs which afflict our country, as well as other lands—the oppression of capital over labor, of the rich over the poor. Is there a remedy, do you ask? And does it consist in a revolution by force? We answer, there is a remedy, and it is not in a revolution, by blood, or physical force. It is in educating the masses to see their true rights, and "seeing, dare to defend," by working in concert, seeking honest men for public positions, and insisting upon the enactment of just laws, which will afford equal protection to all, and that will equalize the wealth of the world.

When Charles Bradlaugh arrived in this city, he was waited upon by a delegation of the workingmen, to extend cordiality to him, and confer with him touching matters deeply concerning them. In the course of the interview, they alluded to the existing oppression of capital over labor, and depicted the wrongs under which labor struggled. He replied by saying—"I am not supposed to be acquainted with the institutions of your country; I have come to learn them. You have, however, the ballot. It is the proper remedy for the evils of which you complain—why do you not use it?"

Here is the whole thing in a nutshell. The ballot is the true remedy for the working men of this country and it is really their own fault if they do not use it in defense of their own rights. There are some 28,000,000 working men and women in this country—a greatly preponderating majority, and if they work in concert, what can they not accomplish? By this power, honest legislators and other officials can be elected, just laws can be enacted, the poor laborer can be protected, and the rich millionaire, whose thousands have been amassed by the sweat and blood of the toiling masses, and whose aggregations constantly make the poor poorer, can be made to disgorge until there is, to some extent, an equalization of that which constitutes wealth. Let the excessively rich be excessively taxed, even to ten or twenty-five per cent. annually, until it ceases to be profitable to be excessively rich.

What business has any individual with \$50,000,000, or \$10,000,000, or \$1,000,000, while these hundreds of thousands of honest and worthier people have not ten dollars in the world? He did not make it by his own industry, but by the toil and life of others. What right has one man with thousands of acres of land, while millions of equally deserving people have not a foot of ground upon which to raise a hill of potatoes? There is wealth enough and land enough for all the inhabitants of the world, if properly equalized. But it is held by a few who never earned it, while millions upon millions are toiling from year to year for a mere miserable existence, and their labor going to increase the already excessive wealth of the few. Then it is perfectly right to form laws in such a way that this excessive wealth can be excessively taxed. It is only necessary that the laboring men and women of this country should throw off the trammels of wealth, priestcraft, all aristocracies and monopolies, and become educated free men and free women, and they have, as we have already said, the power in their own hands to cause such laws to be made as will meet the necessities that exist. They cannot learn any too soon that among the cruel oppressions under which mankind labor, priestcraft is by no means the least. It taxes heavily the hard earnings of the poor, it trammels the intellect, and in this and many other cities, influences elections as well as the enactment of laws.

The corrupt political parties of the day will have to be abjured, and an honest working men's and thinking men's party inaugurated. Intelligence must be increased, demagogues and time-servers must not be promoted to be law-makers and legislators. Good men and honest must be sought out to fill these positions, and the working men of this country must learn to think and act for themselves.

A Penny's Worth of Advice.

We recently received a postal card with the following delectable missive, written upon it.

Coulterville Ill., Jan. 1874.

MR. D. M. BENNETT: Brother man, I have just read over number five of your paper, called THE TRUTH SEEKER, and think you have given it the wrong name. Its true name is *The Blasphemer*. If the Bible is all a lie, I am as well off at death as you are, and if it is all true, I am infinitely better off. When you and I shall meet at the "judgment seat" you will remember I told you this, and warned you to flee from the wrath and curse of a rejected Savior. Now is the time; then will be too late. Farewell—it may be forever. JOHN J. MILLER.

Not to be outdone in courtesy, we say *farewell*, to Bro. Miller if he will leave us. We appreciate his good motives in writing us to flee "from the wrath to come," but think him mistaken about the coming wrath. Our Deity does not get wrathful, and we have no necessity for fleeing from him, nor by any effort we can make, can we get away from him. As to the "judgment seat" we think we are before it now, as much as we shall ever be. The laws of Deity never cease to operate: they are always in action. Those who perform deeds of uprightness, and honesty and virtue, receive the benefit of the same as they go along; while those who act dishonestly and viciously, are equally assure of meeting the direct consequences. In other words they are judged as they progress through life, and the results of their conduct are not deferred a thousand years,—then to be recalled and recounted deed by deed.

We would that friend Miller, could have a better opinion of Deity, than to think him wrathfully pursuing his erring children, and dooming them to never-ending torture, for the mistakes they make in life. To charge such conduct upon God, we deem far more "blasphemous" than the views we entertain.

Unlike our friend, we believe every human being has the divine right of embracing truth, or what to him may seem truth, wherever he meets it, without any danger of incurring the anger or vindictiveness of the supreme power of the Universe. It is not to us a lovely religion, that consigns ninety-nine-hundredths of the human family to endless punishment, for not being able to believe the unreasonable and repulsive dogmas, which a designing priesthood, for two thousand years have been chaining upon humanity. We think we have found, "a more excellent way" and would gladly have our friend, as well as all others, equally fortunate.

We have also received this pious, little note from another Illinois reader.

Sundoval, Feb. 13th, 1874.

DEAR SIR: I think the ladies in Ohio and elsewhere ought to pray for the demolition of your *vile sheet* as well as for the demolition of saloons. Hard to tell which is the worst. Yours Truly,

D. C. BEAVER.

This friend lets us off lightly. If he proposes nothing worse than that ladies pray for us, we will not complain, as we have no fears of such prayers having any injurious effect upon us. We are sorry however he thinks THE TRUTH SEEKER a "vile sheet" and that he sees any likeness between it and a drinking saloon. Drinking saloons take away men's reason by inflaming the brain and injuring the mind while THE TRUTH SEEKER aims to develop reason and improve the mind and give substantial food for thought. It is a pity our Christian friend is so dull of apprehension.

In this connection we will give another letter from a friend in Chambersburg Pa., whither through the American News Company we had sent specimen numbers of our paper.

To the Editor of THE TRUTH SEEKER:

The small Parcel of Truth Seekers (some twelve or more in number) which you sent to this benighted town to be sold by our Book and Periodical Dealer (Mr. Currier) have been squashed by one of the two Catholic Priests here. The fore part of last week I saw them lying on the counter along side of Harper's, Frank Leslie's, Bonner's Ledger, Police Gazette, and a bundle of other more worthless trash, and I must confess that I thought a new era had opened in Chambersburg when a truth-seeking paper had ventured to intrude itself upon the only counter in this place where such things are sold.

I bought one as a matter of course. Saturday evening I called again and not seeing any "Truth Seekers" on the counter I inquired if all had been sold, to which the clerk replied that they had been torn up or otherwise destroyed by the Catholic Priest.

The trashy, obscene pictorials were still there, unmutated by the Priestly fingers. These do not injure his

calling, but rather strengthen it. The constant reading of these senseless story papers, perverts the moral taste and keeps the people ignorant of their true standing in society. Should there be a general taste for such reading as the TRUTH SEEKER contains, the Clergy would have no employment. Is it any wonder then that such men should guard their own pecuniary interests.

To live the life of a Theologian is much easier and far more respectable than dirty toil. I predict therefore Mr. Editor, that the kind of labor you have chosen for yourself in trying to establish a paper based on truth and common sense, will be up hill work. The Clergy are always on the lookout for such outgrowths of enlightenment, so as to nip them in the bud.

I know not the extent of your means, but this much I know, that should the Pope's hireling who destroyed your little sheet get hold of your spare change he would destroy that also, if by so doing he could cripple you the more.

I repeat, I know not how you stand financially, but should your coffers be low (and I have reason to think that there are but few who embark in your perilous vocation who have not a low beginning and but seldom reach a high level) the friends of progress everywhere should at once contribute of their means a fund sufficient to make it a success without peradventure. It is not right that one man should take all the risks of such a precarious business. We are all well aware it takes a man of considerable pluck to attack popular superstitions unaided, and when a man once does so, we may safely set him down as one worthy of confidence.

J. B.

In this instance we see one result of the teachings of Christianity. One of its teachers, who professes humility, uprightness and guidance from heaven, maliciously destroys our property, because we dare utter the truth, leaving unmolested *The Police Gazette*, *Day's Doings*, and *The New Sensation*. These sheets do not show up the nefarious pursuit of the priests which THE TRUTH SEEKER does. The same vindictiveness which this Catholic Priest exhibited in tearing up our papers would he employ in tearing us in the same way and in destroying our type &c., did he dare to do so. It was such as he, who, a few centuries ago submitted hundreds of thousands of human beings to the horrible tortures of the rack, the wheel and the stake for simply opposing their priestly designs.

But thanks to the advances made by liberalism, education and civilization, the power of these priests to wreak their vengeance upon those who dare oppose them is materially lessened. We shall continue to give utterance to what we conceive to be truth regardless of their enmity and maledictions, and we have confidence that THE TRUTH SEEKER will live despite their animosity and hate.

Velocity of Light.

THE speed with which the light of the sun and the fixed stars travel through space is held to be 200,000 miles per second—thus requiring eight minutes for a ray of light from the sun, (95,000,000 miles distant) to reach the earth. The immense distance of nebulae, discovered by HERSCHELL, may be partially realized by his statement that it was so great that 2,000,000 of years were necessary for light from those luminous bodies to reach this globe.

As much as our wonder is excited by this distance and this velocity—it is equalled by the immense quickness of electrical light. For many years philosophers disagreed as to the length of time necessary for a "flash of lightning" to make objects visible to the eye. Various attempts to determine the duration of the flash have been made with varying results. Faraday, without any apparatus for measuring the time, thought a second was required. Prof. Dove employed a revolving disc, and satisfied himself that single flashes of lightning often consisted of numerous instantaneous discharges. It is well known when the electrical light strikes a swift moving train of cars, the wheels, though in rapid motion, strike the eye as standing still, every part being distinctly visible, showing the effect to be instantaneous.

Prof. Rood, by repeated experiments, and by means of perfected apparatus revolving with great rapidity, has demonstrated that light produced from a single spark from an electrical machine, sufficient to make the letters on a page of a book visible to the eye in a darkened room, is produced in less than one-millionth part of a second. These experiments have even been carried to such perfection, that Prof. Rood, now claims that distinct flashes or sparks of electrical light are made visible to the eye in the almost incom-

prehensible space of one-four-billionth part of a second. That comes as near being instantaneous as the mind can well conceive.

How much idea had Moses, or the person who wrote the book of Genesis, of these facts of distances and velocities, or as to that matter, of any of the truths of science? Had the writers of the other books of the Bible, any more knowledge of science than Moses?

To the Friends of The Truth Seeker.

IN a letter from L. W. BILLINGSLEY Esq. *Lincoln Neb.*, published in our last, occurred this paragraph.

"Your enterprise must not fail; for those of us, who have individually spent hundreds of dollars, during the years we belonged to the orthodox fold, can certainly spend a few dollars in aiding you in the diffusion of light. I will be one of one-hundred and fifty, who will give ten dollars each to be invested in a power press and type, upon which to print THE TRUTH SEEKER, either as a stockholder or otherwise as may be deemed most practicable."

We have since received the following two letters bearing upon the subject which we lay before our readers entire.

The first is from Bro. Herman Wettstien, whose fifty cents as subscription to THE TRUTH SEEKER was the first to come into our Treasury, who is now the first to second Brother Billingsley's generous proposition.

HARVARD, ILL., Feb. 8th, 1874.

FRIEND BENNETT: A thousand thanks for the intellectual feast you regaled us with through the superb contents of your last paper. I hardly know in what terms to express my admiration for the pithy effusions that adorned its columns. I feel as though I must tender you my heartfelt thanks, which I hereby do. Who would have thought that so many gems could be crowded into one issue. From the very "Notes and Clippings," down to the last line of "Individual Liberty," all the sentiments expressed therein are unalloyed jewels, worth more than their weight in gold, (my remarks on "Common Cause" excepted, of course.) The sensible remarks of "L'Inconnu," relating to the emancipation of man and woman from marital bondage, I regard as invaluable. If people could only be made to see the principle involved, the damnable curse of legal restraint, binding woman to man, husband to wife in violation of the nobler instincts of their nature when uncongenially mated, would soon be of the things that were. But the masses have, through pulpit and press, been carefully educated to believe that the object of "Free-Lovers," is lust and sensuality. The contracted minds of the dupes of priestcraft cannot elevate themselves above ideas connected with vice and brutality, demonstrating their own vile and low nature. While to Free-Lovers ideas of sexual indulgence are of secondary consideration; they desire that all human beings should be joined together in the holy bonds of mutual love and affection; that a harmonious assimilation of congenial temperaments can alone secure to every individual the greatest boon of happiness, can alone induce husband and wife, unfettered from degrading restraint, to love, cherish, and protect each other. None but the low and vulgar need the yoke of government; the noble govern themselves. I may give you my views upon this matter in a more explicit form ere long. I sincerely hope that you will soon treat your subscribers with a weekly issue. Now that we have tasted the sweets your good and sound judgment is capable of serving to your customers, our appetites have become sharpened for a more frequent installment of such palatable and savory dishes. The long interval of four weeks between the luscious morsels hardly appeases the gnawings of our hungry "souls." We crave the delectable preparations oftener, let the cost be what it may. Now that you have the ball a rolling so nicely, why not venture out with a "Weekly?" Propose it to your readers; let all in favor of it notify you on a "postal" of their willingness to remit difference on cost the moment matters are arranged. Those not able to sustain a weekly issue, may continue their paper monthly. I believe two-thirds, if not three-fourths of your subscribers, will vote for sustaining a weekly TRUTH SEEKER. A small matter of a dollar and a half or so, for the remaining five or six months on the first year, will secure a weekly edition of the sprightliest periodical in the country; nay, in the world, affording its patrons an investment that will repay them a hundred fold. Then let all send in their names who are in favor of this "move."

Brother Billingsley's offer to be one of a hundred and fifty to give ten dollars for the purchase of a "power-press," with the "appurtenances thereunto belonging," meets my cordial approval. It has the ring of the true metal about it. Write my name down for the same amount.

Now let other whole-souled Liberals step forward and show what they are made of, and we will soon have an "engine" that will batter down the remaining walls of

Continued on page 12.

Philadelphia Department.

CONDUCTED BY J. H. RHODES, M. D.

To the readers of THE TRUTH SEEKER.

IN accepting the responsibility of conducting a department in this most valuable paper, we feel that we are entering into a new field of labor, and one which will require much thought and judgment to perform it to the satisfaction of the proprietor and readers of the paper. But as we have the promise of aid and assistance from friends, in spirit life, and also of friends in earth life, we feel that our labors will be made lighter, as "many hands make light work."

Spiritualism and its application to the progress and liberty of all humanity, with equal rights for every man and woman, socially, legally, and politically, will be our aim, believing that God will be no respecter of persons. We proclaim that Spiritualism is the firm foundation upon which all reforms must be built, as it is as broad as the Universe, as high as the heavens, and embraces the planets and systems and all conditions of life; that it governs and controls all sciences, philosophies, and religions, and makes them subserve the progress of humanity. It says to them—"Come up higher, and live your best life, and you shall have your reward in that life which is to come; for as you live this life, you make your own conditions for the next."

[For the Truth Seeker.]

DEEDS VERSUS CREEDS.

By HORACE W. RICHARDS.

This is what the angels teach—
"Better by far to work than preach!"
This is what they always say—
"Better by far to work than pray!"

Better a kind and loving deed,
Than priestly cant or priestly creed;
Better a loaf to a hungry one,
Than mumbled prayers or organ's tone.

Better for cold a good, warm fire,
Than all the prayers beneath church spire;
Better by far to dry the tear,
Than cause its flow through slavish fear.

And this great truth our minds must store,
Loving deeds are the open door
Through which God's angels enter in,
To purify a soul from sin.

You better thus a soul can draw,
Than drive by fear of broken law;
And all the bolts of wrathful Jove
Will fail to win like deeds of love!

Philadelphia, Jan., 1874.

[For the Truth Seeker.]

Astrology.

MR. EDITOR:—In reading your platform, I was much pleased to find that you had opened the columns of your paper to the "God of Science and Truth." I therefore propose to give your readers a series of articles on a science in which I have been a student for many years. I know I shall meet with severe criticism and many opponents, but, like you, I am a seeker after truth. I have sought it in vain in the bottom of wells (geology of the earth) where many wise heads tell us it is to be found, but it is only half of nature, and we look in vain there for all the truth. So I turned my eyes from the darkness of the well to the starry world above, from whence comes the light. Lo and behold! I find it in all its purity, written by the hand of Deity, traced from star to star, and in language so plain that, though a fool, one may read, and understand the laws that rule and govern all there is in nature, be it the animal, vegetable, or mineral kingdoms.

Although I know it is the fashion of the day to rail at and vituperate that science (which is the foundation, mother and father of all the sciences known, studied, and taught to-day) and all who dare to say a word, not in its favor, but in favor of examining into its merits, with a view to ascertaining what were the grounds our honest ancestors believed and strictly followed, but that which we conceived fit only for contempt and ridicule. But I have long outlived the days when I, like many others, thought myself at liberty to laugh at and condemn what I did not understand. The world, I hope, will forgive me if I make bold to advise all who value truth to spend a few days (and but a few will be necessary) in examining the principles of the science of astrology—the law of Nature and of God—and applying it to their own individual cases, before they join the herd of learned and unlearned bigots in pledging their word to a false assertion—viz., that astrology is an unfounded science.

If any person will take the trouble to examine into the merits of the science, and finds that the prejudices of his education against it are well founded, and that

it has no claims to truth, then will he have the proud satisfaction of knowing that his opinions in the matter are based, not upon others' assertions, but upon, and are the result of investigation and experiment, which alone convinces of truth or error. But if he find conviction flashing with lightning force upon his mind, that astrology, notwithstanding prejudice and abuse, is a truth founded in nature, and is indeed a noble science, given by a benevolent creator to enlighten man in his wanderings and enable him to shun the vice and folly which his passion and ignorance throw in his pathway—then will he, if a spark of piety exist within his breast, offer thanks to that creator for the blessing he has discovered and can enjoy.

This is the "age of inquiry," and yet prejudice continues to press her leaden foot upon the neck of examination in this science. I can only attribute the pitiable fact to the circumstances of there being but few publications on those parts of astrology which are the most easily acquired. Nativities, atmospherical and mundane astrology alike demand much time and study to penetrate their arcana, and a good education to follow their practice. But horary astrology may be quickly learned by any person of even moderate ability, and well understood within three months, and its truth fully demonstrated. The true and educated astrologer scorns all secrecy in his science. Those who make of it a mystery know nothing about it. He proceeds with certain rules, which all may learn if they will take the pains to do so. His skill in astral science like real skill in every other branch of useful knowledge, has a direct tendency to promote a spirit of moderation and reserve, of caution or confidence, and will give advice and protection in our hour of need. A full knowledge of its teachings will always forewarn us, and so forearm us.

In my next I will give a few predictions touching public and private affairs for the ensuing year, from the 21st of March 1874, to the 21st of March, 1885, based upon the positions of the planets at the time of the entrance of the sun into the first point of Aries.

Philadelphia.

M. A. ELLIS,
Student in Astrology.

[For The Truth Seeker.]

Extracts, Queries and Comments.

By E. E. G.

My opinion is that the first architect of churches was the devil, and that when he got men to make such plans of churches as have prevailed, he laughed, and felt that he had a hold on Christianity that could not be shaken off very easily. And he had.—Henry Ward Beecher.

Query.—Why did an Almighty God, if Christianity was his peculiar forte, suffer the devil to plan the architecture of his churches and get, and keep, such a hold on Christianity as to laugh—ha! ha! ha!!! over his folly?

My Creed is progressive, tree-like, or metalline. *** No Christian has a right to dictate a creed to others. *** When any man's creed becomes fixed, iron-like, dogmatic, it is not worth so much to him, or the world as one kindly impulse.—W. H. H. Murray.

Query.—Is God progressive? does he (?) grow like a tree? If no Christian has a right to dictate a creed to others, have they a right to put them to death for making a creed of their own and following it? If not, then, O Christian church and Christian men, what a long catalogue of Christian crime have you to answer for in your bloody persecutions of those who would not obey your human, infamous creeds, dictated by you, *professedly*, by the authority of God.

True, no creed is worth one kindly impulse.

SAYS Rev. Mr. Mayo in his "Peril of our Public Schools"—"The Bible is either put out, or so formally and contemptuously used as to be of little avail!" Good! what business has it there anyway? "And there is a growing party pledged to change, entirely its (the schools) character and office." No, not that, but this "growing party" are "pledged" "to make it a purely secular school of intellectual discipline and knowledge, confined to the material side of our American life," just as you fear; and just as if should be. "But if the pupil loses God—Whose God? the Protestant's, the Catholic's, the Mormon's, the Chinaman's, the Brahmin's, the Pagan's God! When you put the Bible and God into the Public Schools and into the Constitution you put in the Bible and God of the majority, whether it be Jewish, Christian, Mahomedan or Pagan, and in the practical administration, the peculiar idea of God and the sectarian interpretation of the Bible or bibles believed in by the majority, will rule. Cannot you see that, Rev. Mr. Mayo, and other reverends, who are so anxious to keep your bible and your god in the public schools, and get your bible, God and Jesus Christ with the Constitution? Take care, or else you may do more than you think, for if you succeed, should ever the majority become Tyndallites or Darwinites, the Bible of Nature and God of Nature or science, would be the administrative religion; or should the Catholics, whom you so despise, ever become the majority, their Bible, their God, their Jesus, would rule the United States, and so forth. What do you say to that?

"WE HAVE no right to insist that women shall be cooks and housekeepers any more than to insist that a man shall be a shoemaker, or follow any other occupation.

Much nonsense has been spoken and written and preached about what is and what is not womanly by those men who know nothing about it."—George William Curtis, lecture "Women in the Olden Time and in the New."

Sensible remark, and sensible lecture that, compared with Philip Sydney, who said,—"The greatest glory of a woman is not to be talked about among men," and Dr. Fulton, late of Tremont Temple Church, Boston, who argues that "a woman has no right to be a man." As if she could be! where!

ARTICLE in the Creed of The Newton Baptists, in 1780.

"We believe that a woman hath no right to act either in teaching or governing in the church, while we would by no means exclude them from unbosoming themselves to the church either in case of grief or joy."

Indeed! how very condescending and humane! "Unbosoming themselves to the Church!" Suppose they did not wish to, had they a right to refrain. What was the church? Men, and women were not excluded from unbosoming themselves to the church! what a privilege! Wonder if they had a right to pay their taxes, to make donations and bequests to the church, and to work for the benefit of the church in their homes, that is, cook turkeys and other goodies and make comfortable the preachers, delegates and guests at the annual conferences, preachers, meetings, &c. Women have "a right to act" generally on such occasions, and it is not expected that they will "exclde" men from participating in these luxuries so amply provided! And yet it is affirmed that the Bible and the Christian religion is the friend of woman, and has elevated her to her present exalted (?) position! Whatever she is, she has become in spite of the Bible and the Christian religion; not in consequence of it.

Neither have the Baptists improved very much in liberality within the last hundred years.—for in *The Baptist Quarterly* for January, we find in the third article that the "unregenerate heathen and the unregenerate christian are alike given over to eternal damnation and torment." Well, well, what else could be expected.

REV. E. E. HALE's new book—"In His Name." is being criticized, and why should it not be. If we are to do a good deed "In His Name" who lived eighteen hundred years ago, instead of in his name or her name who lives and suffers to day, if for Jesus' sake we are to be good and do good and not for humanity's sake, we might as well go back to the dark ages and done with it, and not call ourselves reformers or liberals or make any pretensions to improvement, since we thereby endorse the foundation stone of the orthodox scheme of salvation.

The Christian Register says—"At the last meeting (Jan. 28,) of the Boston Liberal League the ablest and most prominent speakers against Tax Exemption assailed the churches very directly. It was said that 'the churches may do a little to better morals, but their main effort is devoted towards vain superstition.' If this is to be understood as an authorized intimation of the dominant purpose of those who are agitating in behalf of non-exemption; if their real war-cry is not 'Equal Taxation,' but 'Down with the churches,' because they are nuisances to be abated, many of the friends of non-exemption may excuse themselves from any other training in the ranks of the anti-church militant."

WE read in an ancient book, (Bible, John, vi. 66.) From that time many of his disciples went back, and walked no more with him. Comment is unnecessary. Will *The Christian Register* go back, because some of us, Christ-like, say, that we cannot eat the dead manna of the church to-day, but must have the living bread which cometh down from heaven?

Josh Billings' Parody.—

In Adam's sin

We all jined in.

To which a lady acquaintance of ours responds.—

I didn't jine in,

I can't guess the sin.

H. H., in her "Bits of Talk," is impressed with the children of Nova Scotia, who are superior in appearance, size, and health to the children of the New England and Middle States. There was scarcely a sickly one among them; such brilliant cheeks, such merry eyes, such evident strength; broad-shouldered, straight, and sturdy, and their faces wore a quiet, unharrassed expression. The climate has undoubtedly something to do with this, the air being moist, and the mercury rarely rising above 80° or falling below 10°. There are no public schools in Nova Scotia, and in contrasting the state of the children with a similar class in the United States H. H. comes to the broad conclusion that it is better to have no schools at all than to have such public schools as are now killing off our children. In Massachusetts more than two-fifths of all the children die before they are twelve years old. In Nova Scotia the proportion is less than one-third. In Massachusetts the mortality from diseases of the brain and nervous system is eleven per cent.; in Nova Scotia it is only eight per cent. So it seems that to have rosy, ruddy, calm children we must recognize our schools, and taking Nova Scotia for an example, no child should be sent to school under seven years of age, or kept in school more than six hours a day, with an hour's intermission, and no learning lessons out of school allowed.

[For The Truth Seeker.]

The Rich Man and Lazarus.

MR. EDITOR: I hereby send you a short essay on a text of Scripture, that is very precious to the minds of orthodox Christians, as they think it conclusively proves the endless damnation of millions of our race!

By way of introduction, it may be well to inform your readers who I am, so that they may know how much weight to attach to what I say or to give to my facts and arguments. In brief then, I am an old man; nearly seventy years of age, born of orthodox Christian parents, (close communion baptist) and brought up at the "feet of Gamaliel" so far as severe, religious training was concerned, was "born again" after the formula of the Church, at the age of sixteen and united (with some twenty others) with the Baptist Church, and "ran well for a season" and "searched the Scriptures daily to see if these things were so." I soon found that they were "not so"; for when our minister told us that God always knew or fore-knew all things, every thing that was to take place in the Universe, to the end of time(?) and through all eternity, and thus told us that God always knew who would be lost, and then said that God had provided a plan by which it was possible that all might be saved, (which was the general and particular style of preaching) and then added to this contradictory jargon, the plain doctrine of "election and reprobation"; I repeat that when I heard all these strange doctrines advocated, I could not help seeing that the doctrines of "free salvation"—as taught by the revival ranters—was a very great and foolish lie, and I here repeat what I have often said, in public and private, that the man who believes in the senseless jargon of "election and reprobation" as taught in Romans ix, and then stands up before the people and tells them that it is possible for all to come to Christ to be saved, tells a very great lie, and if he is not extremely stupid, he knows that he lies. This is plain English. Believing this, I could not remain in the Church, and not be a hypocrite, so I "fell from grace" and was told that I was a "back slider." Now I confess to the sliding, but it is not back sliding. I slid forward, into the ranks of such infidel philanthropists as, Theodore Parker, Wm. Lloyd Garrison, R. W. Emerson, Abbott, Frothingham, Weiss, Rev. John Pierpont, Gerritt Smith and the other prominent leaders in the three great reforms of the Nineteenth Century, viz: Anti-slavery, temperance and woman's rights, and I find that very many of our foremost men in all benevolent enterprises, slid out of some of the orthodox churches.

The reader will now see where I am and why I am what I am. I have made the Bible a life-long study, and the more I study it the more I find to loathe and abhor. I accept all the good it teaches and reject the evil. Many plain declarations of the Bible are so perverted by the clergy that they lose their true and literal meaning.

The text I referred to is found in Luke xvi. 19 to 30.

Here we find the parable of the "Rich man and Lazarus." This is a precious parable for Christians to contemplate. Why? for it teaches that somebody (at least one man) is in hell, and one beggar in heaven. I shall not notice this parable any further than to see if I can find any good and sufficient reason why Dives should be sent to hell, and a dirty, rotten, ulcerated beggar should be scooped up into Abraham's bosom, *alias* the "Kingdom of heaven." Let us see what we can learn in regard to the lives of these two distinguished gentlemen, that should consign them to diverse conditions beyond the grave. I do not know as either of these men are mentioned anywhere else in the Bible, at least that anything is said in regard to what they said or did. Hence we must find cause for their reward in what is affirmed of them in this chapter, before their death. Well what is said about the rich man? Something horrid did you say? Oh no! nothing of the kind. Here it is all in the nineteenth verse, which reads thus: "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day." Great Heavens! is this all the sin charged against this man in this blessed book, to send him to the endless hell of the orthodox churches? Yes this is all. "Only this and nothing more." Let us analyze it a little and see if we cannot strain a little wickedness, just one drop to justify his awful sentence? Yes here we have three grave charges, first he was "rich"; second was well dressed, probably neat and clean, and, third lived well—"fared sumptuously every day," that is, he dressed and lived as well as most of our clergyman do who get salaries of five, eight, ten, fifteen and twenty thousand dollars a year. If this rich man is to be forever damned for being rich and living "sumptuously," will not all rich men who live thus, share the same fate? Reason and justice say yes. N. B. We have no right to go beyond or outside this chapter to find out the character of these two men. But hold on dear reader! and see if we don't find some deeds of heavenly mercy, done by this "heavenly favored beggar"; I search the Bible through and find nothing to enlighten us on this subject, from which I can even draw any inference, but that he had led a lazy, indolent life, and was a dirty, idle, straggling, vagabond. Is this not generally the character of the beggars? Nine-tenths of all the beggars of the

land, become such through their own wickedness, laziness and corruption, and if the condition of beggars is one to open the "pearly gates of the New Jerusalem to us; and riches, good clothes and food are an effectual bar thereto; why let us turn beggars and give up honest, virtuous industry, and contract some loathsome disease such as beggars often have, and go out and lie down in the street, and see if some good Christian will not take us and lay us down before some rich man's door" and see if some poor dog will not come and lick our sores," and we die and get "carried to Abraham's bosom"—*alias* the orthodox heaven. Would it not be the cheapest and shortest way to get there? The lesson that we are to learn from this is that God (the orthodox God) likes poor folks, paupers, better than rich men, and in proof of this we find their God is anxious to have heaven filled with somebody, even if they be paupers and beggars. We find in the parable of the "king's son" in Matthew xxii, 1 to 13, "the king sent his servants a second time (for those that were invited the first time would not come) saying "go ye into the highways, and bid all ye shall find to the marriage" and they went out "and gathered in as many as they found, both bad and good," &c., and when the king came in, and saw "a man which had not on a wedding garment" the book says, the king ordered him to be bound hand and foot, and to be cast into outer darkness, the orthodox hell. Two things here merit attention and excite my wonder. First that in this mixed multitude (for the reader must bear in mind that "they gathered in as many as they found, both good and bad") there was only one poor unfortunate soul that was not in uniform! It always seemed to me very remarkable that all this promiscuous assembly, gathered from those that loiter and lounge about our highways (save one) should have been "armed and equipped" so as to pass inspection by the king. I can only account for it from the fact the orthodox God is so anxious to have his house filled, (see Luke. xiv. 16 to 24.) that he did not inspect their wardrobes very closely. Luke here informs us that the King sent out his servants "into the highways and hedges to compel them (whether they desired or not) to come in: that my house may be filled." God's servants (the clergy of the present day) are laboring with great zeal to compel the "poor and maimed, halt and blind to come and graciously permit Christ to wash their robes and make them "white in the blood of the Lamb" so that he may take them home into his Father's house, into endless glory. In proof of this, just look at the fact that every murderer or other criminal that has been sentenced to death on the gallows for the last two hundred years has been visited by the clergy (generally of the denomination to which he, the murderer belonged) and has been told by them that if they would only repent and call on Christ for mercy, that he would freely forgive them, and take them right up to glory just as soon as the hangman's rope had broken their murderous necks and of "such is the kingdom of the orthodox heaven." This is no joke, for every attentive observer on this subject knows that more than nine-tenths of all the murderers who have been executed in the United States of America have given comforting evidence to their spiritual advisers that their "peace was made with God" and that they went "from the gallows to glory." My letter is already much longer than I intended, and I close by saying that my object has been to show (and I think I have shown it) that many of the great leading doctrines, creeds and dogmas of the churches are false, unjust, inconsistent and grossly wicked. More anon. Truly yours for truth and justice,

T. J. MOORE.

From E. F. Boyd.

MR. EDITOR:—Will you send me a sample number of the TRUTH SEEKER as enlarged? I observed your advertisement in *Woodhull's Weekly*, and am pleased with the programme: "Science, Morals, Free Thought, Liberalism, Sexual Equality, Labor Reform, and whatever tends to elevate and benefit the human race," and opposed to "everything that burdens or enslaves mankind, mentally or physically."

I sent for sample of your paper (while you were in Paris). It is all right, but didn't come up to my requirements of an advanced radical reform paper. Too much theological controversy. When I first emerged out of boyhood and Sunday school, I was greatly interested in such reading, but that was a quarter of a century ago. Now, I am so far advanced that such reading is to me, flat, stale, and unprofitable. If "old theology" was stone dead and buried, there would still be enormous "monopolies and oppressions" everywhere. There are live and momentous questions which have no connection with theology, though they have with morals, justice, and righteousness. Such is the problem of Labor and its rights as related to capital and monopoly, sexology, political equality, etc.

No department of reform can make any substantial or rather effectual progress, while capital, monopoly, and caste continue to interpose their resistless power and influence. Therefore, the fundamental problem of society is *Capital, Property*. Have these any rights as an independent or dynamic element in society, when not identical with the interests and well-being of Labor? I maintain they have not.

There are fearful "oppressions, burdens, and slaveries everywhere." If you will devote a liberal portion of your journal to the scientific discussion of the Labor and Capital problem, I think you will be appreciated and supported. Workingmen are said to comprise seven-tenths of the entire population; if so, they represent 28 millions of souls in the United States. How exceedingly few papers there are that identify themselves with the cause of these 28 millions. On the other hand what a legion of papers are devoted to mammon, speculation, monopoly and the degradation of labor. Then fear not to take a bold and firm and unswerving stand for the rights of Labor. You will not be forsaken by those 28 millions. They are looking everywhere for true friends to their cause. "Many are called, but few are chosen." The true leader has not yet appeared before the masses. The true gospel of Labor has not yet found a preacher or revelator. The first right of Labor is the right *Not to be oppressed*; as it is, and always has been oppressed.

The next is the right to free itself from its oppressors by any means, and at all hazards, the right to choose and apply the effectual remedy.

The right to labor is a contemptible and servile sentiment. "Give us work, we want work," is the pitiful cry of legions of slaves. Oppression and fraud have caused such a cry. Talk about the "dignity of labor," when the masses are suffering with want, whilst surrounded with luxury and abundance, the fruits of their own work. Their true demand should be, "Give us *what we have produced*; give us *our own*; we want the fruits of our own work."

Not servile and pitiful begging to be continued as serfs, but peremptory command that their natural rights shall be respected. The cause of Labor is only beginning to loom up.

Perth Amboy, N. J.

What and Where is Truth?

MR. EDITOR:—The title of your TRUTH SEEKER suggests the old question—old yet new—and asked from the days of Pilate to our own. It is not for me to solve it save in some limited and partial degree, for the finite cannot reach all the infinite; and as man is made, could he answer it fully he would be more miserable than the Persian king who wept because there were no more worlds to conquer. To enlarge the boundaries of our knowing and being is happiness, hope and life. But surely we are on the verge of a great revolution, none the less real because no roar of cannon or rattle of musketry is heard, in regard to the "What is Truth?" so far as morals and religion are concerned. Long have we been directed to some outward authority, some creed devised by theologians, some book written by men fallible as we all are, and told that the voice of the living soul was to be subject to the word of the man long gone; that the thought of the past was to hold in its grasp, like the grip of a dead man's hand, the life of the present. We are outgrowing all that, and creed and book are to be judged by the soul greater than they are. How fortunate is this! Ominous of light and growth, of truer lives, larger thought, and higher wisdom and harmony. What does the "world of mind" within us tell of the great problems of life and immortality? What say reason, conscience, and intuition? What of that within us which aspires to the Right and the True? And what of the "world of matter" without us, to be explored and tested by inductive science? What of the facts touching this life and the life beyond, tested by our powers and faculties?

Better indeed, to be investigating these questions, freely, fearlessly, yet with reverent spirit, than to be making idols of "holy books," and trembling before ghostly creeds as an idolator bows before the shrine of some hideous god of stone or wood.

If your good TRUTH SEEKER aims to keep in this high work, and I only send this brief word to wish it success, you surely will not be put in prison, or be killed for heresy. Even the Young Men's Christian Association will not try that, and every word you print will be read; for somehow people read these "heretical" sheets eagerly. I am afraid pious people even steal some of my liberal journals, spiritualistic and others, for I often fail to get them. Well if in this way the good spirit "maketh the enemies of man to praise him" and to keep these poor souls, all well. Living thoughts somehow interest and inspire, and therefore all earnest and free truth-seeking has life and light.

Detroit, Mich. Jan., 19, 1874.

G. B. STEBBINS.

A CORRESPONDENT who has visited Nova Scotia cannot agree with H. H. in her preference of Nova Scotia children. Theirs is the stolid health of the ox, not the quick, nervous, electric health of the young American. They make fine ornaments—many of them are extremely beautiful—but they are expressionless ornaments indeed. They grow up to be quiet, unenergetic men and women, and the result is that Acadia, though settled in the sixteenth century, is far behind Kansas in development. Nova Scotia has never produced a great man, unless the late Joseph Howe be called one, and he was of immediate New England descent.

organized superstition, and strike terror into the hearts of mankind's deceiver—ecclesiasticism. What are a paltry ten dollars towards such a benevolent object to those who would not feel its absence any more than they would the removal of an extra heavy feather bed from on top of them during a sultry Summer's night? Would they not feel the more comfortable for it? And would the consciousness of having done a good deed not afford them more inward satisfaction than retaining what might not do them or their fellow-beings any particular good. Therefore, let all who can, step forward!

Yours fraternally,

H. WESTSTEIN.

SIoux CITY, IOWA, Feb. 10, 1874.

FRIEND BENNETT: I would write of several things, but must defer for want of time at present.

I see L. W. Billingsly, of Lincoln, Neb., says he will be one of a hundred and fifty who will give ten dollars each to invest in publishing THE TRUTH SEEKER, either as a stockholder or otherwise. I write to say that I am another who will join with any number of individuals necessary, who will agree to pay into a fund, forming a joint-stock company, the sum of ten dollars each per single share, the money to be expended in purchasing press and material sufficient to print THE TRUTH SEEKER—the press and material to be furnished to the parties publishing such paper, so long as they shall keep up the enterprise, free of all rental or charge, said press and material to be the property of the company, and be returned to them again when THE TRUTH SEEKER ceases to exist, as an infidel publication; further agreeing that the publisher shall have the use of this material as a free donation while the paper continues to be published, either as a *monthly*, *weekly*, or even *daily*, if possible.

Writing in such a hurry, possibly I have not made my statements clear, but you will see the point. For such a purpose I will subscribe one share of ten dollars, and I do believe that in sixty days the TRUTH SEEKER may be published in a free office and on a free press, and being relieved from this item of expense, it will be sure to live and grow. Now, Brother Bennett, fix up this proposition and present it to your readers. I believe there are one thousand readers of THE TRUTH SEEKER, who will take a "share" in this enterprise in just fifteen minutes after it is presented. Who will not pay the interest on ten dollars just to see THE TRUTH SEEKER grow? Why, it is worth ten dollars just to witness the looks of blank dismay on the faces of the priesthood when they look over and read *even half a column* in THE TRUTH SEEKER. They only have one hope, which is, that it will fail for want of support. I feel just as though there were one thousand readers of the "LITTLE CHAMPION," who will not let them hug this consoling idea to their hearts for another sixty days.

Cannot there be something done in this direction without waiting for the March number? Can't you send out a proposition of this kind to your subscribers before that time, if you could only get a few names who will endorse it to start with, I believe this money can be raised right away.

Please say what you think of it, and write to Mr. Billingsly in regard to it, and see what he thinks of such a move. I know it can be accomplished. What "Infidel" would not invest ten dollars—if not twenty—to have the satisfaction of knowing that the Truth has a "Free Press" in New York? Yours for progress,

A. FORREST.

These propositions from our kind friends, touch us closely. We feel the more grateful as they were entirely unsolicited by us. Such liberality we trust, is fully appreciated.

Without wishing to descend to personalities, we will state to our readers, in a sort of *sub rosa* way, that our means are limited, and not what are necessary to purchase a suitable press and type, and keep up the publication of a paper.

In removing from the west to this city, we fully appreciated the fact we were incurring no small risk and responsibility, but feeling encouraged by kind friends and patrons, we were impelled to press forward and reach the goal of success.

True, we have felt pained at the apathy and indifference manifested by many liberals. We have spent hundreds of dollars for postage stamps for mailing specimen copies to liberals in all parts of the country, from whom, we have never received a response—no sympathy—no aid—no encouragement. If one in ten of the liberals of our land, would allow us to add their names to our list, it would contain many more than it now does. Thanks, however, to the generous, noble few, who have freely given us their support, we have been enabled to give our sheet a fair circulation, which is increasing every day. There are thousands of enquiring minds in our country, who are thirsting for words of freedom, truth and progress, who never yet heard of THE TRUTH SEEKER. When it is more widely known, we look for material additions to our list.

As anxious as we are to make THE TRUTH SEEKER a weekly in place of a monthly, as soon as it can be

done with prudence and safety, we are so well aware of the expense of issuing a weekly paper containing as much matter as this does, we deem it not advisable to undertake it, without a considerable augmentation to our visible means. As soon as these difficulties can be removed, we will not interpose any objection to the change.

Here are a number of friends, who propose to assist us by advancing the means necessary to purchase a suitable press and type, upon which THE TRUTH SEEKER shall be printed—an independent sheet. The proposition of our Western Friends, has been laid before a few Friends here in the city, and in each case warmly seconded. It will be seen several amounts are named. These are from such only as casually called at our office. The matter has not been named to others.

We would here request all our readers, to notify us by postal card or letter, whether they prefer THE TRUTH SEEKER as a monthly or a weekly, and whether they will be willing to remit two weeks before the issue of the weekly is commenced, the sum of THREE DOLLARS, the yearly price of a weekly paper of the size of the present TRUTH SEEKER. We shall of course always make an effort to give our patrons the worth of their money.

We present here a form of agreement, which we trust will meet the wishes of all who desire to assist us. To every person who contributes money to this fund, will be sent a certificate, of the amount so contributed which can be made transferable if desired. Every person who contributes to this fund, can select some person in this city to represent his interest, in case the paper should by any means discontinue, or any other change shall be deemed best.

This list will be kept open, and we shall with anxiety await the responses of our friends. A good opportunity is afforded to those who are disposed to aid THE TRUTH SEEKER to become an independent, permanent institution in the city of New York to do so with safety to themselves.

THE TRUTH SEEKER FUND.

We the undersigned hereby agree, and for this purpose do affix our signatures, to pay D. M. BENNETT, the amount set opposite our names, for the purpose of purchasing a Cylinder Press and type and necessary appurtenances for printing THE TRUTH SEEKER, and other liberal and reformatory publications, and with a view of converting the paper to a weekly as soon as he deems it prudent to make the change. The purchase to be made in our collective name, and to be owned by us, and to revert to us, or our representatives should the publication of THE TRUTH SEEKER as a liberal journal for any cause be discontinued. The money to be called in ten days before the date set for publishing the WEEKLY TRUTH SEEKER.

L. W. Billingsly, Lincoln, Neb.,	\$10.00
Herman Wettstein, Harvard, Ill.,	10.00
A. Forrest, Sioux City, Iowa,	10.00
Morris Altman, New York,	50.00
A. K. Butts, " "	100.00
Henry Hiepe, Hoboken, N. J.,	10.00
A Friend, Sonman, Pa.,	10.00

Editors' Notes.

WE are compelled to omit in this issue, No. 5, of our series upon the Bible. There are so many other articles demanding admission we could not find room for it. It will probably keep perfectly well and answer just as well another time.

WE wish to express our gratitude to the kind friends in various localities who have interested themselves in behalf of THE TRUTH SEEKER. Many have got up clubs and done much to spread the knowledge of our sheet. If such interested friends were more numerous and every community could boast one, our list would number many more names than it does. We respectfully ask our friends to do all they can for us. All understand the necessity of giving THE TRUTH SEEKER an extensive circulation. Where a liberally disposed person is known not to be a subscriber for this paper, let him be urged to inscribe his name upon the "roll of honor."

Brother JOHN SYPHERS of Streator Ill., a man who believes in "stirring up things" proposes in the course of the present year, to publish a book, he has already

prepared, called "A PUNCH into the great religious hornets' nest of the world by one who is not afraid of being stung." He designs also to publish a monthly paper called THE LITTLE HERETIC. The price will be one dollar each. Those who feel inclined to patronize our liberal, humorous and earnest Friend and to have more of his spicy, witty hits at popular superstitions and errors are requested to direct a postal card to him at Streator Ill., saying which of the two they will take or both. We can assure our readers there will be a "richness" about them that will fully compensate them for the price asked. Send in your names.

THE Edition of the Premium Book we have been sending to our patrons—"Clodd's Childhood of the World," is getting exhausted and we will probably have to substitute some other book. We will send in place of it to all who desire, THE ESSENCE OF RELIGION by Ludwig Feuerbach a powerful and popular German writer of the liberal school. His works are highly valued. By the kindness of the translator Professor A. Loos, in reducing the copyright, we are enabled to offer this work to such of our patrons as prefer it to THE CHILDHOOD OF THE WORLD. Those who prefer the latter work, in cloth, can be accommodated by sending in twenty cents extra.

WE have sent out several of our photographs to those who applied for them. We have more left should others have the curiosity to see them, Price twenty-five cents. We do not advise any one to spend their money in this way.

In the matter of Books, our friends are requested to remember us when they wish to purchase any, whether liberal, spiritualistic, scientific or miscellaneous. We will always furnish them at publisher's prices. The moderate profit we make upon them assists in "oiling the machinery," which, we confess, runs rather dry. A little more of the lubricator can be applied without injury.

WE notice by some of our exchanges that Mrs. Woodhull has attracted much attention in the West, where she has been lecturing for several weeks. Many papers speak of her as drawing large houses, and enchanting her audiences by her eloquence and earnestness. Her utterances are bold and radical, and she brings home to society many startling, unpleasant truths. She seems to be making many friends, and dispelling much of prejudice.

WE wish again to call the attention of our Canadian subscribers to the matter of postage. We have to pay it, by putting a two-cent stamp upon each copy we send there. It is not right for us to stand this expense, nor can we afford to do it. We do not propose to pay our subscribers' postage. We will thank them to send us the sum of twenty-four cents—the postage for one year. If they will attend to this, they will not hear from us again on this subject.

On the 6th, 7th, 8th, and 9th of April next a discussion will take place at Paris, Texas, between R. Peterson and Rev. Laurence W. Scott.

PROPOSITION 1. The religion of Christ, as taught by his Apostles, is of divine origin. Scott affirms.

2. The Influence of Christianity has been unfavorable to civilization. Peterson affirms.

WE are again compelled to omit several articles we would gladly insert, would space allow. Our correspondents must bear with us patiently. We will do the best we can in letting all be heard.

A. C. McDonald & Co., will soon publish, in pamphlet form, the "Scientific Sermons," delivered by Stephen Pearl Andrews, on Sunday mornings, at De Garmo Hall, this city. Price 10 cents singly, or \$6 per hundred. Address A. C. McDONALD & Co., 335 Broadway, N. Y.

In our last issue we gave an article on "The Brain and the Telegraph," copied from The Journal of the Telegraph. We have since learned these precise views therein contained, were first enunciated fourteen years ago, by our friend, Dr. E. B. Foote, author of "Medical Common Sense," and "Plain Home Talk."

The latter valuable work, containing over 900 pages, treats upon almost every subject pertaining to the human system, habits of men and women, causes and preventions of disease, our sexual relations and social natures, and has just been published. We have it for sale. Price, with a splendid chromo—"Throw Physics to the Dogs"—sent prepaid to any address, \$3.50.

LATEST REDUCTIONS!

Books at Half Price!

From the following miscellaneous list of Standard and Popular Books we will fill orders, *post-paid*, to the amount of \$10 for \$7.50, or \$6 by express. Orders by express to the amount of \$30 will be filled for \$15, cash in advance. We send no goods C. O. D., unless expenses both ways are paid in advance:

As a Strong Bird on Pinions Free.	75
Just out.	75
A Winter in Florida, by L. Bill.	\$1.25
A Positive Primer, 12mo, cloth.	75
Angeline Gushington—Thoughts on Men and Things.	1.50
Autobiographic Sketches. De Quincy.	1.50
A Father's Advice. A book for every boy.	20
A Mother's Advice. A book for every girl.	20
Beliefs of the Unbelievers, by O. B. Frothingham.	20
Benedict's Wanderings in Ireland, Scotland, Italy, and Sicily, by E. W. Dawson.	2.50
Brick Dust, by M. M. Pomeroy.	1.50
Christian Propagandism, F. E. Abbot.	10
Christian Amendment, F. E. Abbot.	5
Coulingsby, or The New Generation, by the Rt. Hon. Benjamin Disraeli.	60
Catherine. A Story by W. M. Thackeray.	60
Childhood and Manhood of the Spirit in Jesus, with New Year's Gift, O. B. Frothingham.	20
Childhood of the World, paper.	50
Confessions of an Inquirer, by J. J. Jarvis.	1.50
Compulsory Education. Abbot.	5
Climates for Invalids. L. Bill.	1.25
Diseases of the Throat and Lungs, giving their Cause, means of Prevention, and methods of Cure.	25
Dyspepsia; its Varieties, Causes, and Cure.	50
Dysphagia; its Nature, History, Causes, Prevention and Treatment on Hygienic Principles, etc.	1.25
Democratic Vistas. Political Essay. Prose.	75
Footprints of the Creator. Hugh Miller.	1.75
First Impressions of England.	2.00
F. W. Robertson's Sermons.	4.00
Life and Letters.	2.00
Lectures and Addresses.	1.50
Fear of the Living God. Frothingham.	5
Faustina. From the German.	1.50
Festus. A Poem. Large 8vo, full gilt.	6.00
The same in plain cloth.	5.00
Female Biography.	1.50
Fernando De Lemos. A Novel.	2.00
Edmund Dawn. A Novel.	1.50
Essays on the Poets. De Quincy.	1.50
Great Preparation. Dr. Cumming.	2.00
Great Tribulation.	2.00
Great Industries of the U. S.	3.50
Great Consumption.	2.00
Gibbon's Life and Letters.	1.50
Gustav Adolph. A Novel.	1.50
God in the Constitution, by A. B. Bradford.	10
Hugh Miller's Miscellaneous Essays.	2.00
Hans Brinker, Mrs. Mary Dodge's new story.	1.75
Hints toward Physical Perfection. Jacques.	1.50
Herald of Health for 1868, '69, '70, '71, and '72, bound in cloth, each.	3.00
History of Plymouth Church, Brooklyn, from 1847 to 1873. Illustrated.	2.00
How to Bathe. Paper, 30c. Cloth.	75
Hammer and Anvil. Spielhagen.	2.00
Heads and Tails for the Wise and Waggish.	50
House on Wheels.	1.25
Hawthorne's Italian Notes. 2 Vols., each.	2.00
Half-Hours with Modern Scientists, containing valuable Lectures and Essays by Wallace, Huggins, Roscoe, Lockyer, Young, Mayer, and Rood.	1.50
History of the Devil, by Daniel Defoe, author of Robinson Crusoe.	1.50
Incidents of My Life, by D. D. Home, 1st series.	1.50
Do., 2d series.	1.50
"Two very remarkable books." "The history of the most wonderful Spiritual Medium in the world."	
Les Miserables. Victor Hugo. Cloth, complete.	2.50
Longevity; its Sources, &c.	1.50
Love (L'Amour). Michelet.	1.50
Lecture on the Bible. Charles Voysey.	10
Life and Death. A Novel.	1.50
Men, Women, and Ghosts. Miss S. Phelps.	1.50
Man and his Dwelling Place.	1.50
Man—Where, Whence, and Whither.	1.00
Magnetic and Mineral Springs of Michigan.	1.00
Mother Goose set to music.	1.50
Mark Gildersleeve. A novel.	1.75
Maurice. A novel. From the French.	1.50
Materialism, by Dr. L. Buchner.	35
New Hygienic Cook Book.	30
Nonsense. M. M. Pomeroy, (Brick).	1.50
Narrative Papers, &c., 2 Vols. De Quincy, each.	1.50
Owen's Footfalls on the Boundary of Debatable Land.	1.75
O. C. Kerr's Papers, 4 vols. in 1.	2.00
Plato's Phædus; or, The Immortality of the Soul, cloth, 12mo.	1.25
Poems of Collins, Gray, and Beattie, 12mo, cloth, 289 pp.	1.75

Poems of Howitt, Cook, and Langdon, 12mo, cloth, 589 pp.	1.75
Practical Treatise on Labor. Henry B. Wright.	2.00
Poems of Alfred Tennyson.	2.75
Present Heaven, O. B. Frothingham.	5
Problematic Characters, by Spielhagen.	2.00
Rathe's Manual of Gymnastics. Illustrated. For instruction in Classes and Private use. Dio Lewis's System Explained. By W. L. Rathe.	
Signs of Character, or New Physiognomy. Long 8vo. Cloth, gilt extra.	6.00
Scudder's Domestic Medicine, 2 vols.	6.00
Shakespeare's Sonnets.	1.00
Spider and the Fly.	1.25
Secret History of the French Court.	75
Sartor Resartus, a Clothes Philosophy.	75
The Tin Trumpet.	75
The Essays read by O. B. Frothingham, John Weiss, E. L. Youmans, James Parton, and others, before the meeting of the Free Religious Association, held in Cooper Institute, New York, Oct. 14, 15, and 16. In pamphlet form.	35
The Tree of Life, or Human Degeneracy, its Nature and Remedy, by I. Jennings, M.D.	1.25
Tennyson's Poems. Large 8vo.	3.75
Thiers' History of the Consulate and the Empire.	1.25
The Bible Argument against Women stated and answered.	10
The Relation of Witchcraft to Religion.	15
The Religion of Inhumanity.	20
The Religion of Humanity, by O. B. Frothingham, with fine steel Portrait. 12mo, cloth.	1.50
The Voices. A Poem. W. S. Barlow.	1.25
The Essence of Religion. Paper.	50
The True Church, by Theodore Tilton. Full gilt, richly illustrated.	2.50
The Essence of Christianity. 12mo, cloth. English Sheets.	8.00
Tobacco and its Effects—Being a Prize Essay, showing that the use of Tobacco is a physical, mental, moral, and social evil. By Henry Gibbons, M.D., Editor Pacific Medical and Surgical Journal.	20
The Man who Laughs, by Victor Hugo. Paper.	1.25
Tennyson's Last Tournament. Full gilt.	1.00
Tom Thumb. A Juvenile.	50
The Cloven Foot. A novel, by O. C. Kerr.	1.50
The God of Science. Abbot.	10
Through Night to Light. Spielhagen.	2.00
The Hohensteins, Spielhagen.	2.00
The Inn of the Guardian Angel.	1.25
The Paradox.	1.75
The Cæsars, by De Quincy.	1.50
Tales and Sketches, Hugh Miller.	1.75
Truths for the Time. Abbot.	10
The Sabbath. Pillsbury.	10
The Woman of Business. A Novel.	75
The Question of Hell, by A. Puritan.	1.00
Unions of the Liberal Faith, by O. B. Frothingham.	20
Vital Force, how Wasted and how Preserved, paper, 50c. Cloth.	1.00
Woman, (La Femmes), Michelet.	1.50
What I Know of Farming, by Horace Greely, 12mo, cloth.	1.50
Zimmermann on Solitude.	75

Also, excellent editions, at publishers' prices, of most of the works of Pope, Shelley, Shakespeare, John Keats, T. B. Macaulay, T. Carlyle, and other standard and popular authors. ASA K. BUTTS, 36 Dey Street, N. Y.

JUST OUT,

THE MARTYRDOM OF MAN,

BY

WINWOOD READE.

Full 12mo. Cloth. 555 pp. Price, post-paid, \$3.00.

It is a splendid book. You may depend upon it.—Charles Bradlaugh to the Publisher.

THE QUESTION OF HELL,

An Essay in New Orthodoxy.

BY

A. PURITAN.

Cloth, 12mo., price 75c.

This is the ablest Treatise on the burning theme which has been published yet.

Published and for sale by ASA K. BUTTS & CO., 36 Dey St., New York.

GRAND OFFERS

\$12.00 for 2.50. AGENTS WANTED

The Ladies' Own The ablest and most sensible Literary and Fashion Magazine in America, is furnished to subscribers at \$2.50 a year, with two superb oil chromos, in seventeen colors, or \$2 a year with one chromo. Agents make good wages canvassing for it. A complete Agent's outfit (both chromos and samples of Magazine sent for only 60 cents, or one chromo and samples for 40 cents.) Address M. C. BLAND & CO., Publishers, 208 Broadway, N. Y., or 287 West Madison Street, Chicago.

New-York Tribune.

THE HEAVENS AND THE EARTH

TRIBUNE EXTRA NO. 9,

(NOW READY.)

Contains Six Lectures on Astronomy.

By Richard A. Proctor.

- I. THE SUN.
- II. THE SUN'S FAMILY OF PLANETS.
- III. COMETS AND METEORS.
- IV. THE MOON.
- V. WONDERS OF THE STAR DEPTHS.
- VI. BIRTH AND GROWTH OF THE SOLAR SYSTEM.

The Extra also contains lectures delivered at the Anderson School on Penikese Island, but never before published.

By Prof. Louis Agassiz.

- I. FIRST LESSONS TO THE ANDERSON SCHOOL.
 - II. THE ART OF TEACHING.
 - III. THE BEST BOOKS TO STUDY.
 - IV. CLASSIFICATION IN NATURAL HISTORY.
 - V. GLACIAL HISTORY OF THE CONTINENT.
 - VI. NOTABLE WORDS ON VARIOUS TOPICS.
- The Proctor-Agassiz Extra takes the number and place in THE TRIBUNE Extra Series of the "Credit Mobilier," Extra, and will hereafter be substituted for that in the "Library for One Dollar," unless otherwise ordered. Price, post-paid, to any address in the United States, 10 cents; twenty copies to one address, \$1.50.
- The Series of 14 TRIBUNE Extras, now published, by mail to any address in the United States for One Dollar. Circulars giving details of THE TRIBUNE Extras, free. Address, *The Tribune, New York.*
- Now is the time to subscribe for THE WEEKLY TRIBUNE. Single copies, one year \$2; Thirty Copies, to one address, \$1 each, and extra copy to the getter-up of the club. Specimen copies free.
- Address, *The Tribune, New York.*

THE WORD,

A MONTHLY JOURNAL OF REFORM.

Favors the abolition of speculative income of women's slavery and war government; regards all claim to property, not founded on a labor title, as morally void, and asserts the free use of land to be the inalienable privilege of every human being—one having the right to own or sell only his service impressed on it. Not by restrictive methods, but through liberation and reciprocity. THE WORD seeks the extinction of interest, rent, dividends, and profit, except as they represent work done; the abolition of railway, telegraphic, banking, trades-union and other corporations charging more than actual cost for values furnished, and the repudiation of all so-called debts, the principal whereof has been paid, in the form of interest.

E. H. HEYWOOD, Editor.

TERMS 75 CENTS ANNUALLY, IN ADVANCE.

Address,

THE WORD,

Princeton, Mass.

G. L. HENDERSON & CO.,

BANKERS,

LE ROY, MINNESOTA.

Will loan money for Capitalists, secured by First Mortgages on improved farms, upon short time or for a term of years, paying 12 per cent. semi-annually. All expense for Abstracts and Recording paid by borrower. Collections and Remittances on such loans, made to any part of the United States free of charge.

REFERENCES:—Allen Stephens & Co., Bankers, New York; S. Merrill, President People's Bank, Des Moines, Iowa; Gilchrist & Co., McGregor, Iowa; City National Bank, Chicago, Ill.; Milwaukee National Bank, Milwaukee, Wis.; Morris Altman, New York.

Seeds!! Seeds!!

FLOWER SEEDS!! GARDEN SEEDS!!

BEST SEEDS IN AMERICA.

Buy fresh Garden and Flower Seeds direct from the Grower, postage paid, cheaper than you can grow them. I want to supply every Liberal in America. Patronize your Liberal Friend. I undersell any firm in America. I want everybody to send for my free Illustrated Catalogue, and be convinced that a little money will buy a pile of Seeds.

Address, R. H. SHUMWAY,

Seed Grower,

ROCKFORD, ILL.

RARE CHANCE TO SAVE MONEY.

A Magazine and a Newspaper.

BOTH FOR LITTLE MORE THAN THE PRICE OF ONE.

THE NEW YORK TRIBUNE has completed arrangements with the principal Magazines and Periodicals of this country and Europe, by which it is enabled to supply these publications, together with either edition of THE TRIBUNE, at a very marked reduction from the regular subscription price. The periodicals for which subscriptions may be sent, at any time, to THE TRIBUNE, are given below, with the regular price of each, and the reduced price of the combination with THE TRIBUNE:

	Publisher's regular price.	With Tribune.	With Weekly Tribune.
Harper's Magazine.	\$4.00	\$5.00	\$6.00
Harper's Bazar.	4.00	5.00	6.00
Harper's Weekly.	4.00	5.00	6.00
Every Saturday.	5.00	5.75	6.75
Scribner's Monthly.	4.00	5.00	6.00
St. Nicholas.	3.00	4.25	5.25
Littell's Living Age.	8.00	8.50	9.50
Atlantic Monthly.	4.00	5.00	6.00
Galaxy.	4.00	5.00	6.00
Scientific American.	3.00	4.50	5.50
Appleton's Journal.	4.00	5.00	6.00
Popular Science Monthly.	5.00	5.75	6.75
New York Medical Journal.	4.00	5.00	6.00
Phrenological Journal.	3.00	4.00	5.00
The Science of Health.	2.00	3.00	4.00
New York Weekly.	3.00	4.50	5.50
Leslie's Illustrated Newspaper.	4.00	5.00	6.00
Chimney Corner.	4.00	5.00	6.00
Leslie's Lady's Journal.	4.00	5.00	6.00
Leslie's Boys and Girls' Weekly.	2.50	4.00	5.00
Pleasant Hours.	1.50	3.00	4.00
Boys of America.	1.50	3.00	4.00
Old and New.	4.00	5.00	6.00
Godey's Lady's Book.	3.00	4.25	5.25
The Nursery.	1.50	3.00	4.00
Blackwood's Magazine.	4.00	5.00	6.00
The Edinburgh Review.	4.00	5.00	6.00

Make your own selections from this list and remit either by money order, draft, or registered letter, directly to THE TRIBUNE, and you will receive both Magazine and Newspaper.

THE TRIBUNE, New York.

1 Vol. Cloth. pp. 201. \$1.25. postage 25 cts. ex.

THE PASSIONS

IN THEIR RELATIONS TO HEALTH & DISEASE.

Translated from French of Dr. X. Bourgeois.

By HOWARD F. DAMON, A.M., M.D.

NOTICES OF THE PRESS.

It is a work which has come none too soon, and can a circulation equally among the young and middle-aged none too wide—for it treats in a judicious way topics of primal importance, not only to the inexperienced, but to those long in the married state.—*The Commonwealth.*

Its spirit is eminently good, and its statements are worth pondering.—*Boston Journal.*

Married women can read it with profit. The subject is one on which there is great need of light.—*Moore's Rural New Yorker.*

The author sets forth the beauties of true love—not passion. He thinks marriage the only true consummation of love—the only safeguard to society and health.—*Rutland Daily Globe.*

It is free from sensationalism, and is a work to be commended.—*Lowell Daily Courier.*

A careful examination of the book will satisfy the reflecting reader that the author treats this most serious and difficult topic with great professional ability, and with a clearness and propriety of diction, and a cogency of argument that cannot fail to be productive of much good.—*Boston Globe.*

A very judicious treatment of a very delicate topic. It is full of information, deals practically with physical and social sins, shows their results upon the system, and is a powerful medical plea for virtue and social morality.—*Providence Evening Press.*

PUBLISHED BY

JAMES CAMPBELL, Boston, Mass.

D. M. FERRY & CO'S
ILLUSTRATED, DESCRIPTIVE, AND PRICED CATALOGUE OF VEGETABLE AND FLOWER SEEDS.
Will be mailed FREE to all applicants. This is one of the largest and most instructive Catalogues published. It is printed on tinted paper, contains 220 pages, over 200 illustrations of Vegetables and Flowers, a beautifully colored plate, and is invaluable to Farmer, Gardener and Florist.
Address, **D. M. FERRY & CO.,** Seedsmen and Florists, DETROIT, MICH.

[For the Truth Seeker.]

The Reign of Law.

THROUGH the entire domain of ponderable and imponderable matter, whether of the earth, or stars gemming the vaulted sky; whether of their emanations, in the character of atmosphere, electricity, magnetism, heat, cold, chemical action, or reaction, or combinations, educing differential forms, as rock, crystal, diamond, water, plants, fruits, animal and human bodies, composed of brain, nerves, bones, muscle, and their manifestation in action, thought, sensation, reason, love, sympathy, &c. all are governed by absolute and inflexible Law. Now, what is man's manifest duty as an intellectual, moral, social, and organic being, subsisting in a world where Law reigns supreme?

Most assuredly to acquire a thorough knowledge of the Laws governing in every department of Nature.

This offers a field for research so vast that he need have no fear of exhausting all the chapters of this great Book, very speedily. The persistency and regularity of Nature's forces, is the bed-rock on which all sciences are built. Without this, there could be no Science. An acorn might produce a mole, and a mole a Baobab: and the plowshare of ruin would turn under the fairest hopes of the race.

But thanks to the "Great First Cause least understood," there is a sure guarantee that, "according as man sows, so shall he reap."

In this light the farmer reaches the Science of Agriculture; the Phrenologist, the Science of Mind, Religion and Morals; the Chemist, the Science of Chemistry; the Astronomer, the Science of Astronomy, &c., through the entire circle of Sciences. And man's highest happiness consists in placing himself in harmonious relations to natural law; and Nature will shower her benisons on his devoted head. Hell, discord or misery, is antagonism to Nature. Heaven, happiness, unmeasured bliss, is harmony with Nature. If man in an honest and reverent pursuit of Truth, reaches a boundary, beyond which his little lamp throws not one flickering ray, let him not despond. Does he see effects whose causes he cannot divine? With line and plummet let him take his soundings, and with his Reason burnished and active by persistent use, knock at Nature's Portals, and take note of her responses; and when his careful effort, has been adequate to the prize, he will reach his reward. "He must seek after Wisdom as for hid treasure, and dig for it as for gold." Let no one expect the jewels of Wisdom, who will not pay the price.

In her right hand she holds to men,
A length of happy years;
And in her left, the prize of fame,
The solvent of his fears.

Labor before rest, Travail before birth, is the fiat of Nature. Virtue brings happiness and vice misery. Can the leopard change his spots? Can we reap the rewards of Virtue by following the ways of Vice? Can fields be clothed with golden harvests without the labor and skill of the husbandman? Can we change this irrevocable procedure of nature by prayer? Nay verily; "according to what we sow that shall we reap." This is wise and beneficent. Man can calculate his chances, and predicate results. Hence we have a firm base for Science in Religion, Morals, and Spiritualism, as well as in physical organisms. Now, let it be distinctly understood, that, these forces, principles, or activities, are the Laws of God, operating through every department of Nature. In this definition, I include mind, soul, spirit, as positively a part of Nature as the globe beneath our feet. And so positively active are these Laws in every individuality that they become their own executors. Hence no interposition by a superior power becomes necessary in the reward of virtue, or punishment of crime. Nor can either be despoiled of its fruits. Let the test be applied. A man lives in violation of the laws of happiness, many years. Can he in a few hours, or days, reach the results obtainable only by a life-time of truth, honor and fidelity? Old Orthodoxy says Yes. How? By repentance and faith in the blood of Jesus. Then he does not reap as he sows. How is this? Can a man sow tares and reap wheat? The Bible says he shall be judged according to the deeds done in the body. But says the priest, if he repent, his evil deeds are canceled. Then, this repentance staves off the penalty, and he goes unwhipped of justice. He sows to the wind, and when weeds, brambles, and blight, are thick about him he surveys his fields, sorrows over misspent years, and lo! his fields wave with golden harvests. Oh! I see, says the priest, you don't understand. God's plan is to reform men. Granted. But releasing a man from the legitimate effects of violated law, is not God's method of reform. It is offering a premium on crime, with an escape-goat to dodge the penalty. Every pain and twinge of a guilty conscience, is God's vicegerent within us, saying "this is the way walk ye in it." And all the prayers of *all the world*, voiced in one mighty agonizing petition, never has, nor never will, abate one iota, of Nature's penalties, or rewards. Yet prayer is of inestimable value to man. Experience demonstrates this. But its philosophy is Greek to the church, and sounding brass to the Scientist. In my next, I will demonstrate its philosophy; show its availability, in perfect harmony with law, and its vast practical utility.

D. HIGBIE, M.D.

Mungerville, Mich.

[For The Truth Seeker.]

Common Sense.

Let Orthodoxy gloat and grin,
Let pious fools deride;
Call every humane act a sin
That leaves the Church aside;
The Church may wrap its virgin robes
Around its whining crew,
And advertize to all the world
How pure its chosen few.

While we outside the magic ring
Are drifting hellward down,
They've nought to do but chant and sing,
And on us sinners frown.
Now when in judgment all must sit,
The sinner by the saint,
When all accounts are balanced up,
Who'll make the most complaint?

We don't expect to find the streets
McAdamized with gems,
We don't believe celestial sweets
Are all of prayers and hymns.
Our friends while dwelling here below
Have been so duped and sold,
That when the gates are opened wide,
They'll scabble for the gold.

Such avaricious curses then
From deacons old and gray,
To find their glorious golden dreams
In sadness melt away,
Let us maintain in our defence,
While on the downward slope,
Reliance firm on common sense,
Which is our only hope.

D. G. PALMER.

[For The Truth Seeker.]

The Bible vs. Providence.

By P. S. REPLOGLE.

IT may be asked: How could the Bible have existed so long and swayed such a mighty influence through all the past ages, without the over-ruling hand of Providence?

I answer, by brute force and authority. The Eden of the church which prevailed in past ages was lighted by ten thousand fogot piles, upon which the souls of thinkers went up to heaven, and the lurid glare revealed forests of gibbets, on whose ghastly arms swung a hundred thousand (so-called) heretics! Then it was that religion, allied with its shadow, fanaticism, came forth into the light in all its ulcerous and ghastly deformity, and, propounding dogmas reeking with the slime of priestly selfishness and blasphemous in their interpretation of the will of God, sought, by atrocities unutterable, to crush humanity and create a race of slaves.

This monster arrayed nation against nation, and strewed the plains of Enrope with the wreck of armies, leaving the bones of millions, to whiten the desolate waste. There, amidst the angry shouts of combatants, the roar of engines of death, the flames of burning cities, the smoke of which concealed crimes at which demons hid their abashed faces, the cry of the widow and orphan, the wail of unspeakable anguish of the hopeless mourner, this insatiate monster sat in tribunal, in her blood-stained garments. Her throne covered with the bones of heretical martyrs; her footstool, chains and manacles; her eyes rheumy with the dust of the sepulchre; her face wrinkled with passion; her mouth gory with her feast of human flesh—she dared to proclaim the will of God! Dared? Ay, and with her sinewy hand bound the unfortunate infidel to the rack, turned the tightening screws, thrust the heated irons into his flesh, tore the quivering nerves with white-hot pinchers, shrieking, fiend-like, in his ear—"Believe, or be damned!"

Chicago, December, 1873.

[For the Truth Seeker.]

Nut-cracking.

MR. EDITOR:—In No. 3 of THE TRUTH SEEKER, page 2, Mr. Irvin asks the question whether beasts have souls. If Mr. I. is a believer in, he evidently is not a careful reader of the Bible, or he would have found an affirmative answer to his question in the 28th verse of the 21st chapter of Numbers. Here at least bees, asses and sheep are allowed to have souls by divine inspiration. Are they particular favorites with God over all the rest of his brute creation, that they should have souls and the balance not? I don't believe it. I take it for granted that *all things* have a soul; and yet the orthodox sects deny all brute creation a soul, in the face of the divine record above quoted! And this suggests

A FEW MORE NUTS FOR THE CLERGY TO CRACK.

First—Admitting the Bible testimony that beasts have souls, are they not responsible to God for their "daily life and conduct," the same as man, all being alike his creation?

Second—In the divine economy, are not beasts to be judged according to the deeds done in the body, and

ome sent to hell and eternal punishment, and some to heaven and eternal bliss, the same as man?

Third—Are goats irretrievably "foreordained," and "elected," and "predestined," in the great wisdom and mercy of God from the foundation of the world, to be eternally damned without benefit of clergy, while sheep are as irrevocably foreordained to heaven, as indicated in the New Testament, where it says the "sheep" are to be separated from the "goats," the latter being sent to the left—viz., to hell?

Fourth—When God condemned the world to be drowned for its sins, all except Noah and his family and two of a kind (another account says seven) of all the beasts and birds and reptiles—all living things—to be saved in the ark, were the beasts and reptiles and birds—especially the poor, lovely little bluebirds, swallows, robins, doves, snowbirds, quails, and canaries, with their sweet music, and chick-a-dee-dees and bob-o'-links—were they all doomed to die with wicked man, for the same reason that he was doomed—that is, on account of their oft-repeated and God-daring sins?

Fifth—If they were not put to death on account of their sins; for what were they put to death?

Sixth—If they were not killed for their sins, was it a fair specimen of divine love, justice, and mercy; to thus wantonly kill them, without any good cause?

Seventh—If God designed to improve the world by drowning all but Noah and his family, does not the sequel show that it would have been a better job to have cleared out the whole lot, and created a new and better race, as Noah proceeded to get jolly drunk, act very improperly, and set a very bad example to the "rising generation" immediately after the flood was over?

Coshocton, O., Jan. 1, 1874. A SEEKER FOR TRUTH.

[The following excellent and well-expressed sentiments, by MORRIS CORTON, Esq., are of fundamental importance, and should have a permanent place in the memory.]—*N. H. Paper.*

Life.

That life is long which answers life's great end." If it is allowed that the great object of existence is to experience happiness, persons naturally will be interested to know how to obtain and secure it. If the result of injury is unhappiness, the person who desires to escape from it naturally will prevent himself from being injured by himself and by others.

It may be asserted that persons do not agree in regard to what constitutes happiness, and the means to be used to possess it; but reason and experience teach that he who would be as nearly perfectly happy as his circumstances will allow, should be righteous in thought, word, and deed—that he must be governed by truth, justice, and righteousness. In order to be and to do thus, he should earnestly labor, with a teachable mind, to know the supreme laws and implicitly obey them; he must sincerely desire to learn his duties, and diligently perform them.

To experience the highest quality and greatest amount of happiness demands perfection of character and an existence in a perfect state of society. God's will—man's duty—may be learned from the many books of nature, experience, and reason; from the comparatively few and less known pages of intuition and inspiration; from all the sources of past and present revelation, by which the Deity manifests himself to those who sincerely desire and earnestly labor to know him and themselves, and to learn their relations to him and other existences, and the consequent duties involved and required to be performed.

North Hampton, N. H.

M. C.

Which Bible?

THE following was addressed to a reverend Bible agent employed in soliciting subscriptions for the book he deemed so essential to the world.

MR. WOODRUFF BIBLE AGENT:—What kind of Bible do you give to the people? Is it the Vulgate (Catholic) King James; or the Baptist Bible made in England in 1869? There have been over fifty translations into the various languages; and yet you say it is the word of God! Now, if it is the word of God, it must be infallible. Webster says:—"Infallible is incapable of mistake; not liable to fail or disappoint." Then, if the Bible is, or was originally the word of God, tell me if you can, what right had men to translate, revise and interpret it for us? If you will let reason guide you, you will acknowledge it to be full of errors, and needs a thorough purging to purify it. This Baptist association which has so recently made the new Bible; declared in the commencement of the new translation, that there were over twenty-six thousand errors within the lids of King James's version. No wonder it contains such a multitude of errors, when we consider it was made in the dark ages, when ignorance covered the earth, as the waters cover the great deep. I think you vilify the character of God, when you say, he is the author of the Bible. He cannot err; therefore, his works are perfect, and a perfect work needs no revision. A Bull was issued by Pope Pius 7, at Rome, June 29, 1816, against Bible societies, denouncing the movement as a crafty device, by which, the very foundations of religion are undermined. The Pope was half right.

Clay, Onondaga Co. N. Y.

ORRIS BARNES,

Attractive New Books.

Threading My Way.

Or Twenty-seven Years of Autobiography. By Robert Dale Owen, author of that remarkable work, which is having such an enormous sale, entitled the "Debatable Land between this world and the next."

This new work is a most fascinating one. It is a narrative of the first twenty-seven years of the Author's life; its adventures, errors, experiences; together with reminiscences of noted personages whom he met forty or fifty years since, etc., etc.

All Mr. Owen's chapters are remarkable not only for the attractiveness of the incidents, but for the light shed on many important social and industrial movements, and for the noble sincerity and good humor pervading them. ***A beautifully printed and bound volume. Price \$1.50.

Fanny Fern.

A Memorial volume by James Parton; containing a short biography of Mrs. Parton; "Fanny Fern" and selections from the very best and most popular of her writings. Beautifully printed and bound, with illustrations by Arthur Lumley. A charming volume for the Holidays. ***Price, \$2.

Jessamine.

Another splendid new novel, by MARION HARLAND. ***Price, \$1.50.

Old Curiosity Shop.

The eighth volume of CARLETON'S NEW ILLUSTRATED EDITION OF CHARLES DICKENS' WORKS, (the best, cheapest, and handsomest edition in the world.) Printed from new, reliable type; exquisitely illustrated by the original artists chosen by Dickens himself; handsomely bound and sold at \$1.50 per volume.

A Wonderful Woman.

An intensely interesting new novel by MAY AGNES FLEMING, author of "Guy Earlscount's Wife." ***Price, \$1.75.

Bill Arp's Peace Papers.

A new comic book by the great Southern humorist, "Bill Arp," who gives us, in a series of irresistibly funny, satirical papers upon War, Politics, and our Domestic Relations, one of the sharpest books ever printed in this country. ***Full of comic pictures, price \$1.50.

Loyal Unto Death.

A deeply interesting new ENGLISH NOVEL. One of the best stories that has appeared in London for many a day. ***Price, \$1.75.

"Betsy and I are Out."

A Thanksgiving Story in verse, by Mrs. N. S. EMERSON; embodying her famous ballad of "Betsy and I are Out," which has gained such celebrity and been so widely copied throughout the country, as by another author. ***Price, \$1.50.

Edna Browning.

Another new novel, by MARY J. HOLMES. One of the best she has ever written. ***Price, \$1.50.

Josh Billings' Almanax.

Josh Billings' great Almanax for the year 1874—one of the richest and most humorous little hits of the day. Josh Billings has excelled himself, and everybody ought to have a copy, to drive away the "blues" with. ***Paper covers. Price, 25 cents.

These books beautifully printed and bound. Sold everywhere—and sent by mail POSTAGE FREE, on receipt of price, by G. W. CARLETON & CO., Publishers, Madison Square, New York.

NONPAREIL MILLS.

FARM FEED, BONE, DRUG AND HAND-GRINDING. Also COTTON-SEED HULLERS. TEN SIZES. Illustrated Pamphlets Free. Address J. SEDGEBER, Painesville, Ohio.

THE BOSTON INVESTIGATOR.

The Oldest Reform Journal in the United States.

Is published every Wednesday at 84 WASHINGTON STREET, Boston, Mass. By Josiah P. Mendum. Edited by Horace Seaver.

Price \$3.50 per annum. Single Copies 7 cents. Specimen copies sent on receipt of a Two-Cent Stamp to pay the Postage.

The "INVESTIGATOR" is devoted to the Liberal cause in Religion; or, in other words, to Universal Mental Liberty. Independent in all its discussions, discarding superstitious theories of what never can be known, it devotes its columns to things of this world alone, and leaves the next, if there be one, to those who have entered its unknown shores. Believing that it is the duty of mortals to work for the interests of this world, it confines itself to things of this life entirely. It has arrived at the age of 42 years, and asks for a support from those who are fond of sound reasoning, good reading, reliable news, anecdotes, science, art and a useful family journal. Reader! please send your subscription for six months or one year; and, if you are not satisfied with the way the "INVESTIGATOR" is conducted we won't ask you to continue with us any longer.

SEXUAL PHYSIOLOGY.

A SCIENTIFIC AND POPULAR EXPOSITION

OF THE Fundamental Problems in Sociology,

By R. T. TRALL, M.D.

The great interest now being felt in all subjects relating to Human Development, will make the book of INTEREST TO EVERY ONE. Besides the information obtained by its perusal, the practical bearing of the various subjects treated in improving and giving a higher direction and value to human life can not be over-estimated.

This work contains the latest and most important discoveries in the Anatomy and Physiology of the sexes; Explains the Origin of Human Life: How and When Menstruation, Impregnation, and Conception occur; giving the laws by which the number and sex of offspring are controlled, and valuable information in regard to the begetting and rearing of beautiful and healthy children. It is high-toned, and should be read by every family. With eighty fine engravings. Agents wanted.

SYNOPSIS OF TABLE OF CONTENTS.

Chap. I.—The Male Organs of Generation. Chap. II.—The Female Organs of Generation.

Chap. III.—The Origin of Life.

Chap. IV.—Sexual Generation.

Chap. V.—The Physiology of Menstruation.

Chap. VI.—Impregnation.

Chap. VII.—Pregnancy.

Chap. VIII.—Embryology.

Chap. IX.—Parturition.

Chap. X.—Lactation.

Chap. XI.—The Law of Sex.

Chap. XII.—Regulation of the number of Offspring.

Chap. XIII.—The Theory of Population.

Chap. XIV.—The Law of Sexual Intercourse.

Chap. XV.—Hereditary Transmission.

Chap. XVI.—Philosophy of Marriage.

This work has rapidly passed through ten editions, and the demand is constantly increasing. No such complete and valuable work has ever before been issued from the press. Prof. Wilder, of Cornell University, says it is the best work yet written on the subject. Over 20,000 sold. Price, by mail, \$2.

THE TRUTH ABOUT LOVE.

"A proposed sexual morality based upon the doctrine of Evolution and recent discoveries in Medical Science." This is by all odds the most striking and original of all the recent works on the sexual relations. No person who wishes to keep up with the last word can do without it. 12mo., cloth, \$1.50.

WALT WHITMAN'S BOOKS.

LEAVES OF GRASS. New Edition. 504 pp. Bound. \$3.

AS A STRONG BIRD ON PINIONS FREE. Just out. 75 cents.

DEMOCRATIC VISTAS. Political Essay. Prose. 75 cents.

Also a few copies of John Burroughs' NOTES ON WALT WHITMAN AS POET AND PERSON. \$1.

English critics consider Walt Whitman the greatest American Poet. Radicalism has had no greater poet since the days of Pope and Shelley. He is the poet of the here and now.

The new volume of "Leaves of Grass" includes "Passage to India," and "Drum Taps."

A few copies of "Leaves of Grass." Early edition. 400 pp. In elegant binding. Price \$2. "Drum Taps." In cloth. 96 pp. 50 cents.

HALF-HOURS WITH MODERN SCIENTISTS.

Containing valuable Lectures and Essays by Wallace, Roscoe, Huggins, Lockyer, Young, Mayer, and Rood. Price, \$1.50.

PARTURITION WITHOUT PAIN:

A Code of Directions for Avoiding most of the Pains and Dangers of Child-Bearing.

CONTENTS.
1. Healthfulness of Child-Bearing. 2. Dangers of Preventions. 3. Medical Opinions as to escaping Pain. 4. Preparation for Maternity. 5. Exercise during Pregnancy. 6. The Sitz Bath and Bathing generally. 7. What Food to Eat and what to Avoid. 8. The Mind during Pregnancy. 9. The Ailments of Pregnancy and their Remedies. 10. Female Physicians and Anaesthetics.

What is said about "Parturition without Pain."

Its gratuitous circulation should be a recognized part of the Woman Movement.—Index.

The course recommended can not fail to be beneficial.—Beecher's Christian Union. Contains suggestions of the greatest value.—Tilton's Golden Age.

A work whose excellence surpasses our power to commend.—New York Mail.

The price, by mail, \$1.00, puts it within the reach of all.

THE RELIGION OF HUMANITY.

By O. B. FROTHINGHAM.

(SECOND EDITION.) With Fine Steel Engravings. 12 mo. Cloth. Price, post-paid, \$1.50.

A POSITIVIST PRIMER,

BEING A SERIES OF

FAMILIAR CONVERSATIONS

ON THE

RELIGION OF HUMANITY.

Dedicated to the only Supreme Being man can ever know, the great but imperfect God,

HUMANITY.

In whose image all other gods were made, and for whose service all other gods exist, and to whom all the children of men owe Labor, Love and Worship.

12 mo. Cloth. 75 cents.

N.B.—Any one who will send us orders for \$10 worth of above books, at prices given, with the money, may receive in addition, to be sent pre-paid, \$1 worth of our assorted pamphlets—Any one sending \$20 worth, with orders for any accessible periodical or obtainable book advertised recently by any American publisher or importer, shall have them at such advertised price, and \$4 in our pamphlets, all of which will be pre-paid to any place in the United States.

THE RELIGION OF INHUMANITY.

By FREDERICK HARRISON.

Price, 20 cents.

"This is a caustic criticism by this able English Positivist upon a sort of new-fangled high Calvinism."

A LECTURE ON BUDDHIST NIHILISM.

By PROFESSOR MAX MUELLER, of Oxford University, England.

Translated from the German. Price 10 cts.

It is cheering to learn so much that is good of the religion held by the majority of mankind, on such unquestioned authority as that of Prof. Mueller, and in the brief space of this neat little pamphlet.

THE ESSAYS READ BY

O. B. FROTHINGHAM, JOHN WEISS, E. L. YOUNG, JAMES PARTON.

And others, before the meeting of the

FREE RELIGIOUS ASSOCIATION

Held in Cooper Institute, New York, Oct. 14, 15 and 16. In Pamphlet form. 35 cents. (From the Tribune reports.)

NEW PUBLICATIONS.

THE ESSENCE OF RELIGION.

GOD THE IMAGE OF MAN.

Man's Dependence upon Nature's Last and Only Source of Religion.

Translated from the German of LUDWIG FEUERBACH, by Professor A. Loos. 12 mo. Cloth. \$1. Paper, 60 cents.

THE ESSENCE OF CHRISTIANITY.

Translated by MARIAN EVANS (Mrs. G. H. Lewes), author of Middlemarch, &c., &c.; Translator of Strauss's and other like works. Cloth. \$2.

THE RELATION OF

WITCHCRAFT TO RELIGION.

By A. C. LYALL.

Very interesting to the thoughtful. 15 cents.

CHRISTIANITY AND MATERIALISM CONTRASTED.

By B. F. UNDERWOOD.

A handsome forty-five page pamphlet. 15 cents.

Mr. Underwood's best Lecture.

THE INFLUENCE OF CHRISTIANITY ON CIVILIZATION.

By B. F. UNDERWOOD.

In Paper Covers. Price 25 cents.

Popular fallacies concerning this question have no more honest and fearless exposition than is given us in this handsome pamphlet. Mr. Underwood has treated this momentous theme with dignity, candor and grace, yet with that vigor which has made him so popular on the platform among the liberals of the West. Nor does he lack in erudition. He is profuse in quotations from standard histories, largely Christian, and shows concisely but clearly from their own testimony what a drag upon civilization that stupendous fanaticism has been.

MATERIALISM: ITS HISTORY AND INFLUENCE ON SOCIETY.

By Dr. L. BUECHNER.

Author of "Force and Matter," "Man," &c. 12 mo. Paper. 25 cents.

Dr. Buechner has the gift of easy exposition. His generalities are put with praiseworthy neatness, his well-selected examples clinch them hard, and just in the right place.

He is eminently judicial, weighing carefully and fairly the arguments for and against, and delivering judgment after independent investigation.

This pamphlet, from its bold premises, and sweeping conclusions, will certainly be regarded as startling in its defiance of received opinions.

Whatever may be one's opinion as to the extreme views of the author, no one can read his little work without feeling that he is in the presence of a man of fine intellect and of wide calibre.

FORCE AND MATTER.

DR. BUECHNER'S FAMOUS WORK.

Trubner's latest and best (London) edition. (From the 12th German.) 12 mo. Cloth. Price, post-paid, \$2.50. Being \$1.25 less than the same book was ever sold for in America before. PHOTOGRAPHS OF DR. BUECHNER, 25 cents. VERY LARGE, \$1.

DR. L. BUECHNER.

MAN: IN THE PAST, PRESENT AND FUTURE.

A Popular Account of the results of recent scientific Research as regards the Origin, Position and Prospects of the Human Race. Translated by W. S. DALLAS, F.L.S. Cloth. 12 mo. \$2.50.

CONTENTS.

INTRODUCTION—WHENCE DO WE COME?—The Antiquity and Original State of the Human Race, and its development from a barbarous beginning. WHAT ARE WE?—Present Position of Man in Nature, his developmental history and production from the egg cell. Origin and Genealogy of the Human Race. WHERE ARE WE GOING?—Future of Man and of the Human Race. Government. Nationalities. Society. Capital. Labor and Laborers. The Family. Education. Woman. Marriage. Morals. Religion. Philosophy.

APPENDIX—Scientific Evidence, containing Notes, Explanations, and additions of the text.

The foregoing works are sold by D. M. BENNETT, 335 Broadway, New York.

The Philosophical Works

OF THOMAS HOBBES.

Edited by Sir William Molesworth, Bart. Longman's London Edition. (Uncut.)

Averaging 500 pages to a volume. 8vo. Cloth.

ELEVEN IN ENGLISH.

FIVE IN LATIN.

Indispensable to a Free-Thinker's Library.

ONE SET ONLY. Price \$35.00

Address ASA K. BUTTS & CO., 36 Dey St.

JUST RECEIVED FROM LONDON.

The English Life of Jesus.

BY THOMAS SCOTT.

12mo. Cloth. Price, pre-paid, \$2.

CHARLES BRADLAUGH'S PAPER.

"THE NATIONAL REFORMER."

AGENCY IN AMERICA.

Asa K. Butts & Co., take pleasure in announcing that by recent arrangements with Mr. Bradlaugh they become agents in America for the sale of all the Pamphlets and other works of Bradlaugh, Holyoake, Watts, and other celebrated English Free-Thinkers. A full supply of which is expected to reach us next month; and are also authorized to receive subscriptions for "THE NATIONAL REFORMER."

A Secular Advocate and Free-Thought Journal. Edited by CHARLES BRADLAUGH. Price, post-paid, \$3.50 per year; Single Copies 10 cents. Address,

ASA K. BUTTS & CO.,

36 Dey St., New York.

PROGRESSIVE SONGSTER,

By WM. H. WESCOTT,

Comprises a collection of some of the best and most popular selections of the day (over 200 pages,) arranged for the use of Spiritualists for the Lecture Circle or Lyceum. These "Gems" are adapted to familiar melodies, and is intended to take the place of more ponderous music books for general use.

SELECTIONS.

SWEET BY-AND-BY.

STRIIVING FOR THE RIGHT.

(Air: Rally 'round the Flag.)

BEAUTIFUL RIVER.

MOTHER KISSED ME IN MY DREAM.

REST FOR THE WEARY. DREAMING TO NIGHT

HOME ABOVE. (Air: "Home Again.")

HOME OF THE ANGELS.

(Air: "Star of the Evening.")

LOVE AT HOME. NATURE'S CALLS.

HOME, SWEET HOME. (Air: "Nelly Lee.")

SOMETHING SWEET TO THINK OF, BY ORDAWAY.

WAITING BY THE RIVER.

NEARER MY GOD TO THEE.

ERROR'S TEACHINGS SHALL MOULDER IN

THE GRAVE. (Air: "John Brown.")

SWEET SISTER SPIRIT, COME. (Air: "America.")

DO THE SPIRITS OF THE LOVED ONES

ROUND US. (Air: "Do they Miss me at Home")

MESSANGER'S ANGELS.

(Air: "Star Spangle Banner.")

I HEAR THE ANGELS SINGING.

(Air: "Ever of Thee.")

Bound in Cloth & Board Covers,

Per Single Copy, 50 Cents.

Wholesale, \$4.00 per doz.

Sent by Mail, Postage-paid, on receipt of Price.

Also Sold by Dr. J. H. RHODES,

D. M. BENNETT, 313 Spring Garden St.,

(Ed. Truth Seeker,) Philadelphia,

335 BROADWAY, N. Y.

Penn.

Odds and Ends.

"Elder Robert Reynolds, the old Baptist minister of McLean county, who whipped his daughter so unmercifully a few weeks ago, in what proved a futile effort to coerce her into marriage, has been tried by the church tribunal, which body, after hearing proof and giving his case mature deliberation, caused his name to be stricken from the roll of membership." Should he not have had more severe treatment?

In the Ice Harvest on the Hudson River within the last month, 8,100 men, 1,375 boys, 581 horses, and forty-one steam engines were employed. Misgivings were felt that the crop would fail, but the last cold snap removed them. Ice eight and nine inches in thickness in plentiful supply has been secured.

"God does not kill the Devil," says the Rev. Mr. Bailey, of Springfield, Mass., in answer to Gerald Massey's question, "because the Devil is to be an agent of punishment hereafter." How these divines cling to this darling doctrine; that the Devil is to burn souls for millions of years to carry out the designs of the Almighty.

There are 5,000 more poor people unemployed in this city now than in any previous year. James Gordon Bennett, Proprietor of the *Herald*, has generously donated \$30,000 towards feeding them. We know another person by the name of Bennett, who has a paper with a smaller circulation, who could not conveniently give this amount, were his disposition to do so ever so good.

JOAQUIN MILLER, in a letter from London to *The Independent*, says he "knows an American there who makes a good living by writing tracts for a Christian society, but who is about the wickedest man he ever knew." He doubtless writes sweetly "about Jesus."

A COUNTRY editor exclaims—

Lives there a man with soul so dead,
Who never to himself has said
"I'll pay before I go to bed,
The debt I owe the Printer?"
Yes, there are some we know full well,
Who never such a tale could tell,
But they I fear will go to — well,
The place where there's no Winter.

SAID a bright little seven-year old to his maternal relative: "Ma ma, if I am a right good boy, and say my prayers and sing Psalms all the week, will God let me go to Hell Saturday afternoon, and have a good time with the boys?"

BATH, N. Y., enters its protest against one of its clergymen attending a masquerade in the character of Mephistopheles. It might be a very proper character for him to assume.

THE Louisville *Courier-Journal* suggests to the friends of humanity everywhere, that if we are to have a national association for the suppression of newspaper poetry, the corner-stone cannot be laid too soon.

At a late Printers' festival the following toast was given: "The Printer—the master of all trades; he beats the farmer with the Hoe, the carpenter with his rules, and the mason with setting up tall columns; he surpasses the lawyer and doctor in attending to his cases, and beats the parson in the management of the devil."

SAID a Frenchman to a Swiss, "Why do you people always fight for money; why not for honor as we Frenchmen do?" "O," said the Switzer, "we are a good deal alike after all—we both fight for what we need most."

GRISWOLD, the "fat contributor," offers the following among other limits to the kind consideration of the excellent Mr. Berg, for the S. F. T. P. O. C. T. A. To encourage trout to write poetry—as he has seen some very pretty trout-lines. To protect ants from their nephews and nieces. To abolish mosquito bars, as they make the little fellows very irregular at their meals.

MANY years ago a good, old-fashioned Deacon, "speaking his faith in meeting," said: "Brethren and sisters, there is a new kind of religion going around. They say everybody is going to Heaven, and that all mankind will be happy; but, Brethren, let us hope for better things."

"PA," said a Baltimore boy, "What is Mardi-Gras they are talking so much about?" "Shrove Tuesday," said the well-informed father. "And what is Shrove Tuesday?" "Look in the Dictionary." He looked and saw—"Shrove Tuesday"—the Tuesday following Quinquagesima Sunday, and preceding Ash Wednesday." Then he knew all about it. What satisfaction the boy must have felt.

A YOUNG man in Indiana sued his father for loaned money, which the father claims was his own property. The latter's counsel, in summing up the case of his client, remarked: "Twice has the prodigal son returned to his father's house; twice has he been received with open arms; twice for him has the fatted calf been killed, and now he comes back and wants the old cow."

A THOMPSON, Conn., clock company has recently shipped a curious clock to San Francisco, to be placed in the tower of the greatest hotel on the Continent, where it will furnish the time for 500 dials, which are to be operated by compressed air carried in pipes over the building. It has 500 rooms, and each room is to have a clock.

Elder S. Gordon writes to the *Barbourville Mountain Eagle*, I wish to say:

"I HAVE labored as a minister of the Gospel for the last thirteen years; have traveled over several mountain countries, and have baptized over one thousand persons, assisted in organizing several churches, (to say nothing of the numerous funerals and weddings presided over,) and in all that time have received but \$10, which was given to the Creasy Creek church." There, now, is the kind of preacher for you. How would our fashionable, aristocratic New York and Brooklyn preachers like to work for such pay, or \$10 for thirteen years? What a crown this faithful man must have laid up for him.

THE following dialogue was overheard the other day in Vicksburg: "Say, Jim, I've noticed somefin' in dis town, is you?" "I dunno whedder I is or no, Si; what is it?" "It's dis: Is you noticed when a strange darkey comes here dat 'mounts to sumfin' de white folks say. 'Who is dat colored man?' but the collud people say, 'Who is dat nigga?' Jim, a nigga ain't got no sense, no how." "Dat's so, Si, sho's yer born."

IN Cooperstown they tell a story of an English joker who once visited Fenimore Cooper. Cooper was then the most conspicuous man in the little town. One day, while Mr. Cooper was dining with the Englishman, he poured out some native wine—wine from grapes raised in his own garden. Taking up a glass, and looking through it with pride, Cooper remarked, "Now, Mr. Stebbins, I call this good, honest wine." "Yes, Mr. Cooper, I agree with you, it is honest wine—poor, but honest." Mr. Cooper went on telling his "Injun" stories.

SAMUEL JOHNSON was always drawing invidious comparisons between Englishmen and Frenchmen, we need scarcely add to the disparagement of the latter. His friend, Dr. Adams, found him busy one day with his dictionary, and said, "This is a great work, sir; how are you to get all the etymologies, and how long do you expect to be doing it?" "Sir," said Johnson, "I have no doubt I can finish it in three years." "But," said Dr. Adams, "the French Academy, which consists of forty members, took forty years to compile their dictionary." Johnson, "Thus it is, this is the proportion; let me see—forty times forty is sixteen hundred. As three to sixteen hundred, so is the proportion of an Englishman to a Frenchman."

DEAN SWIFT'S RECIPE FOR COURTSHIP.

Two or three dears, and two or three sweets.
Two or three balls, and two or three treats.
Two or three serenades, given as a lure,
Two or three oaths, how much they endure,
Two or three messages sent in one day,
Two or three times led out from the play,
Two or three tickets for two or three times,
Two or three love-letters writ all in rhymes,
Two or three months keeping strict to these rules,
Can never fail making a couple of fools

1827.

ENGRAVERS' BOXWOOD,

MAPLE, MAHOGANY & PINE.

Types, Presses, Inks, Bronzes,

IMPOSING STONES.

WOOD TYPE.

COMPLETE OUTFIT FOR PRINTERS.

STAMPS, PATTERNS, AND BRAND LETTERS.

Cabinets, Cases, Stands, Galleys, Sticks,
Chases, etc.

Vanderburgh, Wells & Co.,

110 Fulton Street,

AND

16 and 18 Dutch Streets, New York.

SENT EVERYWHERE.

THE TOLEDO SUN.

No Chromo Fraud with it.

DON'T SUBSCRIBE IF YOU WANT IT
For wrapping paper or for cutting
dress patterns.

The Sun is printed to be read
BY

PROGRESSIVE PEOPLE,

And takes its place on the Centre Table.
while the old

FAMILY BIBLE

GOES UP ON THE SHELF.

SEND FOR THE TOLEDO SUN,

Edited and Published by JNO. A. LANT, at
129 State Street, Toledo, Ohio.

TERMS:

\$2 for fifty-two numbers; \$1 for twenty-six
numbers; 75c. for thirteen numbers, in
advance.

Clubs of Ten, \$1 each, if for One Year.

MOTT'S

LIVER PILLS!

An old physician once said that nearly all diseases originated from a DISEASED CONDITION OF THE LIVER, and this statement is true, although it may at first seem like an exaggeration. When the Liver is out of order, the whole system and every organ and function suffer more or less in consequence. In the incipient stages of the disease a man

DOES NOT KNOW WHAT AILS HIM.

He is moody, restless and despondent; and that is the time to take a SIMPLE REMEDY that will restore him to health

IN A SINGLE DAY,

and prevent a whole train of diseases that may follow.

MOTT'S LIVER PILLS cure torpidity of the Liver.

MOTT'S LIVER PILLS give tone to the Stomach.

MOTT'S LIVER PILLS cleanse the system of bile.

MOTT'S LIVER PILLS drive out febrile affections.

MOTT'S LIVER PILLS strengthen the whole system.

MOTT'S LIVER PILLS regulate the Liver, and are more reliable as a Liver medicine than any of the mineral preparations that DO MORE HARM THAN GOOD.

For Sale by all Druggists. Price 25c. per box.

JOHN F. HENRY, CURRAN & CO.,

Proprietors,

8 and 9 College Place,
New York.

Pre-Historic Races OF THE UNITED STATES.

By J. W. FOSTER, LL.D.

Crown 8vo. Illustrated.

PRICE, \$3.50.

Will take rank among the leading treatises upon the general subject by European archaeologists.

We had thought of making some extracts from the volume, but it is so full of interest from beginning to end, as to make selections perplexing.—*Popular Science Monthly*, N. Y.

Contains an inexhaustible store of information, and a vast amount of food for thought and conjecture.—*Hartford Post*.

The book is literally crowded with astonishing and valuable facts.—*Boston Post*.

It contains enough instructive and pleasant reading to satisfy the most fastidious.—*Bulletin*, San Francisco.

Really elegant and a sort of luxury to possess and read. ** His style reminds us of Tyndall and Proctor at their best. ** One of the few books that are indispensable.—*Golden Age*, N. Y.

GETTING ON IN THE WORLD,

By WILLIAM MATTHEWS, LL.D.

Beautifully Printed & Handsomely Bound.

IN CLOTH.

PRICE, \$2.25.

Every page contains a wealth of valuable information, and is brimful of vivid biographical illustrations * * that cannot fail to interest the refined and cultured of any age.—*New York Home Journal*.

Adorned with the graces of polite literature, and polished to a degree of refinement which adapts it to the demands of modern taste.—*New York Tribune*.

Those who would get forward in the race of life, who would become stronger, wiser and better—we say to each and all—BUY AND READ THIS VALUABLE WORK. The young men of the day, ay! and the old men too, will find in it a concentration of the essence of practical wisdom. The book deserves to be scattered broadcast. It should be found in every family in the land.—*Philadelphia City Item*.

Sold by all Booksellers, or will be sent, post-paid, on receipt of retail price by

S. C. GRIGGS & CO.,

PUBLISHERS,

St.

CHICAGO.

Spiritualism.

For the purpose of placing a paper, acknowledged to be the leading exponent of Modern American Spiritualism, in the hands of all Liberalists.

The RELGIO-PHILOSOPHICAL JOURNAL will be sent to New Subscriber.

3 MONTHS FOR 25 CENTS.

The Journal is a large eight-page paper, handsomely printed, and ably conducted. Its columns are filled by such able writers as A. J. Davis; Maria M. King; Prof. B. F. Underwood; Hudson Tuttle; Mrs. Tuttle; Dr. H. T. Child; Dr. E. D. Babbitt; Dr. Talmage; Dr. Fahnestock; Judge Edmonds and many other brilliant and scientific minds. The Editorial columns are bold and fearless in advocating everything tending to the advancement of the human race. And equally as prompt in denouncing and showing up in their true colors, all shams and schemes of dishonest tricksters, whether in or out of the ranks of Spiritualism. The regular subscription price is \$3.00 per year. Those who avail themselves of the present offer to become acquainted with the paper for 25 cents, we confidently believe will re-new at the regular rate, which is as low as such a paper can be published. ADDRESS, S. S. JONES, Editor,

Adams Str. & 5th Ave.

CHICAGO, ILL.

The Truth Seeker.

DEVOTED TO

SCIENCE, MORALS, FREE THOUGHT, FREE DISCUSSION, LIBERALISM, SEXUAL EQUALITY, LABOR REFORM, PROGRESSION,
FREE EDUCATION, AND WHAT EVER TENDS TO EMANCIPATE AND ELEVATE THE HUMAN RACE.

OPPOSED TO

Priestcraft, Ecclesiasticism, Dogmas, Creeds, False Theology, Superstition, Bigotry, Ignorance, Monopolies, Aristocracies,
Privileged Classes, Tyranny, Oppression and Everything that Degrades or Burdens Mankind Mentally or Physically.

"Come now and let us reason together;" Let us hear all sides; Let us divest ourselves of prejudice and the effects of early education; Let us "prove all things and hold fast to that which is good."

Vol. I, No. 8.

{ D. M. BENNETT,
EDITOR & PROPRIETOR. }

NEW YORK, APRIL, 1874.

{ 335 BROADWAY.
SINGLE COPIES, 8 CTS. }

\$1 per Year.

The Truth Seeker,

PUBLISHED MONTHLY.

TERMS, \$1.00 PER YEAR, DATING FROM NO. 5, OR ANY SUBSEQUENT NUMBER; 75 CENTS A YEAR, IF BEGINNING WITH NO. 1, VOL. I.

TO EACH SUBSCRIBER WILL BE MAILED, AS A PREMIUM, A 50 CENT BOOK, ENTITLED, CHILDHOOD OF THE WORLD. CANADIAN SUBSCRIBERS WILL SEND TWENTY-FOUR CENTS EXTRA FOR POSTAGE, WHICH HAS TO BE PRE-PAID.

RATES OF ADVERTISING.

ONE DOLLAR PER INCH, FIRST INSERTION. 75 CENTS FOR SUBSEQUENT INSERTIONS.

Gleanings and Comments.

By D. H. C.

REV. DR. S. M. EDDY believes in the resurrection of the body, and defends the doctrine in the *Methodist Christian Advocate*. It seems to us full as comforting to be assured that, in some instances at least, the body will not survive the present.

THE churches, as usual at this season of the year, when there is much enforced leisure, and many at a loss for pastime, report a great number of "hopeful conversions." A correct report in regard to the larger part of them a few months hence would probably read *hopeless* ones. Nevertheless, the zeal must be commended which is willing to put forth so abundantly its energies, though it pluck only here and there a brand from the burning.

I. S. KALLOCH, who fell from grace as a Baptist minister in Boston some ten or twelve years since, and has been a pushing politician of late years in Kansas, has recently become repentant, and joined a church in that section, of the persuasion referred to. It may be unkind, but we fear it may be suspected that Mr. K. aspires to be one of our Christian statesmen.

Boston is one of the foremost cities on the continent in enlightenment and progress, but some of its citizens are very much like those of parts of the country which are not distinguished for enlightenment and progress, and hence the recent action of its School Committee in excluding women from its board, after they had been elected to the position.

The people of Sag Harbor, L. I., are circulating a petition to the Board of Education to re-establish the reading of the Bible in their schools. They claim the reputation of the village will suffer unless this desire is granted. Will not its reputation suffer, in the estimation of many fair-minded and thoughtful persons, if it should be?

THE Brooklyn Presbytery have passed resolutions of disapprobation in regard to the preaching of the Quakeress, Miss Sarah Smiley, in the Lafayette Avenue Presbyterian church. They also charge it to "avoid all such causes of offence in the future." It was a plain case, and no one to whom the "Holy Scriptures" are authority in matters of conduct and practice should object. Does not Paul, the inspired apostle, affirm that "women should keep silence in the churches," and "be under obedience?" And if they will learn anything, let them ask their husbands at home, for it is a shame for women to speak in church.

GERALD MASSEY doesn't think much of the devil, and, consequently, the professors of Princeton College don't think much of Gerald Massey. The poet was to have lectured to the students of the institution referred to, on Charles Lamb, but the orthodox professors, having read or heard about Mr. Massey's lectures on the devil, compelled the students to cancel the engagement. This simply shows that the professors are more friendly to the devil than they are to Mr. Massey.

THE report of the Connecticut Temperance Union to its ninth annual convention in January last, is an ex-

cellent paper. Among many stirring and sensible things, we extract the following:

"There are classes of whom we have a right to demand abstinence, as employees on railroads. Here is a bloated conductor. There two brakemen come rushing into the railroad grogshops for ale. What right have the directors to allow here either the grogshop or the men? In some emergency, stupor will be upon the men, and disaster may sweep down as an avalanche. The people have a right to demand abstinence of public officers. The drunkenness of public men is a national shame and calamity. The peers of the best have fallen. Said a lawyer of Illinois, 'I have seen four governors of my state die of intemperance, and shall see another, if I live.'"

A LATE newspaper contained this item: "A horse forty-two years old has to drag a family to church every Sunday, in South Durham, Me., after his week's work. And that's what they call Christian piety, in that part of the country!"

In our country towns, during a revival season, it is not uncommon to see an unblanketed horse stand for two or three hours shivering outside of a church, in the evening, when the thermometer is at zero. It is thought to be very important, in such instances, that one should be religious and pray, but very unimportant as to his care of the dependent lower creation. There is an adage that a merciful man is merciful to his beast, which is but saying that all religion which is worthy of the name, involves a regard for our dumb relations. Mr. Emerson expresses the same idea when he says, "A true discharge of duty requires us to consider whether we have done so to our dog and cat." Paganism discovered this before Christianity came into existence, and hence Hindooism, for example, has no occasion for societies for the prevention of cruelty to animals.

WE are reminded of a letter published by Frederick Douglass in a Philadelphia paper, two or three years since, in regard to the churches' assuming that the abolition of slavery has been accomplished through the agency and prayers of Christian people. Mr. Douglass denied the claim, and said that the "church and clergy were usually the enemies of reform; but when the victory is assured, very coolly seek to appropriate the honors."

At the last annual session of the State Teachers' Association of Pennsylvania, the Rev. George P. Hays, D. D., President of Washington and Jefferson College, read a paper entitled "Every-day Logic." It was, in the main, interesting, thoughtful and practical; but no better illustration of the absence of logic, even among the learned and cultured class to which the author belongs, could be found, than certain portions of it present. Take, for example, this passage:

"The Bible is built up exactly as inductive science is built up. It offers its facts without any theory, in the historical books, and after that offers its theories in the doctrinal and devotional, and then tests itself by its predictions. Every test of scientific inductions justifies our faith in the teachings of Scripture."

Now, in reply to this we would ask, what are the facts in the historical books of the Bible, to which President Hays refers? Are they, that the world was made in six days; that Eve was created from a rib of Adam; the story of a universal deluge; of Joshua commanding the sun to stand still; of God talking with Moses upon a mountain? &c. And what is the value of the theories in the "doctrinal and devotional books," if built up on such facts?

Furthermore, we deny that there are any predictions in the Bible exceptional in kind to what are to be found in other ancient books, or that were ever fulfilled in the sense which Christians have maintained. The belief in prophets belongs to the superstitions of ancient time, and that any one still believes in them, according to the Biblical conception, simply shows how much we are influenced by the superstitions of the past to-day.

President Hays supplies another illustration of the need of logic in every-day life, in the fact that his

name is among the various dignitaries of the church and state who call for a theological amendment to our national constitution, thereby indicating that he cannot perceive that legislation in regard to men's opinions, in a country constituted like our own, of diverse nationalities and beliefs, is unjust, and pregnant with the most serious evils.

WE have for some time been of the settled opinion that prayer has no effect to change the operations of the universe, the action of Nature's laws, or the production of any results that could not be otherwise accomplished. We may, however, in the face of absolute proof, be compelled to relinquish this position. A friend writes us from the interior of this state, giving two instances where an excellent pious "school-ma'am" claimed she had received direct and literal answers to her prayers. The first instance was in reference to money. She was in the habit of opening her school with prayer, and being particularly short in finances, and money being due her from another district, where she had previously taught, she prayed that the Lord would cause the money to be paid her. She had hardly completed her devotions when the door opened, a trustee entered from the neighboring district where she had taught, and paid the money due.

On another occasion, during "a cold spell of weather," she got entirely out of fuel, and, though she had duly notified the trustees of the necessity for wood, none had been furnished. She, however, had recourse to prayer. She prayed God to cause some wood to be sent to warm the room and to remove the discomfort of the scholars. In a very few minutes a man drove up with a good load of wood, and she was fully convinced it had been produced in consequence of her prayer. It might look so, but it proves most too much. The trustee who brought the money lived over two miles away, and had nearly reached the school-house when the prayer was made. So also with the farmer—he had come nearly two miles with an ox team, and if she had not made the prayer at all, it is hardly probable he would have turned back with the wood, and would have arrived just as soon had she not prayed at all. We will wait for proof a little stronger before we change our position.

WE have with us, a goodly number of the "Heathen Chinese," and to their credit be it said, they are a quiet, orderly, industrious element in this cosmopolitan city. They have recently been celebrating the festivities of their "new year" which seems to come some six weeks later than ours. Their season of hilarity was preceded by a few days of fasting and humility worthy the most pious admirers of saints Ignatius and Polycarp. This season of penance was succeeded by festivity, dancing and mirth—all within reasonable bounds, at their head quarters on Mott Street and Baxter Street.

Many of these Chinamen have taken unto themselves wives after the fashion of their Christian neighbors, and as but few Chinawomen have come to this country they are compelled to look to other nationalities for their help-mates. They have selected chiefly from the "Irish persuasion" which is numerous in this locality and the madames, we are happy to state, speak well of their lords and affirm that "Chinamen are really good people." With their sobriety, industry, honesty and peacefulness, if they were only believers in the theory of "salvation by blood," and bowed down to the symbol of the cross, they might be counted first class Christians.

NATURAL ANTAGONISMS,

BY CLINTON ROOSEVELT.

THE TRINITY OF GOOD,
Benevolence, Wisdom, Power,
Constituting life and all we hope for.

THE TRINITY OF EVIL,
Inertia, Darkness, Coldness,
Constituting death and all we fear.

Communications.

On the Moral Value of Christ and the Gospels.

By HUGH BYRON BROWN.

IN discussing this question, it will be assumed that such a person as Jesus Christ did live and teach in Judea as narrated in the Gospels; although as a historical fact his existence as a person is not supported by sufficient corroborating proof as to render it even probable; which is indeed passing strange, if, as is currently believed he was the "Son of God" charged with the accomplishment of so great a work as the redemption of man!

But whether a reality or a myth, there exists a singular unanimity of opinion among all classes in Christendom,—sinners as well as saints, that he not only existed, but that he "spoke as never man spake;" that in character, no man of all the ages can compare with him; and that his teachings are the purest and best that ever was, or ever can be conceived. Indeed, were it left with the multitude to decide, who of all men that have ever lived on the planet has conferred the greatest benefit on the world, and who of all the ages was the best, the wisest and the noblest man, the verdict unquestionably would be, Jesus of Nazareth.

But experience teaches us that popular opinions are not always correct ones. History is full of examples of the fallibility and mistaken judgments of popular verdicts. Men, and their works are frequently underrated by their contemporaries, and deified by their remote posterity. "*Vox populi* is not always *vox dei*," and the cry of crucify him, to-day, is often changed to Hosanna to-morrow! Washington, for instance, was undoubtedly a true patriot and a noble specimen of a man, but by the constant iteration of his virtue and good deeds by a grateful people, he comes at last to appear to a succeeding generation of American youth as something superhuman, without any of the imperfections and failings inseparable from human nature!

By hearing a constant reiteration, and assertion of a proposition or statement we come gradually and imperceptibly to assent without reflection or examination to what is so frequently repeated, which when said or asserted for the first time would have been promptly challenged or denied.

Without desiring to detract one iota from the just claims made by Christians for their Gospels, or the founder of their religion, I must nevertheless dissent from the extravagant opinions generally held on this subject, and will endeavor to show by fair criticism that neither in his life, or in the character of his teachings is there to be found that extraordinary degree of virtue or wisdom that justly entitles him to any higher rank in the estimation of the world than what should be accorded equally to the founders of some of the older religions, and to many of the Pagan philosophers, and modern scholars!

In order to determine what is the true value of Christ and his teachings, I submit the following criterion of criticism, by which to judge of their relative merit: A code of morals is valuable, just in proportion to its practicability, and adaptability to the needs of men in all conditions of life and to all times. The true measure of a philosophy or of a system of religion is the good accomplished for the race, not only by the repression of evils by inhibition, but by inciting conditions of mind and heart favorable to the development of the moral and intellectual faculties.

Virtue, or the highest excellence in the individual is measured by the purity of the motives which govern his acts,—his love of justice and abnegation of self, and a supreme devotion to the welfare of his fellow men.

Tried by our first canon of criticism, the moral code of the Gospels is found deficient in every particular.

It is not practical, nor adapted to the wants of men in all stages of their development; as for example, take the doctrine of non-resistance. What Christian nation, community or church, when smitten on one cheek turn the other for a repetition of the insult, or when a part of their goods are wrongfully or otherwise taken, meekly surrender to the taker the remainder? Would not its practice by the individual result in the subjection of the innocent and virtuous to spoilation and contumely by the undeveloped low, and vicious part of the race? Would not its effect be to crush out all manhood, and virtually to offer a premium for injustice and crime?

The teachings of Christ in the matter of marriage, besides being very contradictory, are for the most part impracticable, and not at all adapted to man in his varying conditions of development, nor are they in harmony with the facts of human nature.

The Shaker, for his celibacy, the Perfectionist for his complex marriage, the Catholic for his indissoluble union, all find ample authority in the Gospels for their respective opinions and practices in relation to this institution. His teachings on the subject of divorce, are the crude conceptions of an ascetic, ignorant alike of the facts of human experience, and of the laws governing the subject of which he treats.

His views on this subject have not only been disproved by the results of human experience, but this sacrifice of the individual to an abstraction, contradicts one of his own principles, namely, that the "institution is made for man, not man for the institution." All legislation formed on his ideas of divorce have been a source of incalculable misery to thousands without any corresponding advantage to society, and it will be observed that the more enlightened and progressive States are beginning to disregard his injunctions, and are basing their legislation on scientific principles as revealed by medical and social science, and on the needs of men and women as shown by human experience. The injunction to love our enemies is a requirement that no person can obey. This thing is utterly impossible, and had its author known anything of the laws of mind, he never could have said anything so absurd! We can refrain from doing an enemy an injury, but we have no power to love only that which is lovable.

His requirement that we should "take no thought for the morrow" for the reason that as providence provides for the wants of the floral Kingdom, and the animal creation, the necessities of man will be supplied by the same agency, would be disastrous in its consequences, were men fools enough to follow it; as was very generally the case in the early ages of the Church, when ignorant and drizzling monks, and squalid ascetics mumbled their prayers and counted their beads in monasteries, or disputed with wild beasts the solitudes of the deserts! Indeed, "the realizations of the Christian's ideal would be the destruction of civilization"! Progress and culture were simply impossible so long as such ideas held possession of the mind, and just in proportion as they have been discarded have the nations advanced in knowledge, and in material prosperity.

The prominence given in the Gospels to the duty of alms-giving, and its exaltation to the rank of a first-class virtue in the individual has been productive only of poverty and mendacity.

Had Christ possessed a tithe of the wisdom attributed to him by his followers and admirers, he would have emphasized Justice rather than indiscriminate and unsystematic alms-giving, and would have taught men to help their fellowmen to help themselves, rather than to depend on the charity of others; and instead of inveighing against wealth and its possessors, without which no civilization is possible, he would have taught men that wealth was a social power, and that it should be obtained honestly and used for social and scientific purposes, and not exclusively for the gratification of individual and selfish ends.

Another marked defect in the teachings of the founder of Christianity is, that they are nearly all *ex cathedra*. He seldom or never appeals to the reason, and does not seem to recognize the fact that human beings have such a faculty. His appeals are almost exclusively made to the emotional side of our nature, from which fact it comes, that the emotional, rather than the reasoning class of minds are particularly attracted to him. This also explains why the chief devotees and supporters of the Church, are, and ever have been found among women, who, as a rule, are developed almost exclusively on that plane of their nature. I do not here affirm that the emotional, either in man or woman is a defect in their character. It only becomes so, when it is so prominent as to exclude reason as the controlling faculty of the mind.

But what I deem the greatest objection to the teachings of Christ is, the persistent ignoring of the higher, and constant appeal to the lower and selfish motives as an incentive to right action. He nowhere appeals to the dignity and nobility of human nature; he never urges men to do right for the love of right, and because it is right, and to refrain from wrong doing because in the nature of things a violation of law is, *per se*, wrong in itself; but instead, the appeal is made to our selfishness, and to our fears.

The inducement held out for right action is a *reward of merit*, to be given in a future state of existence; and the threat of eternal torment is added as a further inducement to be good and to refrain from doing wrong, while, at the same time, he fails to offer us an absolute rule of right, which is absolutely necessary in order to know what is right, and how to do it. The nearest approach to this is the Golden Rule (so-called), and of which he is not the author; a rule which, though comparatively a good one, is still defective, in that it constitutes each man's sense of right a standard of right action for him. Thus each man's plane of development, no matter how low, vicious and imperfect, becomes a measure of right and a rule of action. This may be the best that man can devise, but the Son of God should have done better!

But in the light of the claim that the gospels are a record of the life and teachings of a god-man, they are remarkable more for what they fail to impart and disclose than from the imperfection and paucity of what they do teach.

If it were desirable (as all must admit it is) for all men to be temperate and sober, why were not wine and all intoxicating drinks, and the use of narcotics generally, inhibited, with the physiological reasons for such prohibition, instead of making wine, and commending its use by example, if not by precept? If honesty and fair dealing are desirable in human soci-

ety, (and who will say that they are not?) why not have promulgated an exact measure of equivalents, that would make it possible for men to do justice to each other, which cannot be done for want of it? Or, if it was impossible for divine wisdom to do this, he might at least have done as well as the founder of the Egyptian religion, who made the attainment of heaven depend on an honest and square record in earth life!

Had our gospels contained such a provision, there would either have been an empty heaven, or more honesty among those who call themselves Christians.

If slavery and war are deemed to be curses, why was not the former distinctly denounced and inhibited, and the latter, except in cases of self-defence, prohibited under pain of the displeasure of the Deity? And if, as we are taught in the gospels, the eternal welfare of the race, as well as their present happiness, depend on the knowledge therein contained, why did not the author himself make provision for the compilation, authentication and dissemination among all nations of truths of such transcendent importance to the race? A mere man, burdened with a great thought, a noble cause, or a new truth, would so have done. Should a God have done less?

That the Christ of the gospels possessed in a degree all the qualities of a reformer and a good man, as required by my third rule of criticism, cannot be denied. But in this he was no more prominent or distinguished than hundreds of other men, who have lived both prior and subsequent to his time. Many of the pagan philosophers, and all of the founders of the older religions were as self-sacrificing, as pure in life, and as devoted to the interests of humanity as he; and their teachings, so far as they are known, were as pacific, consoling and helpful as his; and have been for ages, and are still moulding and shaping the lives of millions of the human race. Popular opinions and religious beliefs are not the growths of an hour. Back of the dominant thought and belief of to-day lies the accumulated force of the opinions of centuries. This re-acts upon our brain, until the convictions become almost a part of our own natures. Could we free our minds from the dominant and overshadowing idea of Christ as a superhuman person, and come to regard him simply as a man, the scales would fall from our eyes, and we should see him as he really was, and judge of his teachings as we judge those of other men.

The force of early education and our hereditary bias towards the religion of our ancestors, are such that comparatively few become so entirely emancipated from its subtle influence as to be able to weigh and judge of its real merits as dispassionately as they would that of some of the dead religions of the past. To those who have fully emancipated themselves from this glamour that attaches to those born and educated in the faith, how insignificant, weak and faulty do the gospels appear when compared even with some of the works of his professed followers! not to mention the productions of the great geniuses of the world, both of ancient and modern times. Imagine the reception that would await the gospels and the founder of our religion, had their advent in the world been postponed until our day! Would he have obtained as great a following as the founder of Mormonism, or attracted to himself any higher class of minds than that system has done? Would not the millions who now see nothing faulty in the gospels, and nothing impossible in the story of the miraculous birth of Christ, be the first to repudiate the one and laugh to scorn the other?

There remains one other criticism to make on the results of the teaching of Christ as compared with such ancient teachers of morals as Zoroaster, Confucius, Socrates, Solon, Pythagoras, Thalcs, Seneca, Aristotle and others, which is, that no great, evil, crushing despotism—mental, social or political—has resulted from their teachings, which cannot be said of those of Christ. Who can measure the mental anguish and physical suffering that have resulted from the following passages in the gospels?

"He that believeth and is baptized, shall be saved; but he that believeth not shall be damned."

"Go out into the highways and the hedges, and compel them to come in, that my house may be filled."

"Whatsoever ye shall bind on earth shall be bound in heaven; and whatever ye loose on earth shall be loosed in heaven."

"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

"But those mine enemies which would not that I should reign over them, bring hither and slay them before me."

"I come not to bring peace, but the sword."

It is upon these and similar passages which men have so long believed to be communications from God, that the Inquisition was established, and by which all religious persecutions and wars were justified. From hence came that fearful doctrine of an eternal hell, and that terrible engine of mental despotism, the Catholic church. No language can express, no tongue tell, no pen describe the sufferings endured by the race, by reason of these and similar teachings of the Bible!

Is it, therefore, unreasonable or unjust to conclude that the author of sentiments so prolific of evil consequences could have been no other than a fallible man, and by no means the wisest, greatest, most profound and helpful of all the men of all the ages, as is claimed by the Christian church?

Recollections of Frances Wright.

"Take him for all in all,
The world will never look upon his like again."
SHAKESPEARE.

SOMETHING more than half a century has elapsed since there stepped ashore from the packet-ship "Amity," then lying at anchor in the harbor of New York, a lady of no ordinary character. Every lineament of her young face (for she was but twenty-three years of age) gave evidence of pre-eminent force of character and intellectual ability; and this, together with her queenly stature and cultivated bearing, evinced her to be an individual of more than common distinction.

That woman was Frances Wright, subsequently so intimately identified with the history of Reform in this country, and whose name stands without a parallel in the annals of female political agitators in any land. She was unattended, save by a younger sister, and only carried a few letters of introduction from friends in England to parties in New York. Her mission in this country was wholly that of a disinterested reformer, and at that day no individual perhaps, in Europe, was better calculated by ability, wealth and social position to act the part of a reformatory missionary than she. Descending from a long line of wealthy and cultivated Scottish ancestry, she had been provided with every advantage of education that culture could suggest or opulence place in her way. Surrounded at all times by rare and extensive libraries, with unrestricted access to rich museums and galleries of art, her facilities had lacked nothing of rendering her an accomplished lady and erudite scholar. The first two years in this country were devoted to making a careful analysis of the manners, customs and institutions of the people, the result of which was ultimately embodied in a work published in England, entitled "Views of Society and Manners in America."

It was not, however, until she had revisited the United States, in 1824, that Frances Wright placed herself squarely before the people in the attitude of a public instructor. We shall pass over her political career, interesting as it was, as matter irrelevant to the object of this sketch, limiting ourselves more especially to a brief notice of her writings, lectures &c., of a rational or anti-theological character. In the year 1828, after having abandoned a cherished experiment of slavery emancipation, at what is now Memphis, Tennessee, she removed to New Harmony, Indiana, where she assumed the management of a liberal journal called "The New Harmony Gazette," but subsequently changed to "The Free Enquirer," and finally removed to the city of New York.

At the time of which we write, religious liberty was at a low ebb in the United States. Orthodox Protestant Christianity had, it is true, long ago unburdened itself in a marked degree of the atrocious intolerance of the Romish Church, yet it was all-powerful, and its character was to an alarming extent mischievous and aggressive. Sectarian theology was considered everywhere of paramount importance, and no means were left untried, by clergy or laity, to advance the interests of the church. Those degrading "revivals of religion," so frequent now, were doubly so then; and the "Christian Party in Politics," having for its cardinal object the inauguration of a union between Church and State, was fast becoming a dangerous organization. Those who are only conversant with the decline and gradual disintegration of modern Christianity (so-called) can with difficulty realize the character of the church of that day.

Frances Wright had hitherto devoted her faculties to furthering the interests of reform by practical experiment, but now there seemed to open to her ever vigilant sight a new field of usefulness, and she resolved to throw the whole weight of her abilities into the arena of religious controversy. She therefore placed the subordinate editorial management of her journal in the charge of Robert Dale Owen—the gentleman subsequently so prominent in the republic of letters—and repaired to Cincinnati, where she began that remarkable series of lectures which have since rendered her name a household word amongst all lovers of the liberty of the human mind. This course included many of the more important cities of the Union, and everywhere she was met with a degree of estimable enthusiasm by her friends and vindictive contumely by her enemies, of which history affords no precedent nor parallel.

Throughout all her lectures, however—by the way, both of a religious and political character—this invincible woman ever maintained that heroic dignity of address so characteristic of the natural orator. When threatened with personal violence by the fanatical myrmidons of the church and of political demagogues, she exhibited a degree of composure and fearlessness that won for her plaudits, even from her enemies. To use the language of an anonymous writer—"Probably no man, and certainly no woman, ever met with such furious opposition. Her views, as announced in her paper, had made her generally known, and being somewhat new, and 'anti-theological,' brought down upon her head the rancor of religious bigotry." Her acknowledged ability and social status were at all times sufficient to secure for her, audiences made up from the best circles in society, and her friends often urged the propriety of her speaking in fashionable halls, charging a fee for admittance. But her answer

was at all times to the effect that she labored for the sole purpose of advancing knowledge, and that she preferred a building thrown open to all who might choose to enter.

On the occasion of her lecturing in New York, Frances Wright was met by that intolerance and persecution for which the unscrupulous leaders of the church have ever been proverbial. Both the pulpit and the daily press endeavored, by misrepresentation and intimidation, to prevent her from speaking or being heard. The *Evening Post*, in an inflammatory leader, recommended "riot, fire and bloodshed;" and on the assembling of her audiences, the wily emissaries of the church were busy circulating incendiary tracts, representing the lecturer as endeavoring to inaugurate anew the violence of the French revolution.

It was while delivering one of her superb addresses in Philadelphia, that this intrepid woman did much to arouse public opinion to a sense of the danger to liberty attending an unwarrantable and dangerous innovation. It had become the custom of the evangelical Christian churches in that city (as also in New York, and we believe in some other cities) to stretch, on the Sabbath, ponderous chains across such thoroughfares as were accessible to their respective places of worship. The actuating motive for this act was to stop tumultuous travel during services. This strange anomaly in a popular government, when viewed in its temporary significance alone, was sufficient to attract the attention of the lecturer; but when she reflected upon the alarming condition of religious oppression of which it was likely to be the precursor, all the indignant enthusiasm of her nature was aroused. She had been descending upon that inestimable boon to every freeman, religious liberty, and had held her audience spell-bound by her sublime eloquence, when, with splendid dramatic effect, she advanced to the front of the stage, and raising her hand, after a moment's ominous silence, exclaimed—"Do you ask me to name an instance of religious tyranny in America to-day? Go witness the chains stretched across your streets!" The result was terrific. The immense audience cheered, as from one common throat, till the edifice trembled to its foundation. And the startling reminder was not suffered to pass unheeded, for soon those odious engines of religious oppression were missed from their accustomed localities, and the very fact of their past existence took its place in the grim pages of ecclesiastical history.

As a public lecturer, few women in any country have equalled this remarkable individual, not forgetting that splendid galaxy of female orators of our own time. In this connection we cannot forbear quoting from authorities contemporaneous with the period of her life. The following is taken from an English periodical: "The news of her arrival soon spread thro' the town. Feeling anxious to see a woman whose eloquence had gone so far to effect a revolution in the mind of America, I embraced the earliest opportunity of soliciting an interview. I was received with the greatest kindness. Madame D'Arusmont is among the tallest of women, being about five feet, ten inches high. She walks erect, and is remarkably handsome. Her brow is broad and magnificent; her eyes are large; her face is masculine, but well formed."

And this graceful encomium from the pen of Mrs. Trollope, an English authoress of wide celebrity, in "Domestic Manners of the Americans:" "That a lady of fortune, family and education, whose youth had been passed in the most refined studies of private life, should present herself to the people as a public lecturer, would naturally excite surprise anywhere, and the *nil admirari* of the Old World itself would hardly be sustained before such a spectacle; but in America, where women are guided by a seven-fold shield of insignificance, it caused an effect that can hardly be described. 'Miss Wright of Nashoba is going to lecture at the Court House,' sounded from street to street and from house to house. I shared the surprise, but not the wonder. I knew her extraordinary gift of eloquence, her almost unequalled command of words, and the wonderful power of her rich and thrilling voice; and I doubted not that, if it was her will to do it, she had the power of commanding the attention and enchanting the ear of any audience before whom it was her pleasure to appear. I was most anxious to hear her, but was almost deterred from attempting it by the reports that reached me of the immense crowd that was expected. After many consultations, and hearing that many other ladies intended going, my friend Mrs. P—and myself decided upon making the attempt, accompanied by a party of gentlemen, and found the difficulty less than we anticipated, though the building was crowded in every part. We congratulated ourselves that we had had the courage to be among the number, for all my expectations fell far short of the splendid, the brilliant, the overwhelming eloquence of this extraordinary orator. Her lecture was upon the nature of true knowledge, and it contained little that could be objected to by any sect or party. It was intended as an introduction to the startling theories contained in her subsequent lectures, and could alarm only by the hints it contained that the fabric of human wisdom could rest securely on no other base than that of human knowledge.

* * * * *
But to return to Miss Wright. It is impossible to imagine anything more striking than her appearance. Her tall and majestic figure, the deep and almost solemn expression of her eyes, the simple contour of her

finely-formed head, unadorned except by its own natural ringlets, her garment of plain, white muslin, which hung around her in folds that recalled the drapery of a Grecian statue—all contributed to produce an effect unlike anything I had ever seen before, or ever expect to see again."

As a writer of pure and elegant English composition, Frances Wright had few superiors. Aside from her labors as a public lecturer, she was ever busy with her pen, and all who are familiar with her writings of a religious nature, either in her published books, in the *Free Enquirer*, or in the *Boston Investigator*, will bear us out in saying that few authors have done more to awaken the human mind to a realizing sense of the utter worthlessness and even danger of the religious systems of the world. She at all times associated with persons of distinction, and was the intimate and valued friend of such men as the elder Owen, General Lafayette and Abner Kneeland.

Frances Wright—then more properly Madame D'Arusmont—died suddenly in the year 1852, at Cincinnati, at the comparatively premature age of fifty-seven, her death resulting, it is believed, from a fall on the ice a year previous. Thus ended the career of one of the most remarkable women it has ever been the privilege of the historian to chronicle. There is but one character in history with whom we are disposed to couple her name, and that one—although from the nature of their respective surrounding circumstances very dissimilar—is the lamented, the venerated Madame Roland. Alas! that she could not have lived to see the beginning of the consummation of her hopes. But she has passed away, and let us find solace for her loss in the knowledge that the generation which has succeeded her is enjoying the blessings which her labor did so much to win. And let us ever bear in grateful regard the name of this most virtuous, this most estimable woman. May no wanton tongue ever disturb her sacred memory.

A. O. GENUNG.

[For The Truth Seeker.]

A Word from Iowa.

Dear Brother Bennett. I hail your little paper with joy, and I am thoroughly satisfied it is designed to fill a niche in religious literature which has long been vacant. If I may judge from the few copies I have seen, the name of your paper might appropriately be changed to Truth Teller, for I notice by its numerous correspondents and editorials, that it fearlessly tells the truth so plainly, that thinking minds cannot mistake its meaning. I notice as I travel in my missionary work, that liberal sentiments and free thought are in the ascendant. Wherever I go I meet crowded houses, anxious to hear something, that shall assist them in gaining their release from the grasp of the dying hand, and help them to extricate themselves from under the crushing weight of the putrid and rotten carcass of orthodox superstition, bigotry, egotism, arrogance and pride, and give them the truth supported by science, reason and common sense. I find that the harvest is ripe, but the laborers are too few. Oh how much we need more working men in the field, that the famishing, doubting lovers of real truth, may be strengthened, encouraged and built up in a knowledge of the just and right path to freedom, and a true life. Old theology is too far behind the progress of the age, to any longer satisfy the demands of the public. There is so little gullibility now a days, that even long "protracted efforts" fail to augment the memberships of but very few of the churches, and the increase in the few is so small as to be a matter hardly worth mentioning.

The people, young and old, are beginning to learn, that religion is not a thing which is in the market, for sale, the price paid, and to them a free gift if they will only receive it upon the conditions stipulated, but that it is an inherent principle of the soul, possessed to a greater or less degree by all, and that instead of getting it, they would be, and are happier in doing religiously, and cultivating the germ of goodness which they already have.

The masses are beginning to earnestly think for themselves, and who ever knew a real earnest thinker, that did not become a free man? The few who pretend to be thinkers, who are making crutches for crippled orthodoxy, are now looked upon as old fogies, by a very large majority of all the people. There is no mistake, the outlook is cheering for the lovers of truth and science.

The prayers of United foggydom, cannot save the world from the approaching crisis. Free thought is in the vanguard, and the strongholds of creed and dogmas tremble, as well they may, for reason is stronger than faith, and common sense is revealing the errors of superstition, and science is demonstrating the truth.

Go on my good brother, and the lovers of free thought, will rally around the standard you have set up, until THE TRUTH SEEKER shall be a power in the land, a rock against which the tide, winds and waves of the old system of an empty theology, thus revealed in its hideous deformity, shall beat in vain.

Yours for the truth. DR. C. P. SANFORD,
State Missionary,
I. S. A. of Spiritualists.

Have We a Free Press? No. 4.

BY ICONOCLAST.

I OFFER no apology for continuing these papers, as the numerous letters received evidence the interest created in this matter, and are expressive of surprise and indignation at the chicanery and corruption pervading our so-called *Free Press*, which I have revealed through your columns, and calling for further facts and information. I will pass over many of the questions asked of you, Mr. Editor, and content myself with giving exact figures paid certain newspapers, which I had intended to omit, but give in answer to certain doubters.

During the five years from 1867 to 1871, the following sums were paid out to city papers, being only about ten per cent. of the whole number.

World.....	129,019	Com'l Advertiser....	106,950
Daily News.....	431,623	Telegram.....	49,952
Daily Star.....	218,477	Democrat.....	153,897
Express.....	123,019	Mail.....	19,607
Herald.....	67,580	Times.....	55,503
Sun.....	68,917	Tribune.....	38,544

Critics may compare the figures and decide for themselves the amount of value received by the taxpayers.

I now present a table which shows the amount of reduction made upon bills presented by the different members of our great "Free Press."

	Am't claims.	Reductions.
Daily News.....	73,760	15,402
Daily Star.....	67,756	44,521
World.....	51,401	23,387
Mail.....	62,997	37,035
Democrat.....	65,471	26,531
Herald.....	44,875	11,404
Telegram.....	27,217	13,369
Times.....	23,175	6,196
Sun.....	23,054	11,480
Tribune.....	30,737	14,134

This may give somewhat nearer the amount of *actual value received*, and exhibit the price of "skilled talent" necessary to get such jobs "put through" the legislature.

Again, there is now a bill before our legislature to pay a million of dollars to certain newspapers, which is well known to be a plan for robbing the treasury. All the advertising bills that were based upon any honest foundations, were audited and paid. The claims now presented are those which were rejected, because they were simply impudent swindles.

Here we can discern the *animus* of the furious onslaught now being made by these journals upon our present mayor and comptroller, as they constitute the rock upon which these bills were split. A company styling themselves the "Industrial Exhibition Company" recently obtained a charter from the legislature, proposing to give two and a half millions of dollars for what is generally conceded to be an absolute swindle, and which was really killed by our present mayor and comptroller. The support of nearly every newspaper in this city had been secured by the placing of stock in the publisher's hands, ostensibly in payment for advertising this fraudulent scheme, and thus to buy out the great *Free Press* and *Palladium of our rights*?

The outrageous conduct of the police at the late working men's demonstration in Tompkins Square, has scarcely been referred to by the press, in its really ferocious character; although by my own observation representatives of nearly every city daily were present. A deputation of working men has been before a committee of the legislature, seeking redress for this gross interference with their rights, and demanding an investigation of the police department, claiming that the Federal Constitution prohibits the enactment of any law "abridging the freedom of speech, or the right of the people peaceably to assemble." I am closely watching the papers to find some among them that will assist in securing the investigation demanded. Surely this is asking little enough, but as yet not a single paper has printed a word in favor of this movement, and most of them do not even mention the matter as a common news topic, thus stifling an important issue of the times.

But when the day arrives when the working men are a power in the land, then mark the sycophancy and obsequious servility with which they will be met and treated by this monster of corruption. Was this not the case, with few exceptions, during the reign of abolitionism? Where now is the "organ of the South" that so glibly quoted scripture in defence of slavery? Woman Suffrage, Social reform, etc., have been treated in a like manner, but no sooner does any subject permeate the public mind and become "respectable" than every paper becomes its champion, and vigorously upbraids one another for not doing so sooner. Mark the meekness which accompanies the publication of the long speeches of Susan B. Anthony, Mrs. Blake and E. Cady Stanton, in favor of woman suffrage, before judiciary committees of various states and the Capitol of the nation. Five years ago they were ridiculed and sneered at, and why the change? Has this paragraph anything to do with it?

"The chamber, the galleries, the lobbies and the ante-rooms were crowded with the most prominent and leading ladies and gentlemen of the state."

Men of prominence and respectability indeed! as those men were called who stoned Garrison through

the streets of Boston with a rope around his neck, and would have hanged him.

Leading editorials find their way into newspapers now on Herbert Spencer's "Sociology," and other kindred subjects, when "brought out" by certain houses; whilst not a word can be read of the *Sociology* of unpopular persons in our midst, who have been for a much longer time developing a system of thought of equal importance. But the mode of publication which the latter are compelled to adopt, in order to sustain their enterprise, being unfavorable to its wide recognition, our journals ignore, or, which is more frequently the case, grossly misrepresent them, calling them "hare-brained speculations and vicious philosophies." Why? Is it not because it takes money to "advertise?"

Nine-tenths of the reporting done for newspapers throughout the land, purporting to be *verbatim* reports of trials, debates, etc., are so absurdly false that the participant rarely recognizes the scenes and statements. The reporters are not always to blame, for in most instances they do their duty; but when the report reaches the office, it must be "doctored," to meet the views of the power behind the throne. Many times the publication of the truth or falsehood depends solely upon personal considerations, and in all cases must it "suit the market," i. e., be popular and respectable? What paper had the courage to give anything near like a report of the late interesting, and, in many aspects, vitally important trial of Woodhull and Claflin? Yet the reporters were all in court, busily engaged in taking notes, during the entire time of its duration.

I predict without hesitation that the time will arrive when they will devote columns upon columns to fulsome praises of the defendants.

During the ten or twelve days' proceedings, there was a murder trial progressing in the next building, of which the leading papers contained a minute account, with columns of testimony and speeches of counsel in full. Note the contrast. Here, on one side, was being conducted a case upon which, to a large extent, free speech depended, as well as a free press; the right to publicly declare the truth with good motives and a justifiable end—something very important to define, understand, and forever settle in this republic, involving principles and questions almost new to this new country—of which the public received very meagre reports, and in most of the papers found none at all. Whilst, on the other hand, a murderer was on trial (of which we have so many now-a-days) and the disgusting minutiae were spread before millions of readers regularly every morning, with the usual amount of embellishment and exaggeration, in the most sickening manner.

Why this discrimination? In answer to this question I was told by a reporter that "murder trials take well with the public, and make papers sell." Is this the solution? Can this be a true and correct answer? Is it possible that this holiest of powers thus panders to the lowest and vilest instincts of the low and depraved? Who are to blame, if the public really demand such news? I answer, the newspapers that furnish the supply.

Another question forces itself here upon the mind. Can Woodhullism, in its worst phase (assuming it to be all its enemies insist upon its being) be worse in its tendency than murder? If not, then why should a murder trial, with all its stereotyped and stale information, be so fully reported, and the late trial barely alluded to?

Oh, that the press would but be free, and publish "the truth, the whole truth, and nothing but the truth!"

Truth Seeker.]

Civilization vs. The Bible.

BY P. S. REFLOGLE.

WE are often told that we are indebted to the Bible for our civilization, and that those nations that do not endorse this book are not civilized. Those who hire "men of God" to do their thinking for them, hear it from the "sacred desk," and, parrot-like, they repeat it, without asking if it is true. If true, and if all this were the result of reading and believing the Bible, it would not prove the Bible to be divine. A book may be useful, though merely human.

But where is the proof that we owe our virtue, liberty and enlightenment to the Bible? The Abyssinians have had the Bible in their possession twice as long as the Anglo-Saxons, and yet they are a race of barbarians still. What did the Bible accomplish for the people of Syria and Asia Minor, who were first blessed with it? So little that the Koran superseded it, the Mohammedans being superior in almost every respect to the Christians whom they conquered and converted. When the literature of Greece and Rome was supplanted by that of the Bible and the Christian fathers, a night of mental darkness spread over the world, which was not broken up till the invention of printing and the revival of pagan literature.

The civilization of the Chinese, Hindoos and Japanese is different from our civilization, but in some respects it is as high, and those nations are not much behind us in some of the things of which we boast as evidence of our higher civilization. If they fall below our standard in some respects, in others they are above us.

We cannot bind ourselves to our own barbarous customs, which have been fostered by the church: upheld by the Bible. Who kept four millions of man beings in bondage, sold them like cattle when they pleased, and did not allow them to call their souls their own? Who but Bible believers? And who countenanced them in thus sanctifying the robbery and foul wrong, and gave the pretended sanction of heaven to this blackest crime? Ministers, with the Bible in their hands, who preached from "Servants, obey your masters," and placed God's foot on the neck of the trembling slave. No heathen nation ever had a system of slavery more barbarous than that in America, and the corner-stone of that institution was the Christian church and the Bible. Our late war was as barbarous as any of those of the nations referred to. Our love of finery and gewgaws shows a barbarous taste. Our system of punishing criminals for revenge, by choking men and women to death, is no better than the practice of the heathen. Our rum-shops, houses of prostitution and gambling hells cannot be matched by any heathen nation on the globe, if we believe the missionaries who have written upon the subject.

The howling and jumping at camp-meetings and revivals are as foolish as the pow-wows of the Indians. The heathen have no more foolish doctrine than the dogma of the Trinity—God his own son, and Christ his own father! The hell of the heathen is no hotter than the hell of the Christian; the devil is no more diabolical, and their God is no more changeable, impotent and mad, than the boasted Christian God of the Bible.

Our civilization, if it is superior to the civilization of other countries, is not due to the Bible, but exists in spite of it. The progress, civilization and morals which Christendom has manifested, has been, and is due to the fact of the inherent goodness of human nature, in the first place; to happy intermarriages of tribes, bloods and races in the second; and to fortunate geographical and climatic situations in the last consideration. Because of these, and in spite of his religion, the Christian has, in most places, become civilized and enlightened. But Christianity has not made him so. If there is anything good and noble in Christianity which is founded on the Bible, it is there because it cannot be separated from humanity. It, with the clergy, has ever been clogs on the wheels of progress, and it is only those who have thrown it away as exercising no authority, who are in favor of the highest civilization, freedom and equality, without regard to sex, race or condition. (Bible Christians today, as a mass, are opposed to female suffrage.) In the past the Bible was used to defend slavery and intemperance, and Bible believers only came out on the right side of those questions when the battle had been fought and the victory won. Bible believers oppose science and reform to the last, but when they triumph in spite of their opposition, they are the first to shout, "Glory to the Bible for what it has accomplished!"

When we read the papers of the day, and find therein, almost every week, accounts of hanging (legalized murders, in which Christian ministers take a prominent part); of outrages in the Christian South, and of all the crimes and murders in our land, we ask, What have we in our Christian civilization to boast of? A tree is judged by its fruit, so we will judge Christians.

Who burned John Rogers (in 1555) for difference of opinion?

Who kindled the fires at Smithfield (in 1553) for the purpose of killing heretics?

Who roasted Michael Servetus to death over a slow fire (in 1553) for heresy?

Who are holding conventions to memorialize Congress to so alter the constitution of the United States, that it will make God the *chief* ruler among men, the Bible his law, and Jesus Christ the recognized head of government?

Christians—those that call the Bible the inspired word of God.

Who burned Joan of Arc, the Maid of Orleans, (in 1431) for claiming to be inspired?

Who burned John Huss (in 1414) for believing in Wickliffe's Bible?

Who burned five hundred persons as witches at Geneva (in 1515)?

Who burned one thousand at Coma, in Italy (in 1516)?

Who burned seventeen hundred persons during the term of thirty-nine years in Scotland (between 1564 and 1603)?

Who executed three hundred and forty thousand in England and France, between the years 1600 and 1680?

This was all done by Christians, who believe the Bible to be the inspired word of God, and that those who cannot believe it ought to suffer the endless torments of hell.

REV. MR. DIX, pastor of Trinity Church, this city, (the wealthiest Episcopal Church in this country,) preaches that "Protestantism as a moral system is an entire failure," and that "any form of Catholicism, that denies the right of private judgment is better than Protestantism." The first part of his proposition strikes us as true, and the latter as false. For a salary of \$15,000 a year he ought to preach better Protestantism. He is evidently leaning towards the Catholic church. Should not his Protestant brethren take him to task?

(For The Truth Seeker.)

THE TRUTHSEEKER.

BY HORACE W. RICHARDS.

Where search for truth ye seek?
Where find its place of birth?
Think ye 'twas born on Sinai's peak?
There given to the earth?

Think ye its eternal fire
Flamed first on Hebrew pages?
Think ye it could alone inspire
The priests of by-gone ages?

Hath it no record true
Save in the ancient time?
Could none but pagan Jew
Receive the word sublime?

Was God asleep 'till then?
And through the eternal years
Could none but Hebrew pen
Record the birth of spheres?

Nay! Far back beyond their ken,
Beyond the reach of story,
This grand old earth gave birth to men
Whose lives were filled with glory!

Their voices joined in morning hymn,
They, too, knelt low on bended knee
And reverently prayed to Him—
The God they could not see.

They sought for truth, and found it, too,
For it is written *everywhere*,
And we can read its record true
In earth, or sea, or viewless air.

Each soul can kindle its own altar-fires,
No other need we call.
And as our souls to Truth aspire,
So on us will its mantle fall!

Philadelphia, March, 1874.

(For the Truth Seeker.)

To John J. Miller, Coulterville, Ill.

DEAR SIR: In your letter of January last, to D. M. BENNETT, you say, "If the Bible is all a lie I am as well off at death as you are, and if it is all true I am infinitely better off." I have heard this same old, stale assertion made by "scribes, pharisees and hypocrites" of the church hundreds of times, within the last fifty years, and I suppose the professedly pious geese who uttered it really thought it true. But nothing can be further from the truth. It is true that your Bible plainly teaches three "plans of salvation," viz., saved by grace, saved by faith, and saved by works. Now, I am well aware that professed Christians don't pretend that they are to be saved by works. No, sir. They intend to be saved by the "blood of Christ"—to make him a scape-goat for their sins. They say, "Our own righteousness is as filthy rags." This I have often heard believers assert, and I am willing to believe that there is a great deal of truth in it. Infidels expect to be saved by works, and do not depend in the least on the blood of your Christ, or anybody's blood. They depend entirely on their *own* works. And your Christ is represented (Revelations xxii, xii) as having said, "Behold I come quickly, and my reward is with me, to give every man according as his work shall be,"—not according as his faith shall be.

And now as to your boast about your being infinitely better off at death than Brother Bennett will—"if the Bible is all true"—it is all mere Christian rant and braggadocio. If you have been more kind, loving, and charitable to the poor and needy than Brother B— has, then you will be "better off" but not *infinitely*. Oh, no; your Christian idea that there is to be an infinite difference in the future condition of any of the human race, is too absurd and ridiculous to be believed by any but superannuated old women and little children, who have been trained up (or down?) in modern orthodox Sunday schools. The pharisees and hypocrites in the churches of the present day, (and their name is legion, *vide* the number of pious "salary grabbers," Credit Mobiliers and Jay Cookes) are laboring day and night to check the rising tide of liberal thought, and to ridicule and denounce everything that dares to travel outside the old, time-worn ruts of their dilapidated creeds.

Hoping that you may so demean yourself as to be as well off at death as Brother Bennett,
I am very truly yours, in search after every truth and all truth,
T. J. MOORE.

Starfield, Ill., March 15, 1874.

Dip the hand into a finger glass until the water in it is warmed one degree. An amount of energy is withdrawn from that hand sufficient to project that water to a height of 772, or, if the degree be centigrade, to a height of 1,390 feet above the earth's surface—three times the height of St. Paul's.—*Tyndall*.

Friendly Correspondence.

R. M. CASEY, *Pendleton, S. C.*, writes: THE TRUTH SEEKER is slowly gaining ground in this benighted, priest-ridden State. Some of the clergy are borrowing it from us "poor, hell-doomed infidels," and the way they pray for us is enough to create a hub-bub in Paradise.

G. W. DOLAN, *Silverton, Oregon*, writes: I am in possession of your valuable paper; allow me to assure you it is all its name indicates, and could not have been cast upon better soil than this little place.

W. B. DE LANO, *South Barre, N. Y.*, writes: Your paper is just the thing for this age. "Don't give up the Ship." It must and will live. Go ahead! Legion is the number of your patrons in coming time.

SAMUEL CRUMP, *Pittsford, N. Y.*, writes: I have no doubt you find it "up hill" business, starting so radical a paper. There is not unity and interest enough among liberal thinkers to well support a paper or lecturer. There is hardly a village but what has more or less "heretics" in it, but they do not take interest enough in progress to do anything to help it along.

HORACE M. RICHARDS, *Philadelphia*, in a letter says, "I like your paper much. The platform is broad enough for Humanity to stand upon, and its utterances are bold and fearless. I wish it much success, and bid you God speed in your work for the race."

J. P. E. WHEEDON, *Winterset, Iowa*, writes: We are well pleased with THE TRUTH SEEKER and hope you will soon be sufficiently encouraged, by increasing support, to send it to us every week. Thirty days is decidedly too long to fast for the intellectual food with which it comes freighted; and you need not be over anxious to feed it to us in homeopathic doses either, for a great number of poor souls (?) are dreadfully bilious, orthodoxically, and need ponderous treatment to save them from John Milton's pandemonium.

"Let Gods attend to that which Gods must know.
Man's present cares relate to things below."

E. C. KATTELL, *Binghamton, N. Y.*, writes: The sample copy of your paper you sent me reads so well, I have no hesitancy in predicting success in your undertaking. Never was there a time more propitious for such a publication. Thought has awakened from its Rip Van Winkle slumber and needs the kind of food you furnish.

D. R. BURT, *Dunleith, Ill.*, writes: I am highly pleased with the specimen number of THE TRUTH SEEKER I have seen. It is just what is wanted—a cheap, sound and thoroughly liberal paper, free from dogmatism, sustained by truth, common sense, logic and scientific facts. Enclosed find seven dollars to pay for your paper for the accompanying names.

J. Q. ADAMS, *Plattsburgh, N. Y.*, in a letter says: I think your paper contains more good sense in one number, than all the sermons I have ever heard or read. Do not be discouraged about the enterprise. Give us a little time to work for you and I hope you will soon be able to issue it weekly.

AARON BERNTRIGGER, *Rockfield, Ind.*, among other things says: The only fault I find with THE TRUTH SEEKER is that it does not come often enough.

MARIE DE FORD, *Cawker City, Kansas*, writes: After an absence of two months I was heartily pleased to find on my return the courageous little TRUTH SEEKER awaiting my attention. It did not take me long to discover its new and enlarged appearance in full dress and "jam full" of first-class articles of reading matter. At first glance I thought there must be some mistake; that *our* "TRUTH SEEKER" must have got in the "wrong pew," but a little investigation proved the fact, that, altho' improved in looks and dress and apparently quite aristocratic in style, it was THE TRUTH SEEKER still. And while I congratulate you upon your success, it is my ardent desire to see you hold out faithful to the end, that you may unflinchingly attack and level to the dust the ignorance and superstition which you have determined to wage war against.

J. WARNER, *Patch Grove, Wis.*, writes: I have perused two numbers of your paper and must say my admiration and approval are accorded in full. Your correspondents E. M. Davis, H. B. Brown and "Iconoclast," please me hugely.

SAMUEL LYDIARD, *Long Lake, Minn.*, writes: Your paper gives universal satisfaction to its many readers in this locality. I have heard many speak of it in the highest terms.

J. W. DRAKE, M. D., *Dover, N. H.*, writes: A neighbor who received two sample copies of your paper handed them to me, and I read and re-read them, and now number me among your patrons. Allow me to say I have found no publication so much in harmony with my own ideas as yours; in fact they are mine only a thousand times better expressed. Stick to the text at the head of your paper and you will wield a power that will demolish the walls of theological superstition.

WM. Sisson, *Port Hope, Canada*, writes: Your "Friendly Correspondence" column, of this month, shows the marked favorable opinion THE TRUTH SEEKER is receiving, and were every subscriber to express an opinion I think there would be no dissent. For myself I am pleased—I am delighted with the articles it contains, and long may it continue to disseminate the truth and batter down everything that "degrades mankind mentally or physically."

ELLA E. GIBSON, *Barre, Mass.*, writes: Your February number is so far superior to anything I have seen in the shape of a radical paper that I must congratulate you upon its appearance and the talent you have secured. What I admire most is the out-spoken frankness of its writers—so few words used and so direct to the point. Not a foolish sentence or second-rate article in the whole number, but filled with pith, every line striking hard blows upon old theology that must "tell" where the paper is circulated.

WM. GARLICK, *Silver City, Idaho*, writes: Being shown by an orthodox neighbor a copy of THE TRUTH SEEKER, in a tantalizing manner, as being the kind of a paper for me, I was led to examine it and I soon found it was in reality the very paper I had long been looking for, and on looking around and talking with a few friends I learned there were enough of us to take ten copies, whose names I here give you.

HENRY D. COSEY, *Chelsea, Mass.*, writes: Enclosed I send you fifty cents. I decline the consideration which entitles me to a discount. A dollar is but a poor compensation for the satisfaction afforded me by reading your edifying paper. It is so pleasant to perceive reason, like a monitor, detecting, checking and battling priestcraft, fraud and oppression. May success crown your efforts. I have my little shoulder at the wheel of progress in this locality, and as soon as I can get their "courage to the sticking point," I shall send on the names of a few new

subscribers. In the meantime, if I can do anything for the cause here, command my services.

ALEX. BADLAM, *Calistoga, Cal.*, writes: I cheerfully subscribe for two copies of your valuable paper and urge our friends to do the same. I am prepared to endorse it, coming to us, as it does, with so much kindness and generosity—nobody's organ, and nobody's enemy—dispensing truth and justice to friends and foes alike.—Just what is needed at this time, and something I take pride in.

O. COOLIDGE, *Ashland, Oregon*, writes: I have seen most of your subscribers here and all are well pleased with your paper. I wish a thousand of them could be published every day, and scattered broadcast over the land.

L. W. BILLINGSLEY, *Lincoln, Neb.*, writes: Permit me to congratulate you upon the improvements in style and matter of your paper. I regard it now as the best liberal paper published. I admire your irrepressible pluck, and, at my earliest leisure, will endeavor to get up a club for you. It was a wise move of yours to go to the great commercial centre—New York, where you can through the great channels of trade reach readily a large population, and establish a great emporium of liberal literature: for if we can only get the people to read and discuss both sides of the question, thoroughly, then the battle of mental freedom will have been won. I drilled for fourteen years in the orthodox ranks, and when I of my own accord, commenced thinking independently and applying the ordinary rules of evidence and logic to this religion of Jesus Christ, it would not stand the test, and I ceased to be a moral coward. After that, by accident, I came across that grand work of Buckle's "Introductory to the History of England," then Draper's "Intellectual Development of Europe," full of noble thoughts; but I did not feel I had got to firm footing until I struck the Philosophical Works of that intellectual giant of free thought, and who, in my mind, stands without a peer in this century—Herbert Spencer. His inexorable logic has sent consternation into the ranks of the clergy. I have with great pleasure read their futile replies. You have many valuable works in your published list. If the liberals would use one-half the zeal in the distribution of these as is shown by God's elect in distributing their religious tracts, they will then have done a great work for humanity.

R. B. HUNTER, *Pittsburg, Pa.*, writes: Although a poor man, I think I can afford to give ten dollars to aid in buying a "Power Press" upon which to print THE TRUTH SEEKER. As the T. S. is the best liberal paper I have yet seen, I shall cheerfully pay the additional sum required, should you decide to issue it weekly.

DR. H. M. PARKHURST, *Balbrin, St. Louis Co., Mo.*, writes: I am glad to see your young paper growing so rapidly. What a giant it will be in the near future, and what sermons it will preach to the world from its broad platform! I "join in" with the sentiments of Messrs. Billingsley, Wettstein and Forrest: I also agree to the agreement you publish in No. 7.—Write me down for one share of \$10.00 in the "Truth Seeker Fund." By all means let THE TRUTH SEEKER be a Weekly—I wish to be a subscriber from No. 1. Draw on me at sight when you are ready to "forward march!"

DAVID P. SOPER, *Homer, Minn.*, writes: I received your much welcomed paper, and think it a perfect gem, and will try and get all the subscribers for it I can.

JACOB REEDY, *Toledo, Iowa*, says: I cannot express in words, the gratification I feel for the labor you and others are bestowing in the cause of religious liberty. Seventeen years ago myself and one other were all the infidels in this part of the country, but now I can count them by scores. Put my name down for one share of the Cylinder Press stock, (\$10.00). I shall do what I can in the way of soliciting subscriptions to your paper.

W. W. WALKER, *New Bedford, Pa.*, writes: I think your last issue the nearest to perfection in its line of any periodical I ever saw—clever, concise, fearless, firm and true. Success to it.

H. S. BACON, *Milford, Mass.*, writes: Success to your brave little sheet and may you within the next decade be compelled to employ one of the most mammoth presses to disseminate such principles as it now enunciates. You are producing a gem worthy the support of every intelligent liberal. Go on, and success shall attend you.

THOS. C. GILMORE, *Chelsea, Mass.*, says: I have received your spicy sheet and like it much. It is not only a Truth Seeker but a Truth Speaker as well.

H. H. BURNETT, *Camargo, Ill.*, says: Go on and we will do you good, as we believe you are in the right. My paper does not remain in my office an hour after it is read. Some troubled soul whose convictions are not strong enough to induce him to subscribe, still has an itching to see what your paper says. They will "come into the fold," by and by. You know it takes time to revolutionize popular ideas and to exchange superstition for truth, especially when it involves the thought among people that it is cutting loose from the only anchor that holds them to their moorings. They cannot realize at once that a bark will ride smoothly upon the placid sea of "Reason," and their conscience, when properly balanced, will be amply satisfied with the understanding and contemplation of the "knowable." But time, and such efforts as you and other earnest workers are making will eventually drive the most objectionable features from our religious creeds.

I write this to give you a word of encouragement, and as opportunity offers I will try and give you encouragement of a more substantial character.

There are three discoveries which during the last quarter of a century have entirely changed the position of natural science—the mechanical equivalent of heat, spectrum analysis, and the Darwinian theories.

It would take 1,245,000 globes as large as the one we inhabit to make one equal in size to the sun. Its density is but little greater than water. Jupiter the largest of the planets is 1,400 times that of the earth. Its density is nearly the same as the sun's.

"The received theory respecting the creation of the Solar System," says Herbert Spencer "is unmistakably of low origin. You may clearly trace it back to primitive mythologies. Its remotest ancestor is the doctrine that the celestial bodies are personages who originally lived on the earth—a doctrine still held by some negroes Livingstone visited. Science having divested the sun and planets of their divine personalities, this old idea was succeeded by the idea which even Kepler entertained, that the planets are guided in their courses by presiding spirits—no longer themselves gods, they are still kept in their orbits by gods. And when gravitation came to dispense with these celestial steersmen, there was begotten a belief less gross than its parent, but partaking of the same essential nature, that the planets were originally launched into their orbits from the Creator's hand. Evidently, though much refined, the anthropomorphism of current hypothesis is inherited from the aboriginal anthropomorphism, which described gods as the stronger order of men."

[For the Truth Seeker.]

Wasted Resources.

BY D. H. CLARK.

It is impossible for an observing person, not under the influence of a blinding zeal, to fail to perceive the wastefulness of popular religious expenditures. There is one virtue which Christianity, be it said to its praise, has always nurtured—the virtue of *giving*. This has always been regarded as in a high degree meritorious. But not only has it been, very largely, misdirected giving, but the impelling motive also has detracted much from its nobleness. It has been very generally believed that it is possible thus to atone for one's moral delinquencies; to make his peace with heaven—to purchase his future salvation. The greater the sinner the more munificent were his benefactions. The idea is not yet altogether obsolete. The same motive, doubtless, is more or less consciously behind much of the giving among religious people to-day. Much of it is of an unthinking character—simply in obedience to the ecclesiastical requirements, or because it is a religious fashion. The church is thus the recipient of vast resources. That the uses to which they are put do not show a commensurate wisdom is too plain to be disputed. One or two recent incidents in my experience, although trifling in themselves, tend to confirm this. I had occasion one day in the latter part of last summer, while in Philadelphia, to take a trip of a few miles from the city. I was early at the depot, and one of the first to occupy a seat in the car. I saw, however, that some one had been there before me, for the seats were profusely bestrewn with tracts of the most ultra-orthodox description. I regret that I have lost the one which I put in my pocket for a curiosity to show my radical brethren, or I might insert here some passages from it. It bore, I remember, this caption, "A Good Bargain," and was intended to warn the "unconverted" against "the wrath to come," being literally interspersed with such scriptural extracts as this, "what shall it profit a man if he gain the whole world and lose his own soul," etc.

I felt the depraved interest of an impenitent and hopeless unbeliever, to notice the effect, so far as it might be visible, of these exhortatory leaflets upon my fellow-passengers, and accordingly withdrew into an imaginary "loophole of retreat," (to borrow Cowper's expression,) to take observations. As the time approached for the starting of the train one after another came in. It was now the young school Miss, with an armful of books, who took up the tract, gave a careless glance at it, and threw it on the floor. It was now the merchant returning home from a day of business in the city, who brushed it aside with a similar indifference. It was now a matronly group, engaged in animated conversation, who had just concluded a shopping expedition and took their seats apparently quite oblivious of the before mentioned distribution. It was now this one, and now that, until the car was well nigh filled. I ran my eye along the floor and saw these appeals to those "out of the ark of safety" scattered from one end of the car to the other, many of them already so soiled and begrimed with foot-prints as to be almost unreadable. I gave a searching look around me to see if I could discover any one reading one of them, but looked in vain. I doubt whether any one showed them so much deference as even I, a free thinker did, by putting one in his pocket. There were one or two reflections awakened by this, what some may deem insignificant occurrence which I have attempted to describe, that has caused it to linger in my memory.

It was made clear to me that the most startling appeals—or what are intended for such, of the perishing religious creeds fail longer to stir responsive emotions or interest in the larger portion of their adherents, when conveyed in this printed form at least. I suppose that the aggregate cost of the tracts thus scattered "in prayer and faith" was small, and if a solitary instance of the kind occurred would be scarcely worth mentioning, but when we consider that similar exhibitions are not rare, the question arises whether in view of the calls of humanity everywhere, in view of the fact that men and women starve every year in our great cities—that persons are often sent to prison for stealing the necessities of life, and this, too, within the shadow of costly Christian temples, palatial residences and luxurious Christian homes, there are not other urgent works of "salvation" though, peradventure, wholly related to the present, to which these expenditures might be devoted with greater wisdom and profit.

I have yet another little incident, not altogether unlike the foregoing, that may be subjoined in this connection, as it affords similar testimony. I was in the city, to which I have referred on another occasion, and lodged for the night at a hotel where I am in the habit of stopping. A porter showed me, at bed time, to my room, and was about to leave me when I discovered that the bolt inside the door, was bent, rendering it unserviceable. I called his attention to it, when casting a look about the room in vain for something to restore its shape, he took very unconcernedly, a Bible from a table and began to pound the bolt as if instead of "the precious volume, book divine" he were simply applying a ponderous hammer. He accomplished his object, but not until one

corner of the book was pretty effectually knocked to pieces.

I remarked, "that is rather rough use to put the Bible to, is it not?" He replied, "nobody reads it." This was perhaps an exaggerated statement. But I am persuaded, from what is obvious in most of such instances, that after due allowance has been made, for very rare exceptions to the general rule, there was much more truth in the porter's words than our Bible distributing societies would be ready to acknowledge. There were in this hotel, I will say, a hundred rooms. There may have been, for aught I know, double the number. Now putting these books at one dollar per volume, which would be about one half what books of the same style are ordinarily sold for, there would be \$100.00 appropriated here to this little better than useless purpose. I am proceeding upon the presumption that these books were a donation from a Bible society, as they are generally in such cases. I do not believe from what I know of the proprietors, they would have been purchased otherwise. An extended acquaintance with the operations and results of Bible and tract societies would show, I feel convinced, that the examples which I have submitted exhibit the average product of these popular religious expenditures.

But there are various illustrations of such wastefulness that are even more striking—what could be more wasteful than the foreign mission system, when one considers its enormous expense and the insignificant fruit which it yields. Its history, from the time when Innocent IV, and Louis the Pious, in 1248, sent their mendicant friars among the Mongols, has been a continued succession of failures. Its record is one of the strangest marvels of our marvellous humanity. In any other cause than that of religion, the energy which has been given to these endeavors would have been long ago exhausted. And yet these efforts of perverse fanaticism, first under the Roman Catholic Church, with all their attendant inhumanities, and then the Protestant to force upon the people of other lands, frequently upon semi-barbarians and savages, a religion but little better, in the form presented, if not inferior, to their own, have been perpetuated for centuries. It is announced that there is annually expended by the different Protestant missionary societies of the world the sum of \$5,000,000, and that the average cost of each soul that is thus won to Christ is \$1,311 (one thousand three hundred and eleven dollars). The sum expended in the eleven years between 1857 and 1868 was over \$47,000,000. It has also been demonstrated that it takes seventy-five per cent. of the money raised, to run the machinery of these operations, in other words, three dollars out of every four to get one to the missionary station. The Rev. Dr. Newman in a recent letter from Japan to the Christian Advocate, closes with this passage: "Omitting the Roman Catholic priests and the Protestant ministers engaged in school-teaching, there are in all Japan to-day but twenty-seven missionaries to thirty millions of people—not one missionary to a million of souls. There are less than three hundred followers of our divine Lord. Yet the Lord hath spoken it, 'All shall know him from the least to the greatest.' It will be seen by this quotation that the enumeration here presented does not include the whole number of the actual missionary force. Roman Catholics are left out of account, as non-Christians, needing themselves to be converted, though claiming no less strenuously to be Christian than the Doctor himself. So of Protestant clergymen engaged in teaching. Twenty-seven missionaries and three hundred adherents. 'Yet the Lord hath spoken it,' &c. It is certainly a fortunate circumstance that those who have taken in hand the 'little job' of changing the religion of Japan have this cheering assurance, for, according to all intelligent calculation, the prospect otherwise, would be anything but encouraging. Nevertheless, we confess that such a report looks to us as if the church were hard pushed to find employment for its money and energies. If we suppose that each of the missionaries just referred to, receives a salary of \$1000 per annum—which is a very moderate supposition, the whole sum thus expended would be twenty-seven thousand dollars annually. Twenty-seven missionaries to three hundred parishioners, in proportionate divisions would not give a very exacting charge, numerically speaking, to each. But it may be said that much of the time and labor of these 'heralds of salvation' is given to the dissemination of the Bible and tracts. We have seen some indications of the value of such work at home. Can we expect better results under such circumstances as those in view? It may be said that teaching is also one of the occupations. 'Is there not something of the kind,' one is tempted to ask, 'still remaining to be done even in our Christian civilization?' It is stated that there are over five millions of persons in the United States, under ten years of age, who can neither read nor write, that there are, or were according to statistics in 1870, in this single State of Pennsylvania in which I am writing, 75,000 children through the neglect of parents, or one cause or another, who are growing up in idleness and ignorance outside of our excellent school system. In New York city the number ranges from 20,000 to 60,000. Even in Massachusetts, probably the best educated State in the world, the average age of leaving school is 11 years. The reports of the Massachusetts Bureau of Statistics of Labor show that though the statutes of the State prohibit children under ten

years of age from working in factories, and demand that between and fifteen they shall have three months schooling in a year, the law is very freely violated. So, it is perceived that there is a work of education unperformed at home, and likely to be for a long time to come, that is anything but insignificant.

To be concluded in our next.

[For The Truth Seeker.]

History and Principles of a Real Homestead and Government.

MR. EDITOR: I wish to publish in a series of numbers the history and principles of the Land Reform agitation, first in your TRUTH SEEKER, and then in book form. I have preserved one of the very few complete files of our Land Reform papers, that I can hear of, for reference, called the *People's Rights*, the *Workingman's Advocate*, and *Young America*. These papers were edited by George H. Evans, printed and published with his own means, and kept up for five years, when the common parties embraced the measures which resulted in the present Homestead Laws.

In the winter of 1844, he came to New York city with his printing establishment from his little farm at Middletown Point, Monmouth Co., New Jersey—a place as obscure as Nazareth, the nativity of Christ, in the geography of the world—and proclaimed that each person's natural wants gave a natural right to a share in the soil, and that it was the only true salvation of man from pauperism, crime and misery.

THE THREE MEASURES OF LAND REFORM.

He called about six persons around him (myself included) and suggested his plan of agitation. It was to publish a paper urging the three measures of the "Freedom of the public lands to actual settlers in limited quantities," as a Congressional one, the "Homestead Exemption" and "Land limitation of the purchase and sale of the already private ownerships," as State measures. These measures were to be presented to the candidates of all parties, with our votes, in case they pledged their advocacy. But when none acceded, we gave our suffrage to nominees in our own ranks, with the view at least to hold the balance of power or to defeat opponents.

THE PREVIOUS DEVELOPMENT OF LAND REFORM.

This was the first instance in the history of man of organizing a movement for the arrest of the monopolizing traffic in land. Thomas Paine had hinted at the necessity for each man to have an access to the soil, William Cobbett and others carried the thought further, and denounced the immense monopoly of the land by the aristocracy of Europe; but it was George H. Evans who came forward with the fully-developed principle that each man, from the necessity of his natural wants, was entitled to a needful share of the soil and appurtenant elements. This struck down to the bottom of the evil, and, of course, was but "a still, small voice," but it will end in the most thorough reform that has agitated mankind. All previous so-called reforms have only been a change in the form of the accursed evil upon which society and government are founded. The supposed reform of the feudal system was only a change from that in which the serf had some hold on the soil, to that of a rent-racked tenant. The supposed reform of chattel slavery is only a change to that of a hireling, starving slave. And the so-called reform of absolute monarchy is nothing more than a change to a constitutional monarchy and a representative republic, which is only a division of power, that can far more strongly oppress the toiling masses. Thus every supposed reform, heretofore, has only been a modified form or phase which the alienation of all rights have been undergoing. And such is the ignorance of man that the culminating point of evil is not yet reached. Fox and deer-hunting lords are grabbing the common and other lands for hunting grounds in England and Europe, which justly belong to the landless people.

A MONUMENTAL BUST TO G. H. EVANS.

Let us, then, continue our agitation by every possible means to instruct all mankind in the true principles of their rights. I can see no more efficient means besides those of newspaper and oral discussion than that of erecting to the memory and principles of George H. Evans, a bust and pedestal in Central or Prospect Park, with his name, "Homes for All," and "Erected by his appreciating friends," carved upon it. To give it a start I will contribute fifty dollars towards its erection.

LEWIS MASQUERIER.

Greenpoint, March 1, 1874.

[To be continued.]

SUNDERLAND ON THE WANE.—The Chaplain of the Senate, Dr. Sunderland, is just now exceedingly unpopular. The feeling against him has been growing for a couple of months on account of his preposterous prayers. He is a vain, conceited, showy and garrulous little man, and makes use of his position to pray at everybody and to air himself on all occasions. The feeling against him culminated at the Sumner obsequies in the Senate. He made a very long and magniloquent prayer on that occasion.—*Troy Times*.

[For The Truth Seeker.]

"Give the Devil his Due!"

BY JOHN SYPHERS.

I HAVE to laugh to myself, even to this day, when I think back to my boyhood days and remember the scenes of fear and mental anguish I passed through, being constantly rendered miserable by the instructions of my parents and Sunday-school teachers concerning the end of the world, the day of judgment, the devil, death, hell, the grave, &c., &c. Oh! how many sleepless nights have I passed—all curled up under my quilts and feather-bed—trembling in every nerve, for fear that I should die before morning and go to hell, there to wail and howl forever, gnashing my teeth and spouting red-hot flames from my mouth, kicking the fire-brands in every direction. I can't help but laugh now to think what a little heathen I then was, and weep to think what *big* heathens my parents and teachers were. I became pale and wan, and really do believe that I should have died, if my mind had not got relief. The idea that the Devil was constantly on his roaring rounds, looking out for me or anybody else that he could lay his devilish paws upon, was constantly before my mind. The harder I tried to shake it off, the stronger its hold upon me.

I possessed a very timid, sensitive organization, and was always very uneasy when I was out in the woods alone, and was always very careful to avoid dark hollows and lonely places. I never could muster the nerve to venture alone into such places, for if I did, I felt almost certain that the "old hell roarer" would get after me. I have often imagined that I heard him coming, roaring, over the hills after me, and then, oh Lord! wouldn't I cut dirt for home?

The tallest running, and, I think, the best time I ever made, was when I was a boy about eleven years old, running from an imaginary devil. Down from the hills and woods I flew—over the fences I leaped like a deer—bareheaded and barefooted, shoes and hat left far behind. As I approached the house, my Aunt Mary Ann, who was living at our house, came running out to meet me, crying at the top of her voice, "John, John! What on earth is the matter?"

"Matter enough," says I; "don't you hear the devil coming, roaring over the hills after me?"

Then Auntie exclaimed, "Oh, John, John! you little white-headed fool! Don't you know that is Neighbor Jones's bull? Look, yonder he is, now, coming down the hill. Go back to the ridge and finish gathering your hickory nuts and chestnuts, and never let me see you act the fool so again. There is no devil roaring about among these hills—I don't care if you did hear the preacher read it in the Bible last Sunday. And besides, if there was one, I am sure he could never catch you, judging from the way you came down that lane. You would be much more likely to catch him, than he you. I would be quite willing to risk five dollars that in a fair race you could 'beat the Devil.' Go back, go back, you little white-headed simpleton, and bring home the nuts you have gathered."

Any parents who are ignorant and wicked enough to teach their confiding children such nonsense, are committing an unpardonable sin, for which they cannot be forgiven. Such teachings, where they are *really believed* by children, take the sunshine, love and beauty all out of their young and innocent lives, and force upon them a blue, barren, unnatural, miserable existence, and fill the young mind with clouds, shutting out the pure sunlight of love and truth. In times of old, they say he went about like a roaring lion, seeking whom he might devour. But what has become of him? I hear little or nothing about him any more. Has he quit the business, or has he caught all he wants? I guess he has quit his roaring about on the earth and gone home to reconstruct his hell-hole, sweep down his smoky walls, whitewash and fix up things, making them decent and respectable, a fit abode for the company now crowding into his domains. His business has prospered so unexpectedly that he has now beaten the Lord at his own game. He now gets almost all respectable and thinking people of brains. About ninety per cent. of the whole human family now go straight to him at death—that is, according to the teachings of old Orthodoxy, for she swears by her sacred altars that the thing is simmered down to this—

"Come into the church, or go to hell!"

"Believe (us) or be damned!"

And now, as the scientific world—men of true knowledge and civilization—will, as a general thing, have none of the church in theists, therefore they are the "Devil's meat," sure.

They say Luther threw an inkstand at the Devil, but he dodged it. The old agitator might have known that he could not hurt so hard a case as the Devil, even if he had hit him with an inkstand. Why didn't he take a brick-bat, a flatiron or a hatchet? The Devil laughed, no doubt, when he saw the great reformer coming at him with such weapons!

But I believe in giving the Devil his due. In fact, almost everybody says he believes the same thing. The only question is, *What are his dues?* I have been looking over the accounts a little lately, and find that we all owe him a great deal. His dues are immense, much more, I fear, than we shall ever be able to pay. It was he, you will recollect, who helped us out of the scrape, when our first parents were penned up in the garden. Through his agency alone we were enabled

to escape out into the great world, and acquaint ourselves with its ten thousand inimitable beauties—its forests, its lakes, its rivers, its cataracts and cascades, oceans, islands, seas and continents. God, who had power to create a universe, certainly could have done much better by us than to shut us up in a little garden, less than a mile square, on a world twenty-five thousand miles in circumference. What did he intend the other portions of it for, I wonder? He even did not create any clothes for us, but left us naked, like the animals. And I guess, if the truth were told, we were nothing more or less than animals, and never would have arisen to the dignity of manhood, had it not been for the kindly assistance of a friendly devil. He—good old soul that he is—let down the bars, and gave us a chance to escape from the narrow confines of that little cabbage-patch out into the great world—thus giving us a chance to expand, to progress in wisdom, knowledge and power, and work our way up into the manhood and civilization which we now enjoy. If there is any one thing that I know better than another it is the fact that I shall never be able to fully repay the debt I owe him, for the many ten thousand kindnesses he has shown to our race, in other ways and manners besides helping us to overleap the narrow confines of Eden.

Look through the history of the world, and see what he has done. What great invention or discovery was ever made, but what the orthodox swore was *the work of the Devil?*

Now take another look, and see what God has done. Look at the nations he has destroyed. Look at the cities he has burned up—that is, if the Bible tells the truth. Look at the wars he has carried on; look at his jealousy and revenge. Look how relentless and unforgiving, even to his own chosen people, the Jews. He could never rest easy, nor sleep well of nights, until he had destroyed their great capital, the city of Jerusalem. He declared that he would bring against his people from afar a fierce nation, who would reduce them to the great extremity of eating their own children; and all for some little, petty, imaginary offence, amounting to nothing more, perhaps, than making a mouth or crooking a finger at him. And if his preachers are to be believed, he has not improved much within the last five thousand years, for many of them stoutly affirmed that he burned the city of Chicago! But if he had wanted to show us a good test of his power, why did he not burn up Lake Michigan? It would have been so easy then to have argued that nobody but God could burn water. Besides, in burning up the city he destroyed much of his own property, in the shape of God-houses. What inducement is there to dedicate their new temples to him, which they are now building? Have they any pledges that he will not soon destroy them again? He is liable, according to the character drawn of him in the Bible, to fly into a passion at any time, and *smash things!*

A being clothed with the power that he has, should never let such angry passions rise. It is *absolutely dangerous*. He does things, when those spells come on him, that would hang you or me higher than Haman; yet we are asked by his self-constituted vicegerents to fall down and worship him for the same. Now my worshipful organs won't work a bit, when I direct them towards a being who is so full of vengeance towards his children that, for almost any trifling offence, he will reduce them to such straits as he declared he would, in the fourth chapter and twelfth verse of Ezekiel.

Take down your dusty Bible and read it. I dare not quote it, for the Bible has been declared by our courts to be an obscene book, and to quote it without note or comment has become *absolutely dangerous*. At least, so thinks George Francis Train, and others who are pretty good authority. I used to quote the Bible, but dare not do it now. I only give you chapter and verse. No, I cannot worship any being who would serve his own dear children such a mean, dirty trick, as to force them to use such peculiar shortening in their biscuits and "flap-jacks" as he said he would, in Ezekiel fourth and twelfth.

But look at the noble record of the Devil. Through his counsel we gained the privilege of a world, while God only gave us the privilege of a garden. His curse upon man was that he should eat his bread by the sweat of his brow. This imaginary curse has done more to make labor unrespected than all things else combined. The Bible says that God avenged himself upon Satan by knocking off his trotters, but how many legs he lost is not stated, for as to whether he was a biped or a quadruped is yet an unsettled question. 'Tis true his rations were a little rough, as his bill of fare was dirt for breakfast, dirt for dinner, dirt for supper, and dirt all the time. But if the Lord really did do as the Bible says he did, in making Satan eat dirt, then all I have to say is, that it only adds another to the great number of his *dirty tricks!* But the pleasure and happiness derived from the self-consciousness of having performed a great and good act, more than repaid Satan for all the legs he ever lost. But said legs must have been restored to him again, for in after ages we find him going about like a roaring lion, and lions don't crawl on their bellies, you know.

But the Devil is no fool. He is a scientific old customer, full of invention and progress. It was the Devil that discovered steam, you know—at least, the orthodox people said it was the work of the devil, and

they know, you know. The art of printing they also said was his devilish work, yet they thought they would beat him at his own game by seizing hold of his great art, and publishing God's book, the Bible, and thereby turn his discovery against himself. They declared, also, that the Devil invented lightning rods, yet they were willing to have them put upon their meeting-houses, to keep God from striking down his own houses with his own lightning, if he should ever get in a pet and feel inclined to do so. The devil, too, invented the telegraph, and now runs it upon general natural principles. Yes, the devil has almost annihilated time and space by his inventions. When friction matches were first invented orthodox people cried out, "Behold the work of the devil! Now we shall soon see every man setting his neighbor's house and barn in flames!" And they called them "Lucifer's matches," and I believe they are by many so called to this day.

All the great reformers of the world were first sent out on their missions by the devil. At least, so their orthodox opponents affirmed, and you know they won't lie! Martin Luther, John Calvin, John Newton, John Knox, John the Baptist, John Wesley and John Syphers were all pushed out before the world and inspired by Satan!! And there was Jesus, the barn, bridge and house carpenter of Judea, who starved himself forty days and forty nights to superinduce mediumship, they declared that he had a devil, and cast out devils by Beelzebub, who was notoriously known to be the great head boss of all devils! But Jesus, the great Reformer, when he had abandoned the saw, the square and the jack-plane, never to take them up again, looked at the poor fools with pity, and said unto them, "If the light which is in you be darkness, then oh how great is that darkness!" "Woe unto you, scribes and pharisees, (orthodox) hypocrites! How can you escape the damnation of hell?" But the ignorance and religious intolerance of his times made it *absolutely dangerous* for any man to make such punches as that into the great religious hornets' nest of his day, so they went for him on general principles, and, as they thought, were doing God service, by setting the "rough-scuffs" and "blood-tubs" on his track, who, backed up and "egged on" by the priests, hunted him down. Putting him through the farce of a mock trial upon a trumped-up indictment, they condemned and killed him, shamefully nailing him to a cross. The punch which he gave into the hornets' nest proved his ruin and cost him his life. With him, non-resistance was a great virtue. If it had been I, I should have spunked up to the devils, and sold my life to them as dearly as possible. I would have said to them, "Look here, my good fellows, you must learn that with me the first great law of life is self-preservation. Now stand back, or some of you will get hurt!"

But so it goes. Even to-day there is a new spiritual dispensation flowing in upon the world, bringing with it the demonstration of man's immortality, and the orthodox preachers or rather "soul-roasters," I should call them, swear upon their (un)holy altars that it is, to a dead certainty and without a doubt, the work of the very DEVIL HIMSELF! 'Tis laughable! Poor blind bats! It would take a thousand shocks from the great batteries of eternal damnation which they preach, to knock off or even to loosen the scales from their eyes. No, the world will never be able to give the Devil his due. There is too much due him on the old score, and the debt is running up fast, for he is doing wonders for us in these modern times. Gerald Massey need not ask any more why God don't kill the Devil. He can't do it. The Devil is the best man of the two. He has got the inside track in his great race with the Lord, and he is able to keep it.

In fact, we owe him for almost everything that we have and are—*i. e.*, the orthodox say that he is the author of these things, and of course they won't lie. In consideration, then, of his great services to our race—for his many inventions and discoveries, I move that we take steps immediately towards rearing for him a monument—an alabaster shaft of fame, whose lofty heights shall pierce the stormy clouds and lift its towering head to heaven, bearing in golden capitals this inscription:

SACRED TO THE MEMORY OF

THE DEVIL,

Whose deeds—whose glorious deeds,
Have rendered his name immortal!

Streator, Ills.

J. H. MAEDIER, the recent distinguished German astronomer, who for many years acted as Director of the Observatory of Dorpat, Russia, gave special attention to the determination and displacement of the fixed stars, the grand problem of modern astronomy. His observations led him to a hypothesis of the constitution of the universe, very startling to his contemporaries. He conceived there exists a grand celestial body, which he called the Central Sun, about which the fixed stars and their planetary systems revolve just as the planets turn around our sun. He asserted this Central Sun, to be the centre of the entire universe and believed it to be the place of sojourn of the Divine Being. He annually published the results of his observations and thus afforded great aid to the various students of the science.

The Truth Seeker,

A JOURNAL

OF REFORM AND FREE THOUGHT.

D. M. BENNETT, Editor and Prop'r.

No. 335 BROADWAY, NEW YORK.

The Bible.—No. 5.

WE will again take a brief view of the Bible account of creation, and decide if we can whether it is an account given by God or whether it is a legendary narrative handed down from an ignorant age.

According to this account the first days' work was to make light, or rather to separate it from darkness, calling the light day and the darkness night. Light was undoubtedly of the greatest consequence before much else could be done and a natural supposition would be that as the sun is the great source of light for this globe and this system, it necessarily would have been the first object to create, even before the earth. But the account says not. The earth was made, the waters were made, the firmament (if any body can tell what that is) which divides the waters above it from the waters below it, was made, the earth was caused to bring forth grass and herbs, yielding seeds, and trees yielding fruits before there was any sun. Reader, is it at all probable that this earth existed long enough for vegetation, including grass, shrubs and trees to grow and perfect fruits and seeds before there was any sun in existence? Could there be any fruits, any trees or vegetation of any kind without the sun? Most assuredly not. Is it at all likely that the sun which is the centre of a large number of planets, satellites and asteroids which revolves around it and which is much larger and more important than all of them put together, was not in existence until the earth was old enough to bring forth vegetation, trees and fruits? We think not. The ablest astronomers hold the sun really, to be the parent of the entire solar system, and that it absolutely furnished the material of which the smaller bodies are composed. It must be admitted then, that it is a bungling, unreliable account which makes the sun younger than the earth and that says vegetation, seeds and fruits were produced without any sun.

Another very absurd feature in this account is the great disproportion between the different days' works. For instance one day's work consisted in saying, "Let there be light" and separating light from darkness and naming one day and the other night. Another day was occupied in making a firmament to divide the waters above from those below. The third day was occupied in gathering the waters together and making the dry land appear and in causing the growth of the vegetable kingdom.

The fifth day's work was the making of fishes and birds. The sixth consisted in creating the animal kingdom that lives upon the land, including man. But incalculably the greatest day's work was done on the fourth day when the sun, moon and stars were made. If it occupied the Lord five days to make this earth and what pertains to it, we can hardly conceive how he could do so much in one other day as would be necessary in making countless millions of other worlds. Jupiter, one of the planets in our system is fourteen hundred times larger than the earth, Saturn is more than a thousand times as large, while others of the planets are much larger than the earth. The sun is millions of times larger than the earth; and there are millions of other suns and other worlds, vastly larger than the sun.

It is now believed by the most learned astronomers that what have been called fixed stars are suns affording light to other systems of planets like ours, which revolve around them—and that these stars or suns are not really fixed, but are themselves all revolving around a grand immense central sun, so far removed as to be indiscernable to us. The latest, modern telescopes have brought to view immense numbers of these distant suns which were before totally unknown to the inhabitants of this globe.

We are again impelled to exclaim, what a differ-

ence in days' works! If it required Deity to employ himself five days to make this small world it must necessarily have occupied him millions and billions of years to make and regulate the entire boundless universe! How brief is the account of the making of these innumerable suns and worlds. It is all comprised in five words, "He made the stars also." How little the writer of the book of Genesis knew of the immense number, size and distance of these suns and revolving worlds, how little he knew of the size and distance of our own sun, how little he knew of the motions of the earth and other planets which revolve around the sun as well as turning upon their own axis. How little he knew of any of the many truths which unerring science has brought to our knowledge.

It would seem no sensible person could believe an account showing so much ignorance—such a great want of knowledge, was ever written, or dictated by Deity who is believed to be the source of all truth and all knowledge. Why should we continue to call it a perfect, divine account when it is so clearly an imperfect human account? Why should we award it a divine origin, while it nowhere claims it itself and nowhere shows it is in the slightest degree entitled to it?

And this is the "great corner stone" upon which rests the fabric of the Jewish and the Christian systems of theology! What an imperfect foundation upon which to build an edifice. And this proving so faulty and imperfect how slight the opinion we must have of that which is builded upon it! It is not strange that upon further examination we find the book full of faults and errors and that the system of religion founded upon it is equally full of imperfections and falsities. Nor can we wonder that the edifice builded upon such a foundation is already showing signs of decrepitude and decay and is crumbling and falling to the ground.

In this view of the account of creation we have aimed at brevity. Much more could have been said with propriety. As we however wish to examine the book in other particulars, we will not dwell too long on the first chapter.

Railroad Frauds.

GREAT as have been the benefits arising from railroads, as much as they have enhanced the value of the landed property of this country, and as convenient as they are as means of travel and transportation the frauds connected with them are so enormous that whether they have been most a blessing or a curse, is an open question. It is at all events safe to say they are not near as much a blessing as they might be, if honestly made and honestly conducted.

Among the tens of thousands of miles of railroads in the United States, there is scarcely a mile free from fraud and dishonesty. This system of fraud begins with the projection of a given road; it predominates during the course of construction, and continues in its running operations after.

As a rule, it may be safely stated that our railroads cost two or three times as much in construction as they ought to. Roads that can be made for \$20,000 to \$30,000 per mile, have been made to cost from \$60,000 to \$70,000. This excess goes into the pockets of the president, secretaries, and other manipulators. Many men, with very limited means, after being "railroad men" for a few years, have become immensely rich. Can it have been all honest?

When a road is partly constructed and money has to be raised to complete it, the bonds of the road are thrown upon the market and sold for fifty, sixty, and seventy cents on the dollar, as the case may be, and hundreds of thousands of dollars of the stock is placed to the credit of those in the "ring," without valid consideration. The game of "you tickle me and I tickle you," is played very extensively in this business.

We have heard much of the "watering of stock," and there has been much of it in existence. The stock of many roads by this process has been doubled, trebled and quadrupled. The rich profits arising from this gross fraud go into the pockets of a favored few, and the people have the bill to foot, in paying heavy fares and heavy freights.

The interest on all this fraudulent stock has to be wrung from the masses of the people—those who trav-

el over the roads, the merchants who transport goods, and the farmers who ship their produce and stock to market. By these wrongs the prices of goods, produce, &c., are unavoidably increased, which have to be paid by the consumers.

It is perfectly safe to say, if our railroads were honestly built and honestly conducted, if this "stock-watering" had never taken place, if the stock of our railroads was to-day at the honest prices it should be, and not hundreds of millions too high, our fares and freights over these roads would be less than half what they now are. The farmer could get much better prices for his wheat, his corn, his cattle and hogs; the merchant could transport his goods at greatly reduced prices, and the travelling public could ride two thousand miles for less money than it now costs to ride a thousand. In this way millions of dollars could be annually saved to the people of this country, which now, by a system of gross fraud and dishonesty, are literally filched from their pockets.

This great injustice is not unknown to the leading press of the country, but (for reasons well understood) it opens not its mouth. It is under the pay of the railroad monopolies. Hundreds of thousands of dollars are by these railroad kings yearly paid to the press, and it can hardly afford to speak the truth about these enormous wrongs. As for us, we owe the railroads nothing, and hope to so continue. We dare speak what we believe to be true, and to express the wrongs done the people. We conceive it will be but simple justice for the government to appoint a set of capable, honest commissioners (if we can ever succeed in getting an honest government) to appraise the true value of the railroads of the country, estimating as accurately as possible what the roads could be constructed and equipped for, and then for the stock of the road to be reduced to their figures. If this is done, a fair interest can be allowed upon the real cost of the roads, the country will no longer be compelled to pay millions of dollars per year as interest upon large amounts of fraudulent stock, increasing vastly, as we have shown, fares and freights.

We propose to have more to say upon this subject, laying before our readers statistics and authenticated facts, enabling all to see the frauds that have been perpetrated.

Since the above was put in type we learn the railroad magnates have decided to again increase the fares and freights thus farther adding to the burthens of the much abused people, compelling them to pay increased interest upon these excessive valuations, watered stocks and fraudulent operations. The fable says it was the "last feather that broke the camel's back." The patient public is the camel—excessive fares and freights are the load placed upon it, and the rail road manipulators are the task masters. When forbearance ceases to be a virtue, let these fraudulent task-masters beware of the indignation of a long injured people.

The Temperance Crusade,

WHICH was inaugurated by the women of Ohio, a few weeks ago, has spread over that state as well as a large portion of the country, even to this great city as well. In many places good has been accomplished by the check it has given to the infernal liquor traffic. Many have quit the business, pledging themselves to engage in it no more. In other instances fierce opposition has been raised by the movement and sometimes force and slight bloodshed.

The praying and singing bands have exhibited a great amount of earnestness and energy and must be credited with honesty of purpose of a self-sacrificing character. It is anything but a pleasing occupation for ladies to, stand on the sidewalk before a drinking saloon by the hour, on a bleak, wintry day praying and singing. The prayers for the saloons to be closed, we infer, are virtually addressed to the rum-seller rather than to God, who is supposed to have no interest in continuing the whiskey traffic. If the prayers were solely intended for him it would seem advisable for them to be offered at home or in a more congenial place, where the comfort and health of the supplicants would not be endangered. If it is the prayers offered to God that produces the closing

of drinking dens, is it not to be regretted that it requires such a quantity of praying to affect him and that he could not see the propriety of stopping these saloons before being importuned so much about it?

One feature in the matter is not a little curious. It is not confined to any special church or creed. Catholics, a dozen varieties of Protestants, and non-descripts engage in it with equal earnestness. Skeptic's, unbelievers and Infidels are also working zealously in the cause. They raise their hands and voice in prayer to their God as fervently as the church member does to his; and some claim the movement is thus to be the great means of reconciling not only the conflicting churches but also church and anti-church, believers and unbelievers. Would it not be a singular thing if this temperance movement should really usher in the *grand millennium* of which we have heard so much? We are anxious to see all the possible good that can grow out of it and will cheerfully give due credit, but we have our misgivings as to the permanent good. We fear some of the hardened old sinners who have been selling whiskey so many years in this city will not pray down "worth a cent" but will prove to be like the "inhabitants of the valley" on a certain occasion, when it was said, "And the Lord was with Judah and he drove out the inhabitants of the mountains, but he could not drive out the inhabitants of the valley because they had chariots of iron."

The Rev. Dr. Deems, of the "Church of the Strangers," this city, who is zealous in the work, in speaking of the object of the temperance praying and singing said, "The object is to change God," implying thereby that God has heretofore been wrong upon this subject—that he has either been on the side of the rum-seller, protecting the nefarious business or at all events has been indifferent and negligent in his duty. The reverend gentleman's purpose is to convert God to be a good templar or a genuine Washingtonian teetotaler.

The intention, of course is to induce God to attend more closely to his duties, to take sides against the sale of whiskey and to help crush down the traffic, when there will be no more gin shops—no more rum-mills, and every thing will be lovely. We, however, are skeptical, as we said, and fear things will continue to move on much as they have heretofore done, unless men can devise better systems of reform than have yet been devised.

The Rev. Dr. Crosby of one of our prominent churches, in his public sermons upon the temperance crusade says the total abstinence party are in the wrong—that when the Lord was on the earth he did not teach total abstinence, but on the contrary not only used wine himself, but made it for others to use. He also insists that the doctrine of total abstinence to-day, is doing the cause of Jesus Christ immense harm; and says "it puts an interpretation upon God's Word never intended. Thousands perish by its means. By its representations of the Bible the total abstinence cause plunges more men into ETERNAL DAMNATION than any vice in existence." This ultra and absurd position of the reverend gentleman is creating a schism among his brethren of the cloth—some wish to go the whole figure and deny the use of fermented and distilled liquors in toto, while others in view of the practice and example of him whom they term their Lord and Saviour, advocate the moderate and judicious use of those fluids. Thus they are having it pro and con, and as it is dangerous to decide when "doctors disagree," we will let them fight it out without interference from us.

CHARLES SUMNER.—Since our last issue a great man has fallen. Great in intellect, great in erudition, great in powers of oratory, great, perhaps in correctly judging the truth and falsity of creeds and dogmas but greatest of all in his noble, magnanimous defence of the rights of the down trodden and oppressed. When shall we see his like again?

We are compelled to omit several communications we would be pleased to insert in this number, but which space will not allow. We ask our friends to be patient with us. We hope to serve them all in due time.

That "Cylinder Press Fund."

AT the suggestion of a few friends, in our last number we made a proposition to our patrons to aid us in establishing THE TRUTH SEEKER upon an independent basis, to help us buy a cylinder press, type, &c., for printing it. We realized it would be better if the paper could be printed on type and press belonging to itself or its patrons, and we hesitated not to make the proposition. Some of our friends thought one thousand subscribers of THE TRUTH SEEKER would for this purpose take stock, to the amount of ten dollars each. We were not quite so sanguine, but thought two or three hundred might feel so inclined.

We must, however, confess to not a little disappointment. Our readers are not as much disposed to come to our assistance as we gave them credit for being. Several have written they would aid the cause to the amount of ten dollars, but the number is far too few; and being satisfied the proposal is not a popular one with our patrons, we shall no longer expect its success.

We sincerely thank those who manifested their generosity, and feel no unfriendly feeling to those who did not. We were simply mistaken in the estimate we had made.

One distinguished liberal paper, published in Boston, has a capital stock of \$100,000. We asked for less than one-thirtieth that amount, but asked in vain. The request is hereby withdrawn. We shall continue the publication of THE TRUTH SEEKER as before, and use our best efforts to make it a readable, acceptable paper to our patrons, trusting it will eventually have subscribers enough to enable it to pay its own way—the incomes equalling the outgoes, which up to this time has not been the case.

When we removed to this graveyard of defunct journals, we were fully aware many papers with a larger circulation and a much larger capital than ours, had sunken beneath the surface, to rise no more, and we were equally conscious that heavy expenses had been what had "done the business." Consequently, we resolved to make our expenses as light as possible, and let strict economy take the place of capital; and with this in view, have led almost a hermit's life in this great city. We sleep and eat here in our office, and once or twice a month treat ourselves to a "regular square meal." To keep expenses down, we attend to all the details of our business ourself, not even employing a boy to go of errands. Of the five hundred papers published in this city, we are doubtless the only editor who is absolutely "boss and all hands."

We manage to put in sixteen to eighteen hours a day of faithful service, in despatching what we find has to be done. We have also found it necessary to deprive ourselves of the society of our bosom companion, because we knew our meagre income would not justify our living in this city as other people do. It is fortunate, probably, we have no children to cry for bread. Friends who know the course we are pursuing say we deserve to succeed, and we are much of the same opinion ourself.

This much we are doing that THE TRUTH SEEKER may live, and we are still hoping it may ultimately have subscribers enough to make it self-sustaining. We ask for little more. Kind friends sometimes write us, wishing us a circulation of 100,000. It would probably be well for the country if this could be the case, but we will gladly compromise on one-tenth that number—yes, we will be glad to get one-twentieth. And in view of the fact that more than twenty denominational journals are published in this city, having a circulation of ten to one hundred thousand each, at three dollars, it would seem a free, liberal paper, at one dollar, ought to be patronized to the number of five thousand, especially when it is claimed liberalism and free thought are fast gaining ground in the world. Appreciative, congratulatory letters are grateful to us, but, unfortunately, they do not pass current with the printer and paper-maker.

We are, however, much like the boy who led the horse to water, but was unable to make him drink. We can get up a fair, creditable paper, and present it to the Liberals of America, but we cannot compel them to take it and sustain it. We think if we were vouchsafed one prayer to the ruling powers of the Universe, with the assurance it should be answered,

it would be something like this—"Make the great, liberal element of this country less impecunious, make them less apathetic and indifferent, and more disposed to aid the organs advocating their views. May ten thousand of this body be inclined to contribute one dollar each per year in subscribing for THE TRUTH SEEKER. Amen."

In view of the fact that liberal papers have never been liberally sustained, and that nearly a score of them, though able and true, have in the last thirty years been allowed to starve and die, it might be supposed a man could not be of sound mind, who would deliberately start another. But sometimes devotion to truth, hope and a desire to benefit his race, will impel one to undertake what a strict regard for dollars and cents and the indifference of friends would not advise.

SHALL THE TRUTH SEEKER BECOME A WEEKLY?

We are receiving a good many letters bearing upon this subject, a large majority of which express a preference for the weekly, while a portion advise the monthly. We incline to the opinion it will not be advisable to change it to a weekly before the end of the volume, which will be in August next. If our friends will aid us in getting our list up to five thousand by that time (and certainly it ought to be done) we will issue a weekly and a monthly both, thus giving every reader a chance to make his own choice. If all localities would do as well as some have done, this result could be more than accomplished in one month.

We return our grateful thanks to those kind friends who have worked in behalf of THE TRUTH SEEKER, and we respectfully solicit every reader to help us get new subscribers. There are thousands who ought to take it who do not. Please send us in the names of as many *bona fide* subscribers as possible, as well as the names of those who would likely subscribe if they could see specimen copies.

As we are going to press a convocation of clergymen, of the Congregational stripe, have gathered together in our sister city, Brooklyn, at the call of the Rev. Buddington and the Rev. Storrs, for the purpose of trying Henry Ward Beecher, for the grave offence of dropping without investigation the name of Theodore Tilton from the church list who was four years ago a member of Plymouth Church and voluntarily severed his own connection therewith. The first named gentlemen have for some months been busying themselves not a little with the conduct of the affairs of Mr. Beecher's church and evidently not just to the taste of the latter gentlemen. Near one hundred divines with a vast aggregate of talent and ability have congregated from many different states for the purpose of weighing and investigating this momentous question.

To a casual observer it would have the appearance of a tempest in a teapot, vieing perhaps, with "the great works of the little Tweedle;" but in reality there is a principle involved—that, of individual sovereignty, whether churches, like individuals, have the right to manage their own affairs in their own way.

It is a settled conviction with philanthropists—a conviction forced upon them by experience—that reformatory sanitary measures must accompany preaching and teaching. It is of little use to talk to empty stomachs and scantily clothed backs. It is also well understood that the best way to help people is to help them to help themselves. In this view one of the most practical and commendable enterprises of this city or elsewhere is that of the "Free Training School," at 47 East Tenth street. Here girls of culture and refinement, as well as those less favored in these respects, can be taught cutting, sewing, basting, operating machines, phonography, cooking, washing, ironing, etc., etc., and then be helped to places wherein to exercise their newly-acquired knowledge. But as yet all benevolent institutions are of the "mint, anise and cummin" order. The true condition will be when society itself shall be organized into one grand benevolent institution—in fact, become a Providence over all its members from the highest to the lowest; when every child, from its very birth, shall be surrounded by influences and teachings that shall serve to call out and harmoniously develop its capacities to the utmost—its higher as well as its lower. And it is through such institutions as the one we speak of, that the change is largely to be made. These are some of the reasons why, with the press generally, we commend the "Free Training School" to the notice of the benevolent public, and why we exclaim, with Dr. Prime, as he did in a letter to the *Observer*—"Help these women!"

ANY one having a copy of the "Science of Society," by Stephen Pearl Andrews, published some twenty years or more ago by Fowler & Wells, can, if they wish, dispose of it at a good price, by bringing it to the office of THE TRUTH SEEKER.

Philadelphia Department.

CONDUCTED BY J. H. RHODES, M.D.

[Who is authorized to take subscriptions for this paper.]

Spirit Manifestations.

IN the last number of THE TRUTH SEEKER I saw a short account of the spirit manifestations through the mediumship of DeWitt Hough. The closing remarks were these "The facts to say the least are remarkable, and if spirits can do all this, it seems to us they ought to be able to impart to the world facts and truths vastly more important than these mere rope-feats." True, but it must be granted that even this teaches a lesson which is this: That the medium is controlled by power outside of himself and that the power manifests intelligence; that it has hands with which to work; that it obeys, in this case at least, when requested to perform certain acts; that it manifests that which is necessary to constitute a human being. And as the intelligence is not embodied so as to be seen by the natural eyes of any except clairvoyants, must we not take their evidence as the solution? And they testify that they appear to them (the mediums) as human beings; that they see them work with their hands and hear them speak. We will give to the readers of this most valuable paper, in this article some of the manifestations we have seen and in which we as medium took little part. And here let us say that we have been a natural clairvoyant from our birth, twenty-seven years before the advent of the Rochester knockings, that in our boyhood days we saw spirits and talked with them.

DeWitt Hough and his mother came here about five years ago, since which we have witnessed many wonderful manifestations coming through his mediumistic powers, sometimes while he was sitting in a cabinet, sometimes in the room with the audience, having the light extinguished while the manifestations were being made. A committee was always chosen by the audience to securely tie the boy, usually using about sixty-five feet of common clothes-line. His hands were secured behind his back by waxed-ends, fastened around the wrists and tied to a staple in the back of the cabinet; and when secured to the satisfaction of the committee, a guitar, tambourine, bells and a mouth instrument were placed in the cabinet, and the door of the cabinet was closed. Immediately the bells were rung and the instruments played upon. The medium would call for a light, the door be opened, the committee would examine the knots, and find all secure as before. Then a common finger-ring was placed on the boy's finger, the door closed, and the spirit was asked by the boy's mother to place it on De Witt's nose. Upon the doors being opened, there it would be on his nose. Sometimes she would ask to have it put on the top of his head, or in his ear, or from the nose back to the finger, and it would be done. Solid iron rings were put on his arm, when he was perfectly secured, so as to be physically impossible for him to use his hands.

I have seen him covered with a wire netting as low as his waist. This netting was woven very fine, so as not to permit room for a finger-ring to be put through it; and his hand being covered in the same manner, all the above manifestations went on the same. Even the small iron ring, which it was impossible for any one to get over his hand, would be put through the netting and on his wrist. All these things were done at his mother's request, thus showing it was a power that understood human language. We claim they are the spirits of those who once lived and walked on the earth like ourselves. Two years ago, a seance was held at Institute Hall, which was then occupied by the Spiritualists for meetings. There were present several machinists, and they brought with them a new pair of steel handcuffs, which had been made on purpose to secure the medium with. They chose their foreman as one of the committee to secure DeWitt. His mother told them if they put the handcuffs on they would have to remove them, as the spirits did not claim that they could remove them from his wrists. The chairman was a very intelligent man and a good talker, and when the manipulations were going on, he said that neither spirits nor mortals could remove them whole without the key, and so he would defy the powers; but if they did not remove them, he would not believe but what it was all trick and deception. But if the spirits had alone done all this, they could free the medium from the handcuffs as well.

We were sitting far back in the Hall at the time, and one of our controlling spirits said to us, "if you will go up front, take a stool and sit at the corner of platform, lean your right arm on it, we will remove the handcuffs from the medium, at the time they put the knife in his pocket with which they cut the waxed threads, so when he steps from the cabinet he shall be free from the handcuffs and thus show to this committee that spirits can make their own key with which to unfasten this lock of which so much has been said." We accordingly took our seat as directed and were controlled by our guide. When the medium called for light and the door was opened, he stepped out free from the handcuffs. You can imagine the surprise of not only the committee but of many others, as it was the first time handcuffs had ever been

removed from him in that way. I suppose we were twelve feet from the cabinet at the time. On two other occasions when we were present, handcuffs were put on him and each time they were removed in the same way.

They have been put on him many other times but have not been removed on any other occasions as far as we have been able to learn. In our next we shall endeavor to give facts that are of more value to humanity. These are only to show this phase of manifestations which to some are the most convincing of spirit power and presence.

J. H. RHODES, M. D.

Philadelphia, March, 1874.

Short Letter from Dr. Child.

THE motto of Gales and Seaton, in the *National Intelligencer*, which we read almost fifty years ago, and which seemed very good, was

"TRUTH AND HER MINISTER, REASON, ARE THE ONLY GUIDES WE FOLLOW."

If we seek Truth, we must follow her minister, Reason. Let me congratulate you and the world on your paper, its title, and its cheering words. May it continue to pour forth the truth to all seeking. It is not my intention to write an article for you at this time, but to send you the report of our Relief Committee, which is as follows. I think you will hear from me again.

HENRY T. CHILD, M. D.

No. 634 Race st.,

Philadelphia.

Report of the Relief Committee of the First Association of Spiritualists of Philadelphia, March, 1874.

Realizing that a financial crisis with its trials was upon the community, the First Association of Spiritualists of Philadelphia appointed a large committee in November last, which was organized about the 16th of that month. We applied to the Committee on City Property for the use of the second story room of Spring Garden Hall, north-east corner of 13th and Spring Garden streets, which was kindly granted to us free of charge. We commenced operations there on the 16th of December, and have received by donation and purchase the following articles:

2778 loaves of bread, of which 777 were donated; 4931 pounds of mush, of which 526 were donated; 300 pounds of beef; 200 pounds of scrapple; 5 barrels of beans; 7 bushels of potatoes; 1 bushel of turnips; 15 pounds of sugar; 5 pounds of tea; 10 jars of preserved fruit; 1000 garments; 137 pairs of shoes; 4 blankets; 2 comfortable.

For the collection of funds, we have held a number of public circles and meetings. Three public entertainments were given and private donations were solicited. From all these sources we have realized the sum of \$610.31, as follows:

Donations.....	\$230.93
From circles held	63.80
Exhibition of Tableau.....	72.28
Entertainment Jan. 29.....	102.07
" Feb. 21.....	131.06
From box at hall.....	10.17
Total.....	610.31
And have paid out.....	594.96
Leaving a balance on hand of...	15.35

The Committee made arrangements to distribute food and clothing from the hall daily except Sundays, from two to four o'clock. There has been an average attendance of eight members of the Committee daily, since its opening. We have had under our care three hundred adults, and over one thousand persons have received relief, some regularly and others temporarily. Most of these have been visited by members of the Committee.

Among those relieved have been many interesting cases—several very aged, and quite a number of sick persons; these were especially visited and cared for. Most of those, however, who were assisted by us, were persons who had been deprived of the means of daily existence by being unable to obtain employment. The Committee feel satisfied that the labors assigned to them have not only been beneficial to those to whom we have rendered material aid, but that we, too, have been blessed in our labors.

We were more deeply impressed than ever with the important fact that the most efficient aid is to enable persons to help themselves, and we have sought to do this, as far as in our power lies. The aged and sick are still under our care, and we propose to continue our labors with these, and such others as may come under our notice.

The Association having been granted the use of Lincoln Hall, we shall hold public meetings or circles every two weeks, for the purpose of raising funds.

Feeling grateful for our opportunity of thus bestowing aid and sympathy, little though it be, to those in need, and realizing more fully than ever the practical work that underlies the religion of Spiritualism, touching as it does the deep and hidden springs of life lying at the foundation of all human existence, perceiving every need, and holding within its divine grasp the supply for many demands, while erecting the ladder between heaven and earth, leading us up its

golden stairway to clasp hands with the angels, and teaching us that we are "one with them and they with us—our Father in the midst," and that in blessing even the least of his children, we are enlarging and ennobling our own souls, while sealing our faith by our works of love to God and love to man,

In behalf of the Committee,
HENRY T. CHILD, M. D., HENRY B. HOWARD,
LYDIA A. SCHOFIELD; Secretaries. Chairman.

Astrology.

MR. EDITOR: As per promise I send you and your readers the predictions of events for the ensuing year from March 20, 1874, to March 20, 1875.

This horoscope is set for the ingress of the Sun into the first point of Aries, on the 20th of March. I set the figure the 10th of Jan. 1874.

The time for which it is set covers a large part of the time of the forty-third Congress also of the forty-fourth, so will have reference to the doings of both. That all may understand, I give the following explanation of the terms I use. By the people I mean the masses generally, those who hold no office or power under government. By the government I mean the national Congress. By the rulers I mean those who hold any kind of official position in Congress, Legislatures and elsewhere.

I do not send these predictions forth as perfect in every particular.

From the figure of the planetary World, I find the following state of affairs foreshadowed:

At the moment of the ingress I find the Zodiacal sign of Libra ascending, thus making Venus who is lady of that sign, lady or ruler of the year. But the sign of Libra being a movable sign, Venus will not carry her rule throughout the year, but yield it up on the 21st of June, to Mars. As Scorpio the sign of Mars will be the ascendant at the ingress of the Sun into the first point of Cancer, Mars becomes ruler for the rest of the year, as the sign Scorpio is a fixed sign.

Venus governing the first part of the year, will be found at the ingress near the western horizon, weak by being in the sign of Aries, in seven degrees of the Sun. Thus is she shown without dignities, and presents to us, the first thing, woman, and her cause. How we wish we could speak otherwise than we now do; but we must give things as we find them, according to the Astral science, and for woman it is bad. Many infirmities and misfortunes befall her. Discord and controversies spring up around the domestic hearth, and many a proud head will be bowed in shame and sorrow. Woman is disinclined to marry or become mothers, therefore abortions will be epidemic, and many fatal. Though Venus is weak by her combustion of the sun, in her detriment by the sign Aries, still she is in her own house, the seventh and western angle. By virtue of this position she is strong to make trouble and excitement. Restlessness among women; they do many untoward and strange things, turn matters "topsy turvy" generally, and I fear give serious injury to their cause.

I find Cancer on the cusp of the tenth house, Cancer the sign of the moon, thus making the moon significant of our rulers and Congress. The moon is in Taurus, in her exultation, but Venus is also lady of that sign, and so ruler of the eighth house, wherein we find the moon. This is the house of death. Here the moon is received into the house of Mars, disposed of by sign of Venus. While Venus is herself in turn disposed of by Mars. The moon though strong in her exultation is weak by position and aspect being in exact square of Uranus, near the square of Saturn. The moon represents our rulers, and thus we read her position in evil aspect of two of the unfortunates, Saturn and Uranus, disposed of by the hot, fiery Mars. Those three unfortunates, strong by position, being in the South, North and Western angles, our rulers will ignore, in "toto" the just demand of the people, do nothing for their benefit, make no change for the better in the finance department, ignore all reforms, and wind closer and closer the chains that lead to Monarchy. Temperance, and education will receive but little, if any encouragement, from National or State Legislatures. The people are gulled and lulled into quiet by false promises of capitalists and our rulers. Mars, the god of war, means destruction, disposer of the moon (Congress) and Venus (the people) in the western angle the domestic house, standing in square of Saturn who is in the fourth house, north angle, house of property, his presence there means destruction. Uranus, in the tenth, that of Congress and the nation's honor, also brings destruction and disgrace. Our rulers carry a high hand, and do much towards filling their own and friend's pockets, and leaving the people the empty dish to hold. Almost every member of the forty-third and forty-fourth Congress, when it adjourns will be followed by the contempt and curses of the people.

Thus far I have explained causes and will now give effects.

During the Spring of 1874—Much disaster to commerce, depression of property, lands, &c., railroads, banks, stocks of all kinds depressed, all railroad affairs remain unsettled and uncertain. Sadness and trouble to the farmer by short crops, much of which will be injured in the harvesting.

Terrible wind, hail, and thunder-storms, sweep over land and water doing much damage. A wail for the dead, shipwrecked and lost at sea.

Crops better in the South than the West or East. Louisiana's troubles will continue. Disease of the throat, breast, and stomach, cholera, typhoid and malignant fevers rage among the people. Much mortality among hogs and sheep.

New York to be scourged by fire and disease. Chicago, and St. Louis suffer the same. Philadelphia does not escape. Many eminent men succumb to the reaper death. A crowned head will fall, and Rome lose her Pope. Much excitement in church affairs. Sumner,* Wilson, and H. W. Beecher be ready. If they do not go through, will come near the gate of death. When the forty-third Congress adjourns and the forty-fourth meet, two members will be missing, having been gathered to their fathers.

Now we would speak of the old world, and farther off our own country in our next.

Russia, Prussia, and Arabia, meet with trouble and excitement. Russia with severe trouble in the fall. England meets much difficulty in her African policy, the Ashantee war hangs heavily on her hands. Sickness, sorrow, and perhaps death in the royal family of England. Sorrow and care press heavily upon the royal families of Russia, Prussia, and Portugal.

As March closes, and April passes more financial trouble in the United States. In May and June look out for extensive fires in London, Paris, New York, and Charleston, S. C. Excitement in financial circles caused by forgeries or frauds, seriously affecting New York and London. Violence and possibly murder resulting.

Drought sets in, in the East and West, in the United States, also the Southeast. In July, excitement in France, efforts made to place young Napoleon on the throne. The Czar of Russia suffers misfortune.

In August, another financial crisis sweeps the land. Paris and London. New York and Philadelphia tremble under it. In September France still in excitement and internal commotion which continue to the end of the year. Much trouble and excitement in England throughout the summer and fall. Mischance to the Prince of Wales.

In my next I will speak of persons as affected by the planetary world.

Many no doubt will laugh at this. But I ask them not to forget that the science of the stars is the law of God, by which he rules and governs the universe. Written by him in the book of time, and as each passing star turns the leaf, we read the will of Deity, and become acquainted with the construction and workings and mysteries (so called) of God, and as we pass from star to star find them no mystery at all, but instead ourselves standing as it were, face to face with Deity, and he explaining his great works to us, of the mundane sphere, and thus we learn, that those great ponderous bodies in the far distance, seeming but twinkling stars, flying with lightning speed through the immensity of space, were not made for nought. But in their rapid flight, send forth a current of electric force, that carries with it to other distant worlds, an influence that operates for good or evil, on whatever it falls, according to the source from whence it came. That source and its effect is what the astrologer professes to understand.

Mrs. M. A. ELLIS.
Astrologist, 825 Spring Garden St.,
Philadelphia, Pa.

*Sumner was in usual health when this article was written and in this office.

[For The Truth Seeker.]

"Worlds Without End—Amen."

FRIEND EDITOR: Many years since, on the east end of Long Island, a darkey, who had spent his life in the place where he was born, was sent by his master around the bay—ten miles across, thirty miles around.

Darkey was gone a week. When he came back he was another darkey entirely—more than head and shoulders above his former associates. He never thought the world was so large.

Such is humanity in all ages and all stages of progress. When a man discovers a new item of truth (new to him) he is in ecstasies of delight. He shouts *Eureka!* He has found it—the whole of it—and woe to him who says there is any truth beyond!

"Worlds without end—Amen!" The discoverer of this sublime truth had as good a title to *eureka* as any discoverer. He clapped on the padlock—amen—signifying *ne plus ultra*. But now look here. In worlds without end, why not allow us to find new atoms of truth, all along? And why not bless the man or woman who contributes to the common fund? The probability is there are lots of truths in store, to be revealed before eternity runs down.

At your service—respectfully,
PRENTISS.

THE *Scientific American* predicts that the time will soon come when ice will be manufactured in all our great cities at a dollar a ton. Manufactured ice at three dollars a ton has for some time been in the markets of New Orleans.

The Science of Government.

BY CLINTON ROOSEVELT.

1. The science of government is the science of motive powers.

2. Motive powers are of two kinds: physical, and metaphysical.

3. And whereas in physics motive powers operate directly as the substance and inversely as the squares of the distances of space,

4. Metaphysical and physical laws being the complement of each other, and acting and reacting,

5. Metaphysical powers operate in time as physical force operates in space, according to the laws of attraction and repulsion. Note the most peculiar illustration of this law as seen in the operation of a fragment of a loadstone on the needle of the compass of a mariner, the small fragment of loadstone deflecting the needle from the northerly direction more than the whole mass in the mines more distant. Thus men really believing in eternal rewards and punishments still give way to the near temptation and begin not to fear till death approaches. Nor do the exceptions, if any exist, destroy the general law where majorities govern. Hence every system of government, by law, religion, force of arms, or false philosophy, relying on the reason of other instincts of mankind fail to effect good government, or even a systematic advance of the sciences. For little things are great to little men, one contending that the proper study of mankind is man, another that the proper study of man is fish, and still another that a whistle found in an Indian's grave in Mexico, or Chili, or Peru ought to take precedence of universal science. But a universal chaos of conflicting interests prevails. Government is broken down. The law itself violates all contracts by a legal tender and under a false plea of absolute necessity. For the necessity arises only from previous violations of the constitution which created a depreciated currency, and made it ruinous to those who, while being obliged to sell in a valuable currency a large portion of their products were compelled by the tariff to pay high prices for supplies for their plantations. They demanded to be let alone according to the Free Trade theory, and not be compelled to sacrifice their interests for the benefit of Northern or Eastern manufacturers. Thus civil war arose from the conflicts of selfish interests, which now require to be harmonized. So also in Wisconsin, the La Crosse & Milwaukee Railroad Company is said to have bribed all at once the Legislature, the Executive, and the Judiciary, and left the people as so many sheep without a shepherd. And like causes have everywhere induced like consequences.

Nor can any instance be adduced wherein a Legislature has been assaulted by a combination of monied corporations that the corporations have not gained their points for their own selfish interests against the people, unless met by richer corporations—as when the union was racked by the conflict between the State Banks and the Bank of the United States for the possession of the funds of all the people in the Treasury, to be loaned out to the people for the benefit of whichever party might bribe highest to obtain it.

The history of these contests is the true philosophy, which thus teaches by examples. But every occupation, trade, calling, and profession, with hardly an exception, has a like interest with the ordinary politician to prey upon the commonwealth. The lawyer has it to his immediate self-interest not to prevent litigation, or he would have no occupation. The doctor of medicine has it to his present interest not to prevent diseases. He is paid the more the more his art is needed. His pay should depend upon the freedom from disease in any section, and because the malaria from the squalid abodes of wretchedness affects the inmates of the palace only, the love of present ease and indolence and selfishness allow nuisances to be created, and pay physicians to cure that which it was the duty of the politician to prevent, by a sound sanitary system.

The merchant has it to his present interest to purchase provisions and forestall, to raise the prices on the poor. The money-maker has it to his interest to make five, ten, or twenty paper dollars for every one of specie; he proposes to reap usury, reaping thus what others sow, and gathering what others strew, taking, in fact, the forbidden fruits of other's toil and ingenuity, without yielding in return a fair equivalent.

This, according to the Oriental style of teaching is the original sin: Robbing an orchard, or stealing.

But, says the Rev. Lavater, do you ask me what is the real hereditary sin of human nature? Shall I answer, pride, avarice, or ambition? I tell you nay, 'tis indolence. Who conquers indolence will conquer all the rest. But the original evil is negatively self-existent in want.

The Science of Government is necessary to overcome want. The true name of the Devil, who goes about the world seeking whom he may devour, is Want; under whatever forms he may appear.

In the original chaos all was dark, and cold, and still, until God said "Let there be light." Light is caused by the vibrations of the one original element by which all things are created.

The Sciences of government and knowledge and happiness are all consistent with the laws of feeling

and acoustics and optics and chemistry, as may be demonstrated.

There is a universal consistency. Indeed no man can find a dividing line between natural philosophy and chemistry, however that Liebig says that chemistry weighs and natural philosophy measures.

All we know we learn by the more or less rapid or altered currents of the one element by which light was first created.

Thus, too near the fire we burn, and too far from every source of heat we feel the pain of freezing and discover thus the genial warmth between the two extremes by shrinking from both extremes as leather recoils upon a bed of coals. The medium most agreeable to our several natures we term good.

But various species are by nature fitted for various vibrations as are all of our senses, and the same things which in one condition of our bodies are good for us, become evil, and come to good as the conditions of our minds or bodies change. Thus the filth of cities which produces malaria, disease and death if let alone, produces flowers, fruits and cereals, for the support of life and happiness if transported to the country round about and covered in the soil. And this law is universal. The organization of society should be conducted according to these foregoing principles. It should be so organized and conducted that it may be to the direct self-interest of each trade, calling and profession, to act consistently with the greatest interests of all, as in an army in action—every blow the soldier strikes is as much for the benefit of others of the army of which he is a part as to himself. In the meantime each has his own pay and spoils to dispose of, as he pleases to suit himself, without injury to others. All the wants of man must be supplied in the order in which wants arise. First, by the creating arts and sciences, consisting of agriculture, manufacture and commerce; second, by the conserving arts and sciences, as property invites the aggressions of the men of prey and indolent; the conserving are war for protection against foreign tyrants, law for protection against domestic wrongs and tyranny; and the third order consists of the refining or perfecting arts and sciences by education in the Universities, &c. These are physics, metaphysics and politics.

Men should be elected only to the lowest grades, and rise as in the army or navy, and go out at last to form a senate or court for the trial of impeachment and correction of errors. Having passed through all the grades, and in possession of the highest honors and a competency, they will have no inducement to do otherwise than right, and will know what should be done in all circumstances, from long practice.

A new kind of money must be made, without which science or civilization cannot well advance, and by this system it will not be difficult to make a true measure of values, even of paper, without which it is impossible.

At present there is next to nothing to hold society together but an independent press, appealing to the common sense of right in man. But in what consists the rights of man? No man can have a right to do wrong. The rights of man depend therefore: First, on benevolence or will to do right; second, on intelligence, because no man can have a right to wrong another or the commonwealth by ignorant presumption, which sets at naught all law more than by any other selfish, animal propensity. Law being well defined by commentators as a rule of action prescribed by the superior, and which the inferior is bound to obey, and he who controverts this first principle of law advocates what leads to anarchy.

But now, the press is also subject to the private selfish interests of monopolists, and the reader has nothing to rely on but the honor of the owners of the paper he takes, and for this see "Iconoclast," in the last numbers of THE TRUTH SEEKER.

From Talmage's Church to the Grave.

On Sunday evening the Rev. T. De Witt Talmage of Brooklyn preached a terrific sermon on future punishment. Many of the congregation were deeply affected. Among those present was Miss Mary Lincoln, a young lady whose home was in Rhode Island, but who was visiting her friends in Brooklyn. When she went to the church she was apparently in her usual good health. At the conclusion of the discourse she fainted and was carried out of the church. Before her friends could get her home she died. The young lady was the daughter of wealthy and highly respected parents, who were overwhelmed with grief at the news of her death. Coroner Jones held an inquest, which resulted in showing that her death was caused by heart disease hastened by mental excitement. The remains of Miss Lincoln were taken to her home in Rhode Island in charge of her parents for burial. N. Y. Sun.

We do not wish to charge the Rev. Mr. Talmage with killing this young lady; but the excitement produced by the horrible doctrines he enunciated doubtless excited the heart disease that ended her life. To those who really believe that ninety-nine hundredths of the human family are doomed to eternal and agonizing torments, and that their own chances for being of this larger proportion are highly probable, it is hardly strange their minds should be seriously affected. Many a one has been driven to the lunatic asylum, by hearing these doctrines proclaimed from the pulpit. Will clergymen never cease teaching such abominable nonsense—thus destroying the peace and intelligence of their simple hearers, and often shortening life?—[Ed. T. S.]

Editor's Notes.

CAPT. GEO. W. LLOYD of New Rochelle N. Y., has left with us a photograph of the arm chair used by Thomas Paine, and in which he was accustomed to sit and read and write during his life time. In the same picture is represented a piece of the head stone at Mr. Paine's grave as well as a likeness of the dead philosopher.

Those who would like to have a good representation of these relics can have the same by remitting us the sum one dollar. They will be sent by mail, postage free. Size of card 10 by 12 inches.

JUST OUT—A New Liberal Monthly. A new sixteen-page publication, entitled *THE FREE THINKER*, edited by Dr. Fr. Leiss of this city, has made its first appearance. It is handsomely printed, and contains purely original matter of a high order in the scientific, anti-religious and philosophical spheres.

Dr. Leiss has for many years edited a German free-thought periodical called *Der Freidenker*, and is eminently an able writer.

The price of the new English paper just out is only two cents per copy, or twenty-five cents per year on ordinary paper, or thirty-five cents on the better quality. Certainly very cheap for a paper of such ability.

Dr. FR. LEISS,
331 West Fourteenth st.,
New York.

ANOTHER NEW PAPER.—In two weeks or thereabout *THE CHAMPION OF HUMANITY*, a new candidate for popular favor, will make its appearance. By an advertisement in another column, it will be seen it is devoted to the cause of mankind, seeking to elevate the race mentally and spiritually. It is, in fact, on the spiritualistic plane. It will be edited and published by Lessie Goodell Steinmetz and John Brown Smith, weekly, at two dollars per year. We presume it will be ably conducted. We wish it every success—more, in fact, than our own sheet has won; and as Spiritualists are quite liberal in their patronage, we see not why it should not do well.

It is safe to predict that every liberal in the land will sooner or later read that brilliant summary of universal history, just published by Asa K. Butts, and entitled "The Martyrdom of Man." We could scarcely have supposed it possible for any writer, however gifted, to put into one volume—reasonable in size and price—so much reliable information, sound logic and inspiring thought as Mr. Reade has given us here. No mere synopsis of Hume, Gibbon, and all other free-thinking historians and philosophers, would be half as readable as "The Martyrdom of Man." Mr. Butts is safe in saying that he will refund the money to any dissatisfied "truth-seeker" who reads it through. See advertisement.

We also have it for sale.

MR. C. P. SOMERBY is a great acquisition to that rising publishing house—A. K. Butts & Co. It is understood that he left a much more lucrative position as superintendent of a department in a prominent house in this city, mainly out of devotion to the liberal cause, and faith in the future of free-thought literature. To him belongs the credit of that splendid typographical finish which makes the latest publications of this house such models of the printer's art. We refer especially to "The Martyrdom of Man," a reprint from the well-known London edition, and the "Masculine Cross."

"THE QUESTION OF HELL!" What a question it is, or rather *was*! For the days are gone when salvation from hell was a question which was answered in the awful din of war; when to kill the body, and so save the soul, was the best duty of a Christian. Rather than that, their neighbors should taste the pains of hell, the Puritans of the olden time—say two hundred years ago—would burn, banish, hang or drown as witches and heretics those who differed with them on this question. Yes! to keep up the bugaboo of hell, for eighteen hundred years Christendom has wasted millions of lives and millions of fortunes. Even now its cost is momentous in fears and doubts, in priests and churches, in missions, and in literature of all kinds. Hell is the very foundation on which Christianity rests. Sweep it away with gusts of human sentiment, fill it up with common sense, or bridge it over with logic, and this entire system of religion tumbles about the ears of its votaries. In this light we welcome the latest and ablest work on "The Question of Hell," written under the pseudonym of "A Puritan," in which deep disguise we think we recognize one of the readiest and brightest of our Free Religion friends. Mr. A. K. Butts will give any of us "Hell" for seventy-five cents, and we think it never was sold so cheap before.

We also have the work for sale.

MASCULINE CROSS and ANCIENT SEX WORSHIP.—Another curious and remarkable work Mr. Butts offers for sale. By SEA ROCCO. It gives, most lucidly, the origin of the symbol of the cross, founded, as it was, in the ancient worship of the masculine sexual organs. It is not, perhaps, just suited to juvenile minds, but to the mature, studious, and curious it will prove of great interest. We will also be pleased to furnish it. Price, \$1, in cloth.

HOMES FOR THE PEOPLE.—A Bureau of Colonization has been formed to furnish homes for all who work on the lines of rail roads in the West. All who wish to improve their condition can have maps and papers free by addressing

Bureau of Colonization,
J. P. SNOW, Manager.
817 Broadway, N. Y.

Donations to The Truth Seeker

FOR FEBRUARY AND MARCH.

Oliver La Tourette, Waterman, Ind., 25c.; F. Hillenkamp, Toledo, Ohio, 50c.; G. H. G. Stackhouse, Grass Valley, Cal., 25c.; S. D. Dye, Tama City, Iowa, 25c.; Otto Wettstein, Rochelle, Ill., 25c.; James Royal, Rochelle, 25c.; Henry Mills, Sacramento, Cal., 25c.; J. W. Mackie, San Francisco, Cal., 75c.; W. A. Shrader, Paris, Ill., 25c.; Unknown Friend, Excelsior, Minn., \$1; H. G. Fisher, Carthage, Ill., 50c.; E. G. Cole, Lewiston, Idaho, 75c.; James A. Wilson, New Albany, Ind., 25c.; John Threlfall, Centerville, Cal., 25c.; J. B. Davenport, Boston, Mass., 50c.; Henry Veatch, Evansville, Ind., 50c.; Mrs. Susan M. Pike, Vineland, N. J., 25c.; J. G. Watts, Osceola, Iowa, 75c.; E. Marquis, Green Castle, Ind., 40c.; Rev. O. B. Frothingham, \$5; A. D. Cornwell, Salem, Wis., 20c.; Henry Rennyson and others, New Orleans, 75c.; John Chappelsmith, New Harmony, Ind., 25c.; Thos. Mumford, same place, 25c.; Samuel Crump, Pittsford, N. Y., 25c.; J. A. Lambert, Niles, Mich., Thomas Sugar, Moline, Ill., 25c.

The following is pronounced by competent judges to be the best system of finance yet presented. For conciseness and precision of expression it is rarely surpassed.—[ED. T. S.]

The Principles and Attributes of a True Financial System.

BY J. B. WOLFF.

THE nation needs and demands a true monetary system. What and how it shall be secured have not been settled. The country is flooded with theories, and Congress abounds in bills which will not be as current as greenbacks. This subject has principles, axioms, methods and conditions. A thorough understanding of these is essential to the construction of a sound system. I have no time and no disposition to controvert the sophisms and schemes crowding to the front in the public mind. I shall enunciate formula which cannot be disputed, and describe a system as complete as the conditions can give.

PRINCIPLES.

1. No nation should have an interest-bearing debt.
2. No financial system (currency) should be based on such a debt, as that is practically an interest-paying currency.
3. A financial system based on debt must fall when the debt is paid, and to be permanent must perpetuate the debt and interest.
4. A true financial system must be constructed on principles and securities independent of the form of government.
5. It is the function of the supreme government of any country to furnish money, and regulate its finances.
6. The legal value of money is from the fiat of the government—its indorsement and authority.
7. The equitable and commercial value of money is in the equity of redemption and responsibility of the power issuing it.
8. The security must be dollar for dollar in intrinsic value or commodities for use, which is the only final equitable redemption.
9. The material for money is of no value except cost and endurance.
10. A mixed money of unequal legal and commercial value, of great variety of figures and denominations, diversified locality and responsibility, as under the old system, or as in greenbacks, national bank notes, State banks, compound interest notes as proposed by Mr. Sumner (ridiculous), and convertible bonds—is adverse to simplicity, difficult of management and subject to great abuse.
11. Money should increase at a fixed ratio—determined by the increase of population or business, or both combined, and never be subject to the caprice of commerce or men. A principle should never be violated.
12. No redemption of money will be demanded in other than commodities, except when there is a large excess (which should never occur), a foreign balance (which should not be), or a failure of the government itself.
13. A public debt being against a sound public policy, and especially a debt created by and for a single class, doubled by conspiracy, as was ours, the gov-

ernment has a right to cancel the debt whenever it can without impairing the security, or seriously damaging its creditors.

14. All financial institutions, all partnerships, and all individuals doing a credit or trust business, implicating general business, should be required to furnish absolute guarantees, equal to the amount of current liabilities. It should not be possible for Banks to suspend or break, or for Insurance Companies to defraud their patrons.

ATTRIBUTES.

Definition. Money is a promise to pay—an evidence of indebtedness—a substitute for substance—a convenience for commerce.

The qualities of a true financial (money) system for any country within its own jurisdiction are:

1. **Absoluteness** in the security or equity of redemption, not in another form of money, but in articles of use—actual commodities.
2. **Universality.**—It should pass without discount. This is unattainable by local money. Universal confidence comes of absoluteness of security, and knowledge of that fact. Variation in value is an inevitable attribute of local money.
3. The face of every note should be of one configuration, except the denomination. This would simplify the process of familiarizing, and mar the work of counterfeiting, as well as reduce the expenses.
4. All money should be of equal legal and commercial value in all transactions, and the power issuing should never discriminate against its own money. (The Government of England receives the notes of its bank for public dues, and yet is only a stockholder—does not own the bank.)
5. **Sufficiency.**—There should be enough and not too much—better a deficiency than an excess. About \$30 per capita is enough for our country, or \$1,200,000,000. There is no reason why this amount of bonds should not be cancelled by currency, and thus unload the people.
6. **Fixedness.**—Its increase should be gradual, by a fixed ratio, determined by a rule, and its redemption if in excess, by an increase of taxes.
7. **Fluctuation** is just what we do not want. Bills of exchange, letters of credit and receipts will always supply any temporary demand as they do now, and perish with use as they should, leaving the volume of currency undisturbed. A three per cent. convertible bond would be an interest paying currency, as no man would give up his bond paying interest for currency not paying interest. Besides it would fill the land with depots of redemption and issue, multiplying offices and thieves, and complicating the whole system. Banks and brokers would spring up like weeds in a fertile soil, or frogs in Egypt.

UNIVERSAL MONETARY SYSTEM.

1. The use of money in general commerce is the payment of balances.
2. To do this conveniently the material of the money must have or be accepted as having intrinsic value.
3. Gold being so accepted may be adopted as the basis without deranging our ideas or practice.
4. The universal Trade Money must have uniformity in weight, fineness, and denomination.
5. It may be in coin, or bullion.

[For The Truth Seeker.]

Nuts for the Clergy to Crack.

IN view of the fact that God selected Moses the murderer, Jacob the cheat, Lot the adulterer, David the licentious man, and Solomon the whoremonger, as his chosen men, are we to admire his choice?

Can we look up with confidence to a God who ate "calf" with Abraham, wrestled with Jacob, got mad at his chosen people, commanded Hosea to marry a prostitute, and told the Jews to sell bad meat?

As God accused the prophets of being liars, why should we be asked to place any confidence in them?

As God admits that on certain occasions he deceived the prophets and that they prophesied falsely, can we place any reliance whatever on any of the prophecies?

If we cannot rely implicitly on the prophecies, are they of any account to us?

As God commanded Isaiah to go naked three years that he might prophecy, are we to conclude that he could prophecy better while naked? (Isaiah xx, 2).

When we think of the special diet prescribed for the prophet Ezekiel by God, is it to be supposed that we will have much respect for the God who prescribed, or for the prophet who took the prescription? (Ezekiel iv, 10—17).

Is a God who requires the constant praise of his creatures to keep him good-natured, worthy of worship?

As constant praise would disgust any sensible person, must not a sensible God be disgusted with so much praise?

Is it not degrading to think that we are required to kneel in the dust to an imaginary God?

As the ladies of the country are praying to God to put a stop to the liquor traffic, are we to infer that they think he has been slack in his duty in that respect?

Is a God who does not know his duty until told by his creatures, worthy of confidence?

Cambridge, Ill.

JOHN M. FOLLETT.

On Behalf of the Universal Free-thinkers' Association.

MR. EDITOR: The following preamble and resolutions were adopted by a full vote of the delegates of the Universal Freethinkers' Association, here in convention assembled in March, 1874, and continuing its sessions during the entire month. In accordance with the vote above referred to, I transmit this to you for publication.

DAVID HOYLE,
Chief Secretary U. F. A.,
No. 75 West Fifty-fourth st., New York.

Whereas, The First Universal Freethinkers' Congress, held at Naples in 1869, acknowledged and appointed this organization as its successor, and

Whereas, We, in convention here assembled, do agree upon and decide to convene the SECOND UNIVERSAL FREETHINKERS' CONGRESS at Philadelphia, Penn., U. S. A., on the fourth day of July, 1876, at noon, Therefore be it

Resolved, That this Convention issue a protocol to all Freethinkers throughout the world, directing them to form clubs at once, and that each separate group of clubs so formed by the different nationalities of the world elect a secretary to correspond with the chief Secretary of the U. F. A., David Hoyle, No. 75 West Fifty-fourth st., New York city, U. S. A. It is furthermore

Resolved, That this Convention do hereby recognize and endorse the following gentlemen as Secretaries of present existing branches, to wit:

D. M. BENNETT, Secretary of the English branch of the U. F. A., 335 Broadway, New York.

M. STEIN, Secretary of the German branch of the U. F. A., 58 Goerck st., New York.

MARC THRANE, Secretary of the Scandinavian branch of the U. F. A., Box 63, Chicago, Ill.

And that all clubs of different nationalities that may be formed in the future, address themselves to their own national Secretaries.

Resolved, That extra exertions shall be made by the different foreign members of the parent Association to create and organize French, Spanish, Italian, and Russian clubs and branches, as soon as possible, for which extra exertion a premium is offered by the parent Association.

Resolved, That the following gentlemen, having held the positions of Vice-Presidents under our former constitution, are endorsed and their actions approved by this Convention, and that they be requested to send on their reports to our chief Secretary, David Hoyle, as soon as this notice is received, and that the duties of said Vice-Presidents remain as heretofore.

DR. THEODORE KLEIN, Zurich, Switzerland.

ALFRED WEIGAL, London, England.

CAPT. CHARLES ARMSTRONG, box 8,000, Chicago, Illinois.

JOHN POLLACK, Pesth, Hungary.

PROF. OTTO MEYER, Tacna, Peru, S. A.

CHR. SCHWENDIMAN, Hespeler, Ontario, C. W.

DR. ZOELER, Callowhill St., Phil. Pa.

PROF. SHULTZ, Yorktown, Dewitt Co., Texas.

HUGH B. BROWN, 267 Broadway, New York.

* JAS. SCHROEDER, Esq. Guttenberg, Clayton Co., Iowa.

G. KLAUDER, Box 309, Henderson, Ky.

S. JANOWITZ, 137 W. Baltimore St., Baltimore, Md.

J. NUSSE, Box 170, Birmingham, Bucks Co., Pa.

Resolved, That each club shall be represented at the next Congress by one or more delegates in person or by proxy.

Resolved, That we extend the hand of fellowship to Liberals of all shades, and Freethinkers of every caste, and that we especially extend a cordial invitation to all Liberal Leagues, Free Religious Associations, Liberal Spiritualists, and all anti-theological societies that work for the emancipation of the Human Race, to become members of our organization, and communicate with us. It was

Ordered by the Convention assembled that all Secretaries of the various nationalities now existing or that may be formed in the future, together with all Vice Presidents shall communicate at once with our chief Secretary David Hoyle and receive from him our amended Constitution and By-Laws, showing our object aims, and means, which shall also be published in all our Free Thought Journals. It is furthermore

Resolved, That a copy of these resolutions be sent for publication to the following journals:

BOSTON INVESTIGATOR, INDEX, TRUTH SEEKER, THE FREETHINKER, GOLDEN AGE, WOODHULL AND CLAFIN'S WEEKLY, BANNER OF LIGHT, RELIGIO-PHILOSOPHICAL JOURNAL, THE WORD, DER FREIDENKER, REFORMATOR, PIONEIR, AND NATIONAL REFORMER, London, Eng.

By order of the Convention.

DAVID HOYLE, Chief Secretary U. F. A.
75 West Fifty-Fourth St., N. Y.

A GREAT man, under the shadow of defeat, is taught how precious are the uses of adversity. As an old oak tree's roots are strengthened by its shadows, so all defeats in a good cause are but resting-places on the road to victory at last.

CHAS. SUMNER.

[For The Truth Seeker.]

"Only a Few Thousand Years."

The proudest self-worshipping scientist must admit that there was a time, a few thousand years ago, when no animal organism existed on earth.

J. C. F.

No "must" there, Friend F—, not a bit of it! Not only the "proudest self-worshipping scientist," but even common every-day folks, including many a pious Bible believer, know that animal organisms have existed upon the earth so many long eons of time that it is impossible to fix a limit in figures beyond which one can be positive that none did exist! Even in the carboniferous age "A few air-breathers occupied the land. They were of frog-like affinity, and of very low reptilian rank." Then came the cretaceous age, with its monstrous reptiles, its beautiful Ammonites, and its great selachian fishes.

After all these had lived and died, and naught save here and there a fossil remaining to tell that they ever were, then comes the tertiary epoch, with its grass and grain, its fruit and flowers; and, in this epoch, a new race of "organized existences" had birth and being—the true mammalia. From this race sprang man, the crowning point of all, the highest and noblest of Nature's begettings.

Concerning man's antiquity, Rev. Wheelock says, "When, during the tertiary period, more than a HUNDRED THOUSAND YEARS ago, the Irish elk and rhinoceros roamed through the forests of France, a human race dwelt there." Agassiz estimates the age of a human foot and jaw, found by him in the coast limestone of Florida, at one hundred and thirty-five thousand years! And scientist after scientist tells the self-same tale. After repeated efforts on the part of both scientist and theologian to make science and theology agree, nearly every sound thinker, on both sides, has come to the conclusion that "it can't be did." They begin to see that the first chapters of Genesis are only fables and traditions. The tale of the garden and the serpent; of our reputed first parents, Adam and Eve; the wonderful apple and the enchanted tree of life, is all fiction—pure, unadulterated lie!

That Agassiz did not believe in Old Granddaddy Adam, we can plainly see from the following observations which he made concerning the Unity of the race. "That the different types of the human family have an independent origin, one from the other, and are not descended from common ancestors, I still maintain. And this idea I do not apply to Negroes only, but to the Indians, the Chinese, the Hindoos, the Australians, &c., as well. In fact, I believe that men were created in nations, not in individuals." So thee sees, Friend F—, that many of our "proudest scientists" do not admit the Lilliputian chronology of "a few thousand years," which had birth and being only in the old Jew book—that relic of an ignorant and barbarous past which we have long ago outgrown.

Respectfully,

ELMINA DRAKE SLENKER.

Snowville, Pulaski Co., Va., March 12, 1874.

[Our esteemed correspondent, Mrs. Slenker, has effectually used up the 6,000 year-old fable. It is perfectly idle for Bible sticklers to longer claim that 6,000 years ago neither animal, man, the earth, nor the universe existed.—ED. T. S.]

Stine and Milligan.

A LIVELY TIME AT ARRINGTON.

EDITOR TRUTH SEEKER:—You know Stine—"Stine, the Kansas Lunatic," as he has been christened? Do you know Milligan? Well, Milligan is pastor of the Church of the Covenanters at Tipton, Kansas.

At Arrington we engaged Stine to give his three lectures on the origin and evidences of Christianity. Milligan, hearing of it, came five miles across the country—not to hear, but to oppose. "Free discussion" had been announced. Owing to interruptions by Milligan and some of his friends, and an ignorant young Methodist preacher, our lecturer with difficulty got through at half past nine o'clock; when Milligan took the floor and occupied it for three mortal hours, with a string of personal abuse, and without either attempting an argument for Christianity or a refutation of any argument advanced in the lecture. At one o'clock in the morning the meeting broke up in a row.

The second night came, and the "Christians" again were rampant. Milligan had proposed a debate. Stine had acceded. Milligan's idea of "a debate," as he expressed it, was for Stine to give his lecture as well as he could under protests and interruptions, and for Milligan to be allowed all night if he wanted it, to reply without interruption. Stine, "for the sake of peace," accepted the situation. Milligan might have his own way. Stine would give his lecture. When he was done he would stop, and Milligan might occupy all the rest of the night in replying in his own way. To the friends of Free Thought it was now painfully evident that the "Christian plan" was to prevent the lecturer from being heard at all. But Stine had taken them in their own craftiness. What would they do? The lecturer's "pile" of manuscript and "many books" indicated the fact that Milligan's

"all the rest of the night" would probably be the smaller part. Stine lectured amid the wildest confusion—half the time not heard by any one—for full five hours; and at half-past twelve o'clock, Milligan moved an adjournment for himself and his friends, and in a row broke up the second night's meeting.

"Christianity" was desperate. "Infidels" of the different classes trembled for the consequences of the third night, and proposed to postpone. But Stine was determined. "I will give my other lecture," he said, "I must be protected. Fall back on the law. Have the constable, with a posse, to keep order." It was done. Stine occupied an hour and a half on the "Absurdities of Christianity," and the people listened. The Christian Theology was thoroughly reviewed, its doctrines individually tested by history, philology, and philosophy, and the whole "body of divinity" reduced to a vampire's skeleton. There was no disturbance. Only the little Methodist preacher winced and groaned whenever anything was said which his mind could comprehend, and Milligan asked the constable before the lecture was fairly begun, to "stop that sort of talk, and arrest the lecturer for blasphemy." The constable declared his business there to "keep Mr. Milligan quiet." Stine is a hero at Arrington, and invited back. Milligan refuses a fair debate. "Christianity" will need a great deal of doctoring at Arrington this summer.

TWEEDLEDUM.

Arrington, Kansas, March 15, 1874.

[For The Truth Seeker.]

Extracts, Queries, and Comments.

By E. E. G.

THE METHODIST PREACHERS' ASSOCIATION in New York, has decided that "the Scientists have invaded a province with which they have nothing to do, when they turn their attention to spiritual affairs."

Indeed! and have not the preachers invaded a province with which they have nothing to do, when they turn their attention to science in order to reconcile their revelation with the facts and phenomena of Nature and life, and had they not better attend to their preaching and let God take care of his own revelation?

"CHRIST'S babes should grow up to be men in Christ Jesus."—SPURGEON. How can a girl baby grow up to be a man in Christ Jesus? Can Mr. Spurgeon tell? I long for the time to come when all the world will not be "men," and "he." I have always been glad (being a woman), that that monstrous three-headed (God-head) orthodox God was a man and not a woman.

The New York Times consoles itself with the following: "If we cannot prove that there is a God in the method demanded by the Mills and other philosophers, they cannot prove that there is not one."

"They" don't wish "to prove that there is not one," for if a fact it will prove itself. In the great coming future, science, by unfolding the truth in regard to creation, so called, will leave such a God nothing to do or nothing to ever have done. Positive and negative forces, Nature's electrical batteries, magnetism, motion, heat, attraction, and repulsion through evolution, will throw such a creator, with his six days' work, of twenty-four hours each, entirely into the shade; for it will be discovered that they could perform the work without his aid, even to forming the human race with the small intelligence they have had to boast of, to say nothing of the crude beliefs entertained upon this very subject, which are bad enough to contradict the claim of any very large amount of intelligence in the original.

"CHILDREN come from God like snow-flakes."—Mrs. Morse in Woodhull & Claflin's Weekly. Is that true?

"THE Testament of the Jews asserted no man had ever seen him (God) save Moses, and he was permitted to see only 'his back parts.' Fancy 'the back parts of Omnipotence'! What an idea. To the Spiritualists the Deity is all face!"—Woodhull & Claflin's Weekly. Fancy "a Deity all face." One idea is as ridiculous as the other. Besides, the Testament of the Jews does not assert that "no man had ever seen him save Moses." (See Exodus xxiv. 9, 10.) "Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and they saw the God of Israel." (See 11th verse.) "The nobles of the children of Israel, also they saw God." And there are seventeen other places in the Jewish (Old) Testament where persons saw God and talked with him, notwithstanding it is declared by Jesus in the New Testament, John v. 37. "Ye have neither heard his voice at any time, nor seen his shape;" and in John i. 18, and 1 John iv. 12, and also in Timothy and several other places in the New Testament it is recorded, "No man hath seen God at any time." How sweetly the Scriptures blend and harmonize! Surely, no one need err therein! Search them, for in them ye think ye have eternal life. Who has a right to question or reject such an infallible record? Does it not bear on its every page the impress of Jehovah? Bah!

"THOUGHT made known is immortal," says Hugh B. Brown, in his excellent essay published in the February number of THE TRUTH SEEKER. Yes, if the thought is truth. All truth is immortal, whether made known or not.

HENRY'S Carbolic Salve!

THE MOST POWERFUL HEALING
AGENT EVER DISCOVERED.

The wonderful celerity with which this combination of CARBOLIC ACID with OTHER SO THING AND CURATIVE EMOLIENTS

**HEALS THE MOST VIRULENT
SORES AND ULCERS,**

is something akin to the marvelous.

It is with pride that the Proprietors call attention to the gratifying fact that

*Physicians give it the highest
mead of praise,*

and use it and prescribe it in their practice.

POINTS TO BE BORNE IN MIND:

CARBOLIC SALVE positively cures the worst sores.

CARBOLIC SALVE instantly allays the pains of burns.

CARBOLIC SALVE cures all cutaneous eruptions.

CARBOLIC SALVE removes pimples and blotches.

CARBOLIC SALVE will cure cuts and bruises.

CARBOLIC SALVE ranks at the head of all Salves, Ointments, or other Healing Compounds, and HAS ACHIEVED A GREATER REPUTATION AND HAS A LARGER SALE than any other similar preparation of contemporaneous invention.

Sold everywhere. Price 25 cents.

JOHN F. HENRY, CURAN, & Co.,

Proprietors,

8 and 9 College Place, N. Y.

1,000 Infidels Wanted.

Liberal Lectures,

Darwin Hall, Paris,

LAMAR Co., TEXAS.

BY R. PETERSON, AND OTHERS,
Every Sunday Evening.

1,000 Infidels Wanted to Locate near Paris

BOOKS!

BOOKS!!

D. M. BENNETT, Editor Truth Seeker.

Wishes the Public to remember he is prepared to furnish Scientific, Liberal, and Progressive Works of all kinds.

Books by the following Modern Authors kept in Stock:

Huxley,
Darwin,
Tyndall,
Herbert Spencer,
J. Stuart Mill,

Froude,
L. Fuerbach,
Dr. Louis Buechner,
Thomas Buckle,
Louis Figuier,
Sir John Lubbock,
Charles Bradlaugh

Robt. Dale Owen,
Stephen Pearl Andrews,
A. J. Davis,
Prof. Wm. Denton,
B. F. Underwood,
Hudson Tuttle,

Henry C. Wright,
Dr. A. B. Childs,
Maria M. King,
M. B. Craven,
D. D. Home,
M. and D. W. Hull

As well as numerous other authors.

Books on

Science,
The Arts,
Medicine,
Theology,
Law,
History,
Biography,
Literature,
Romance,
Poetry.

And all Miscellaneous Subjects furnished at Publisher's Prices, and sent by Express or Mail as directed.

Address

D. M. BENNETT,

335 BROADWAY,

New York.

1827.

ENGRAVERS' BOXWOOD,

MAPLE, MAHOGANY & PINE.

Types, Presses, Inks, Bronzes,

IMPOSING STONES.

WOOD TYPE.

COMPLETE OUTFIT FOR PRINTERS.

STAMPS, PATTERNS, AND BRAND LETTERS.

Cabinets, Cases, Stands, Galleys, Sticks,

Chases, etc.

Vanderburgh, Wells & Co.,

110 Fulton Street,

AND

16 and 18 Dutch Streets, New York.

New-York Tribune.

THE HEAVENS AND THE EARTH

TRIBUNE EXTRA NO. 9,

(NOW READY.)

Contains Six Lectures on Astronomy.

By Richard A. Proctor.

- I. THE SUN.
- II. THE SUN'S FAMILY OF PLANETS.
- III. COMETS AND METEORS.
- IV. THE MOON.
- V. WONDERS OF THE STAR DEPTHS.
- VI. BIRTH AND GROWTH OF THE SOLAR SYSTEM.

The Extra also contains lectures delivered at the Anderson School on Penikese Island, but never before published.

By Prof. Louis Agassiz.

- I. FIRST LESSONS TO THE ANDERSON SCHOOL.
 - II. THE ART OF TEACHING.
 - III. THE BEST BOOKS TO STUDY.
 - IV. CLASSIFICATION IN NATURAL HISTORY.
 - V. GLACIAL HISTORY OF THE CONTINENT.
 - VI. NOTABLE WORDS ON VARIOUS TOPICS.
- The Proctor-Agassiz Extra takes the number and place in THE TRIBUNE Extra Series of the "Credit Mobilier," Extra, and will hereafter be substituted for that in the "Library for One Dollar," unless otherwise ordered. Price, post-paid, to any address in the United States, 10 cents; twenty copies to one address, \$1.50.

The Series of 14 TRIBUNE Extras, now published, by mail to any address in the United States for One Dollar. Circulars giving details of THE TRIBUNE Extras, free. Address, *The Tribune, New York.*

Now is the time to subscribe for THE WEEKLY TRIBUNE. Single copies, one year \$2; Thirty Copies, to one address, \$1 each, and extra copy to the getter-up of the club. Specimen copies free. Address, *The Tribune, New York.*

Spiritualism.

For the purpose of placing a paper, acknowledged to be the leading exponent of Modern American Spiritualism, in the hands of all Liberalists.

THE RELGIO-PHILOSOPHICAL JOURNAL will be sent to New Subscriber.

3 MONTHS FOR 25 CENTS.

The Journal is a large eight-page paper, handsomely printed, and ably conducted. Its columns are filled by such able writers as A. J. Davis; Maria M. King; Prof. B. F. Underwood; Hudson Tuttle; Mrs. Tuttle; Dr. H. T. Child; Dr. E. D. Babbitt; Dr. Talmage; Dr. Fahnestock; Judge Edmonds and many other brilliant and scientific minds. The Editorial columns are bold and fearless in advocating everything tending to the advancement of the human race. And equally as prompt in denouncing and showing up in their true colors, all shams and schemes of dishonest tricksters, whether in or out of the ranks of Spiritualism. The regular subscription price is \$3.00 per year. Those who avail themselves of the present offer to become acquainted with the paper for 25 cents, we confidently believe will re-new at the regular rate, which is as low as such a paper can be published. ADDRESS, S. S. JONES, Editor,

Adams Str. & 5th Ave.

CHICAGO, ILL.

GETTING ON IN THE WORLD,

By WILLIAM MATTHEWS, LL.D.

Beautifully Printed & Handsomely Bound.

IN CLOTH.

PRICE, \$2.25.

Every page contains a wealth of valuable information, and is brimful of vivid biographical illustrations * * that cannot fail to interest the reader and cultured of any age.—*New York Home Journal.*

Adorned with the graces of polite literature, and polished to a degree of refinement which adapts it to the demands of modern taste.—*New York Tribune.*

Those who would get forward in the race of life, who would become stronger, wiser and better—let us say to each and all—BUY AND READ THIS VALUABLE WORK. The young men of the day, aye! and the old men too, will find in it a concentration of the essence of practical wisdom. The book deserves to be scattered broadcast. It should be found in every family in the land.—*Philadelphia City Item.*

Sold by all Booksellers, or will be sent, post-paid, on receipt of retail price by

S. C. GRIGGS & CO.,

PUBLISHERS,

St.

CHICAGO.

**Pre-Historic Races
OF THE UNITED STATES.**

By J. W. FOSTER, LL.D.

Crown 8vo. Illustrated.

PRICE, \$3.50.

Will take rank among the leading treatises upon the general subject by European archaeologists.

We had thought of making some extracts from the volume, but it is so full of interest from beginning to end, as to make selections perplexing.—*Popular Science Monthly*, N. Y.

Contains an inexhaustible store of information, and a vast amount of food for thought and conjecture.—*Hartford Post.*

The book is literally crowded with astonishing and valuable facts.—*Boston Post.*

It contains enough instructive and pleasant reading to satisfy the most fastidious.—*Bulletin*, San Francisco.

Really elegant and a sort of luxury to possess and read. * * His style reminds us of Tyndall and Proctor at their best. * * One of the few books that are indispensable.—*Golden Age*, N. Y.

RARE CHANCE TO SAVE MONEY.

A Magazine and a Newspaper.

BOTH FOR LITTLE MORE THAN THE PRICE OF ONE.

THE NEW YORK TRIBUNE has completed arrangements with the principal Magazines and Periodicals of this country and Europe, by which it is enabled to supply these publications, together with either edition of THE TRIBUNE, at a very marked reduction from the regular subscription price. The periodicals for which subscriptions may be sent, at any time, to THE TRIBUNE, are given below, with the regular price of each, and the reduced price of the combination with THE TRIBUNE:

	Publisher's regular price.	With Weekly Tribune.	With Semi-Weekly Tribune.
Harper's Magazine.....	\$4.00	\$5.00	\$6.00
Harper's Bazar.....	4 00	5 00	6 00
Harper's Weekly.....	4 00	5 00	6 00
Every Saturday.....	5 00	5 75	6 75
Scribner's Monthly.....	4 00	5 00	6 00
St. Nicholas.....	3 00	4 25	5 25
Littell's Living Age.....	8 00	8 50	9 50
Atlantic Monthly.....	4 00	5 00	6 00
Galaxy.....	4 00	5 00	6 00
Scientific American.....	3 00	4 50	5 50
Appleton's Journal.....	4 00	5 00	6 00
Popular Science Monthly.....	5 00	5 75	6 75
New York Medical Journal.....	4 00	5 00	6 00
Phrenological Journal.....	3 00	4 00	5 00
The Science of Health.....	2 00	3 00	4 00
New York Weekly.....	3 00	4 50	5 50
Leslie's Illustrated Newspaper.....	4 00	5 00	6 00
Chimney Corner.....	4 00	5 00	6 00
Leslie's Lady's Journal.....	4 00	5 00	6 00
Leslie's Boys' and Girls' Weekly.....	2 50	4 00	5 00
Pleasant Hours.....	1 50	3 00	4 00
Boys of America.....	1 50	3 00	4 00
Old and New.....	4 00	5 00	6 00
Godey's Lady's Book.....	3 00	4 25	5 25
The Nursery.....	1 50	3 00	4 00
Blackwood's Magazine.....	4 00	5 00	6 00
The Edinburgh Review.....	4 00	5 00	6 00

Make your own selections from this list and remit either by money order, draft, or registered letter, directly to THE TRIBUNE, and you will receive both Magazine and Newspaper.

Address, THE TRIBUNE, New York.

Attractive New Books.

Threading My Way.

Or Twenty-seven Years of Autobiography. By Robert Dale Owen, author of that remarkable work, which is having such an enormous sale, entitled the "Debatable Land between this world and the next."

This new work is a most fascinating one. It is a narrative of the first twenty-seven years of the Author's life; its adventures, errors, experiences; together with reminiscences of noted personages whom he met forty or fifty years since, etc., etc.

"All Mr. Owen's chapters are remarkable not only for the attractiveness of the incidents, but for the light shed on many important social and industrial movements, and for the noble sincerity and good humor pervading them." * * A beautifully printed and bound volume. Price \$1.50.

Fanny Fern.

A Memorial volume by James Parton; containing a short biography of Mrs. Parton ("Fanny Fern") and selections from the very best and most popular of her writings. Beautifully printed and bound, with illustrations by Arthur Lumley. A charming volume for the Holidays. * * Price, \$2.

Jessamine.

Another splendid new novel, by MARION HARLAND. * * Price, \$1.50.

Old Curiosity Shop.

The eighth volume of "CARLETON'S NEW ILLUSTRATED EDITION" OF CHARLES DICKENS' WORKS, (the best, cheapest, and handsomest edition in the world.) Printed from new, reliable type; exquisitely illustrated by the original artists chosen by Dickens himself; handsomely bound and sold at \$1.50 per volume.

A Wonderful Woman.

An intensely interesting new novel by MAY AGNES FLEMING, author of "Guy Earls Court's Wife." * * Price, \$1.75.

Bill Arp's Peace Papers.

A new comic book by the great Southern humorist, "Bill Arp," who gives us, in a series of irresistibly funny, satirical papers upon War, Politics, and our Domestic Relations, one of the sharpest books ever printed in this country. * * Full of comic pictures, price \$1.50.

Loyal Unto Death.

A deeply interesting new ENGLISH NOVEL. One of the best stories that has appeared in London for many a day. * * Price, \$1.75.

"Betsy and I are Out."

A Thanksgiving Story in verse, by Mrs. N. S. EMERSON; embodying her famous ballad of "Betsy and I are Out," which has gained such celebrity and been so widely copied throughout the country, as by another author. * * Price, \$1.50.

Edna Browning.

Another new novel, by MARY J. HOLMES. One of the best she has ever written. * * Price, \$1.50.

Josh Billings' Almanax.

Josh Billings' great Farmers' Almanax for the year 1874—one of the richest and most humorous little hits of the day. Josh Billings has excelled himself, and everybody ought to have a copy, to drive away the "blues" with. * * Paper covers. Price, 25 cents.

These books beautifully printed and bound. Sold everywhere—and sent by mail POSTAGE FREE, on receipt of price, by

G. W. CARLETON & CO., Publishers,
Madison Square, New York.

Look Here! Look Here!

You must have the Grand French Secret of Love, and the Science of Book-keeping—two of the best and cheapest books out. 25 cents each, or both for 40 cents. Address

ALLEN JOHNSON,
Guntersville, Ala.

NONPAREIL MILLS.

FARM FEED, BONE, DRUG

AND

HAND-GRINDING. ALSO COTTON-SEED HULLERS,

TEN SIZES.

Illustrated Pamphlets Free. Address

J. SEDGEBEER, Painesville, Ohio

ROBERT WALLIN,

NO. 453 NORTH TENTH STREET,
PHILADELPHIA, PA.

Keeps on a variety of Liberal Books and Paper; also, an assortment of Stationery. N.B.—Mr. Wallin will also act as Agent for THE TRUTH SEEKER.

LATEST REDUCTIONS!

Books at Half Price!

From the following miscellaneous list of Standard and Popular Books we will fill orders, *post-paid*, to the amount of \$10 for \$7.50, or \$6 by express. Orders by express to the amount of \$30 will be filled for \$15, cash in advance. We send no goods C. O. D., unless expenses both ways are paid in advance:

As a Strong Bird on Pinions Free. Just out.	75
A Winter in Florida, by L. Bill.	\$1.25
A Positive Primer, 12mo, cloth.	75
Angeline Gushington—Thoughts on Men and Things.	1.50
Autobiographic Sketches. De Quincy	1.50
A Father's Advice. A book for every boy.	20
A Mother's Advice. A book for every girl.	20
Beliefs of the Unbelievers, by O. B. Frothingham.	20
Benedict's Wanderings in Ireland, Scotland, Italy, and Sicily, by E. W. Dawson.	2.50
Christian Propagandism, F. E. Abbot.	10
Christian Amendment, F. E. Abbot.	5
Coningsby, or The New Generation, by the Rt. Hon. Benjamin Disraeli.	60
Catherine, A Story by W. M. Thackeray.	60
Childhood and Manhood of the Spirit in Jesus, with New Year's Gift, O. B. Frothingham.	20
Confessions of an Inquirer, by J. J. Jarves.	1.50
Compulsory Education. Abbot.	5
Climates for Invalids. L. Bill.	1.25
Diseases of the Throat and Lungs, giving their Cause, means of Prevention, and methods of Cure.	25
Dyspepsia; its Varieties, Causes, and Cure.	50
Dysphagia; its Nature, History, Causes, Prevention and Treatment on Hygienic Principles, etc.	1.25
Democratic Vistas. Political Essay. Prose.	75
Footprints of the Creator. Hugh Miller.	1.75
First Impressions of England.	2.00
F. W. Robertson's Sermons.	4.00
Life and Letters.	2.00
Lectures and Addresses.	1.50
Fear of the Living God. Frothingham.	5
Faustina. From the German.	1.50
Festus. A Poem. Large 8vo, full gilt.	6.00
The same in plain cloth.	5.00
Female Biography.	1.50
Fernando De Lemos. A Novel.	2.00
Edmund Dawn. A Novel.	1.50
Essays on the Poets. De Quincy.	1.50
Great Preparation. Dr. Cumming.	2.00
Great Tribulation.	2.00
Great Industries of the U. S.	3.50
Great Consumption.	2.00
Gustav Adolph. A Novel.	1.50
God in the Constitution, by A. B. Bradford.	10
Hugh Miller's Miscellaneous Essays.	2.00
Hans Brinker, Mrs. Mary Dodge's new story.	1.75
Hints toward Physical Perfection. Jacques.	1.50
Herald of Health, for 1868, '69, '70, '71, and '72, bound in cloth, each.	3.00
History of Plymouth Church, Brooklyn, from 1847 to 1873. Illustrated.	2.00
How to Bathe. Paper, 30c. Cloth.	75
Hammer and Anvil. Spielhagen.	2.00
Heads and Tails for the Wise and Waggish.	50
House on Wheels.	1.25
Hawthorne's Italian Notes. 2 Vols., each.	2.00
Half-Hours with Modern Scientists, containing valuable Lectures and Essays by Wallace, Huggins, Roscoe, Lockyer, Young, Mayer, and Rood.	1.50
History of the Devil, by Daniel Defoe, author of Robinson Crusoe.	1.50
Incidents of My Life, by D. D. Home, 1st series.	1.50
Do., 2d series.	1.50
"Two very remarkable books." "The History of the most wonderful Spiritual Medium in the world."	
Les Miserables. Victor Hugo. Cloth, complete.	2.50
Longevity; its Sources, &c.	1.50
Love (L'Amour). Michelet.	1.50
Lecture on the Bible. Charles Voysey.	10
Life and Death. A Novel.	1.50
Men, Women, and Ghosts. Miss S. Phelps.	1.50
Man and his Dwelling Place.	1.50
Man—Where, Whence, and Whither.	1.00
Magnetic and Mineral Springs of Michigan.	1.00
Mother Goose set to music.	1.50
Mark Gildersleeve. A novel.	1.75
Maurice. A novel. From the French.	1.50
Materialism, by Dr. L. Buechner.	25
New Hygienic Cook Book.	30
Narrative Papers, &c. 2 Vols. De Quincy, each.	1.50
O. C. Kerr's Papers, 4 vols. in 1.	2.00
Plato's Phædus; or, The Immortality of the Soul, cloth, 12mo.	1.25
Poems of Collins, Gray, and Beattie, 12mo, cloth, 289 pp.	1.75
Poems of Howitt, Cook, and Langdon, 12mo, cloth, 589 pp.	1.75
Practical Treatise on Labor. Wright.	2.00
Present Heaven, O. B. Frothingham.	50
Problematic Characters, by Spielhagen.	2.00

Rathe's Manual of Gymnastics. Illustrated. For instruction in Classes and Private use. Dio Lewis's System Explained. By W. L. Rathe.	1.00
Signs of Character, or New Physiognomy. Long 8vo. Cloth, gilt extra.	6.00
Scudder's Domestic Medicine, 2 vols. Shakespeare's Sonnets.	6.00
Spider and the Fly.	1.00
Secret History of the French Court.	1.25
Sartor Resartus, a Clothes Philosophy The Tin Trumpet.	75
The Essays read by O. B. Frothingham. John Weiss, E. L. Youmans, James Parton, and others, before the meeting of the Free Religious Association, held in Cooper Institute, New York, Oct. 14, 15, and 16. In pamphlet form.	75
The Tree of Life, or Human Degeneracy, its Nature and Remedy, by I. Jennings, M.D.	35
Tennyson's Poems. Large 8vo.	1.25
The Bible Argument against Women stated and answered.	3.75
The Relation of Witchcraft to Religion.	10
The Religion of Inhumanity.	15
The Voices. A Poem. W. S. Barlow.	20
The Essence of Religion. Paper.	1.25
The True Church, by Theodore Tilton. Full gilt, Richly illustrated.	50
The Essence of Christianity. 12mo, cloth. English Sheets.	2.50
Tobacco and its Effects.—Being a Prize Essay, showing that the use of Tobacco is a physical, mental, moral, and social evil. By Henry Gibbons, M.D., Editor Pacific Medical and Surgical Journal.	3.00
The Man who Laughs, by Victor Hugo. Paper.	20
Tennyson's Last Tournament. Full gilt.	1.25
Tom Thumb, A Juvenile.	1.00
The Cloven Foot. A novel, by O. C. Kerr.	50
The God of Science. Abbot.	1.50
Through Night to Light. Spielhagen.	10
The Hohensteins, Spielhagen.	2.00
The Inn of the Guardian Angel.	2.00
The Paradox.	1.25
The Caesars, by De Quincy.	1.75
Tales and Sketches, Hugh Miller.	1.50
Truths for the Time. Abbot.	1.75
The Sabbath. Pillsbury.	10
The Woman of Business. A Novel.	10
The Question of Hell, by A. Puritan.	75
Unions of the Liberal Faith, by O. B. Frothingham.	1.00
Vital Force, how Wasted and how Preserved, paper, 50c. Cloth.	20
Woman, (La Femmes), Michelet.	1.00
What I Know of Farming, by Horace Greeley, 12mo, cloth.	1.50
Zimmermann on Solitude.	75

Also, excellent editions, at publishers' prices, of most of the works of Pope, Shelley, Shakespeare, John Keats, T. B. Macaulay, T. Carlyle, and other standard and popular authors. ASA K. BUTTS, 36 Day Street, N. Y.

SERMONS.

THE NEW YORK DAILY TRIBUNE of Monday, February 23, contains reports of sermons on the preceding day by

Rev. Dr. William M. Taylor, Rev. W. R. Alger, of Boston, Pres. Robinson, Brown University, President Campbell, Rutgers's College, Rev. Dr. Stephen H. Tyng, Jr., Rev. Dr. Robert Crook, Archbishop McCloskey,

and other eminent preachers, the whole occupying more than an entire page of THE TRIBUNE. This series of "Tribune Sermons" will be continued, at least, during the present season of popular interest in religion. THE DAILY TRIBUNE will be mailed to clergymen for 75 cents per month, or the Monday's paper only in clubs of not less than ten, all to one address, for five weeks, for 20 cents per copy.

Address, THE TRIBUNE, New York.

G. L. HENDERSON & CO., BANKERS,

LE ROY, MINNESOTA.

Will loan money for Capitalists, secured by First Mortgages on improved farms, upon short time or for a term of years, paying 12 per cent. semi-annually. All expense for Abstracts and Recording paid by borrower. Collections and Remittances on such loans, made to any part of the United States free of charge.

REFERENCES:—Allen Stephens & Co., Bankers, New York; S. Merrill, President People's Bank, Des Moines, Iowa; Gilchrist & Co., McGregor, Iowa; City National Bank, Chicago, Ill.; Milwaukee National Bank, Milwaukee, Wis.; Morris Altman, New York.

GRAND OFFERS

\$12.00 for 2.50. AGENTS WANTED. The ablest and most sensible Literary and Fashion Magazine in America, is furnished to subscribers at \$2.50 a year, with two superb oil chromos, in seventeen colors, or \$2 a year with one chromo. Agents make good wages canvassing for it. A complete Agent's outfit (both chromos and samples of Magazine sent for only 60 cents, or one chromo and samples for 40 cents.) Address M. C. BLAND & CO., Publishers, 208 Broadway, N. Y., or 287 West Madison Street, Chicago.

Seeds!! Seeds!!

FLOWER SEEDS!! GARDEN SEEDS!!

BEST SEEDS IN AMERICA.

Buy fresh Garden and Flower Seeds direct from the Grower, postage paid, cheaper than you can grow them. I want to supply every Liberal in America. Patronize your Liberal Friend. I undersell any firm in America. I want everybody to send for my free Illustrated Catalogue, and be convinced that a little money will buy a pile of Seeds.

Address, R. H. SHUMWAY, Seed Grower, ROCKFORD, ILL.

THE WORD,

A MONTHLY JOURNAL OF REFORM.

Favors the abolition of speculative income of women's slavery and war government; regards all claim to property, not founded on a labor title, as morally void, and asserts the free use of land to be the inalienable privilege of every human being, one having the right to own or sell only his service impressed on it. Not by restrictive methods, but through liberation and reciprocity. THE WORD seeks the extinction of interest, rent, dividends, and profit, except as they represent work done; the abolition of railway, telegraphic, banking, trades-union and other corporations charging more than actual cost for values furnished, and the repudiation of all so-called debts, the principal whereof has been paid, in the form of interest.

E. H. HEYWOOD, Editor.

TERMS 75 CENTS ANNUALLY, IN ADVANCE.

Address, THE WORD, Princeton, Mass.

CHAMPION OF HUMANITY!

A Weekly Paper, devoted to

SPIRITUAL UNITY, EQUAL RIGHTS FOR MAN AND WOMAN.

Self-Sovereignty and the Principles of Human Life.

THE CHAMPION OF HUMANITY will discuss, from the standpoint of free thought and investigation, the causes which produce spiritual inharmoniousness, unhappiness, disease and crime in society, and will fearlessly advocate the adoption of those principles which tend to utilize, elevate, and spiritualize the race, earnestly laboring for the realization of an era of reason, justice and peace.

It will uphold a high ideal of possible attainment in all the walks of life, which will be promulgated with the enthusiasm and devotion of earnest natures. In the Spiritual domain, it will advocate the *Unity of Humanity and the Knowledge of a Future Existence*; and in morality, the daily practice of elasticity, honesty and sincerity in all the relations of life. In Politics, it will advocate, through education, moral suasion, peace principles and the advent of the good time when each individual will be unfolded sufficiently to become a law unto himself or herself; and in Industry, that justice which will render to the producer the legitimate products of labor. In Physical Development, it will advance whatever is calculated to diffuse a knowledge of the laws of generation, and the best methods of preserving or recovering health. In the Social Relations it will insist on absolute equality between the Sexes, thus raising women to that independence and freedom which will make prostitution impossible in or out of marriage, and which will enable her, in opposition to the demands of lust, to obey the mandate, "keep thyself pure."

THE CHAMPION OF HUMANITY will place its editors and contributors upon a platform of equality in regard to free discussion, as its columns will be open to correspondents to advance new ideas contrary to the general tenor of its advocacy. Brevity, candor, and the presentation of views expressed in appropriate language, and devoid of obnoxious personalities, are the requirements we request.

The paper is composed of eight pages, and will be published weekly at a price to suit the times. Send stamps for specimen copies. Subscription price, payable in advance, \$2 for one year; \$1 for six months; 50 cents for three months; or six cents per single copy.

Club rates at \$1.50 each, per annum, for five or more copies.

LESSIE GOODELL STEINMETZ and JOHN BROWN SMITH, Editors and Proprietors, aided by an able corps of contributors.

All communications and business correspondence should be addressed,

CHAMPION OF HUMANITY, P. O. Box 3008, New York City.

THE HERALD OF HEALTH

DEVOTED TO THE CULTURE OF THE

BODY AND MIND.

(Oct., Nov., and Dec. numbers free to new subscribers who send in their names now.)

(\$2 A YEAR WITH ELEGANT PREMIUMS.)

The October number contains Cicero's Essay on the Rules of Health, written 107 years before Christ, showing:

WHAT PRODUCES INFIRMITIES OF BODY. (This Essay is worth a year's subscription.)

HOW TO VENTILATE OUR HOUSES, (T. Sterry Hunt, LL.D.)

TEACHING CHILDREN SELF-KNOWLEDGE CONCERNING SEXUAL MATTERS, CURE OF HEADACHE.

The November number contains THE RIGHTS OF WOMEN, By Herbert Spencer.

PHYSICAL EDUCATION OF DELICATE CHILDREN.

CHASTITY AND HEALTH. CAUSES AND CURE OF CONSUMPTION.

Among other things, the December Number contains

THE RIGHTS OF CHILDREN. ENLIGHTENED MOTHERHOOD. NERVOUS DISEASES.

CURE OF DYSPEPSIA WITHOUT DRUGS.

THE PHYSICAL EDUCATION OF YOUNG GIRLS.

MORAL AND PHYSICAL BEAUTY. By Henry Ward Beecher.

WEAK LUNGS, AND HOW TO MAKE THEM STRONG.

HOW SEWING MACHINES INJURE, &c., &c.

OUR OIL CHROMO

is entitled

"THE ARTIST COW."

The picture represents an artist in the field, painting a landscape. He has for a moment left his brush, to chat with a pretty girl near by. A cow has discovered his picture, and is licking off the paint, while her calf has poked its nose into the artist's tools, and tumbled them all on the ground. Just back, a bull is attracted, no doubt, by a huge white umbrella, spread, and fastened to a stake drove into the ground, to keep the sun from the picture maker. It should be in every farmer's library.

This Oil Chromo will be mounted and sent, post-paid, by mail, to every subscriber of THE HERALD OF HEALTH who sends us \$2 for 1874.

Greatest Premium Yet,

Or we will give, when \$2 are sent, THE HERALD OF HEALTH and a copy of

The Works of Shakespeare,

In 1 Volume of 850 Pages.

It is printed in new type, on good paper; contains a portrait, Sketch of his Life, and a Glossary, together with his Poems, and is the most marvelous instance of cheapness of which we have any knowledge. For \$2.50 we will send THE HERALD and both premiums.

Clubbing.—We will send "Harper's Monthly," "Weekly," or "Bazar," and THE HERALD, with premium, for \$5. The same for the "Galaxy," "Atlantic," "Scribner's," "Old and New." We will send THE HERALD and "Weekly Tribune" for \$3.50; "Agriculturist," \$3; "Our Young Folks," \$3.50, with premiums. "THE HERALD OF HEALTH contains," says the "Scientific American," "more sensible articles than any other magazine that comes to our sanctum."

\$2 A YEAR, WITH PREMIUM.

WOOD & HOLBROOK,

15 Lighthouse St., New York.

SEXUAL PHYSIOLOGY.

By R. T. TRALL, M.D.

Synopsis of Contents: The Origin of Life; Sexual Generation; The Physiology of Menstruation; Impregnation; Pregnancy; Embryology; Parturition; Lactation; The Law of Sex; Regulation of the number of Offspring; The Theory of Population; The Law of Sexual Intercourse; Hereditary Transmission; Philosophy of Marriage.

An elaborate illustrated advertisement of this work in the July "Agriculturist" for 1873. Prof. Wilder, of Cornell University, says it is the best work yet written on the subject. 20,000 sold. Price, \$2 by mail. Sent with THE HERALD OF HEALTH, with Premium, for \$3.50.

WOOD & HOLBROOK.

15 Lighthouse St., New York.

Odds and Ends.

REV. J. L. YENNER, of Crestline, recently committed suicide by cutting his throat. His religion seemed to fail him.

THE Bridgeport Farmer gives an account of a clergyman belonging in New Haven, who was seen on the streets of that city, whose legs were so badly affected he could but partially control them. He had evidently been partaking of a "spirit" not "from above."

A Nashville newspaper suggests that the liquor dealers may have their revenge on the women crusaders, by organizing male praying bands, to besiege the millinery-shops and implore the keepers thereof to give up their ruining and rain-glorious calling.

RETRIBUTIVE justice sometimes closely follows the perpetrator. A mischievous Brooklyn boy recently threw a snow ball at his aunt, dodged in an area to secrete himself and sat down on a scuttle full of hot ashes. It is needless to add he immediately jumped up again.

A GOOD old deacon was much shocked by a question asked him by one of his boys, who was reading the family Bible, "Father, is God a fool?" "What do you mean by asking such an absurd question?" "Why I was reading here just now, that 'God is angry with the wicked every day,' and here in another place, it says 'Anger wrestles in the bosoms of fools.'"

A PENNSYLVANIA CATECHISM. Scene.—Bible Class in a back-wood's Sunday School. Superintendent.—"Mr. Sydenbender, you do not answer your catechism correctly, let me begin at the beginning."

"Who made you?"
"Dat was God."
"Who redeemed you?"
"Well, dat was God, too."
"No, it was Jesus Christ, his son."
"Oh! den 'twas de poy. I allus tot 'twas de ole man."

A WESTERN man says he has found that wood lasts much longer in cold weather to let the women cut and split it. What a brute!

"Do you say, waiter, you have no tooth-picks about this hotel?"

"Well, we used to keep them, but lately gentlemen have got in the way of carrying them off when they got thro' with them and we don't quit keepin' 'em any more."

THE Rev. C. L. Thompson of Chicago, declined a \$5,000 call to Louisville. He acknowledged the offer to be a generous one, and that the feeling that prompted it was grateful to him, but he added—"None of those things move me." Promptly came back the response, "We have just voted \$500 to move you and your family."

Don't borrow trouble—just wait patiently and it will come fast enough of itself.

A WESTERN Debating Society has been discussing this question, "Which eat the most fowls, ministers or owls?" At last accounts the ministers had it, and will doubtless keep ahead.

A LITTLE girl asked her sister what "chaos" was, and received for answer, "A great piece of nothing with no place to put it."

A MINISTER officiating at a negro wedding, who wished to be humorous, said: "On such occasions it is customary to kiss the bride, but in this case we will omit it." To which ungallant remark the sable bridegroom pertinently replied: "On such occasions it is customary to pay the ministers ten dollars, but in this case we will omit it."

SIMKINS having wedded and settled down, accumulated a slight scar over his eyebrow, the cause of which it is unnecessary to state; but an inquisitive acquaintance asked him whether it wasn't a mark of the chicken-pox. "Worse than that," replied Simkins, "it's a mark of the hen-peck."

AN observing woman says she was never so much inclined to laugh in church as Sunday, when, walking down the broad aisle after service, she saw that every woman ahead of her was using her left hand in arranging that portion of her dress adorning her back, and before she was aware of it, found herself similarly employed.

It is related that a justice of the peace is one of the back towns of Lewis county, New York, on being elected justice of the sessions, was asked what he thought ought to be done with a man guilty of arson. He thought gravely for a few moments, and then answered that he should be in favor of fining the fellow and make him marry the girl.

A PAPA in Greenville, Kentucky, has a daughter Kate, and Kate has a lover distasteful to papa. On the lover's birthday Kate bought a nice gilt-edged box of perfumery for a gift, and put into it "The contents are as delicate and innocent as your love." Papa got hold of the box before it was sent, and changed the contents for bottles of soothing syrup. Kate is now heart-broken by the continued and unexplained absence of her lover.

THOUSANDS of young trout about two inches in length were recently thrown up to the height of thirty feet from an artesian well in San Francisco, 145 feet deep.

A YOUNG man, 'illiterate but polite,' on being invited to attend a wedding, sent a note in response saying, 'I regret that circumstances repugnant to the acquiescence will prevent my acceptance to the invite.'

A SPANIEL named Curly is the regular mail carrier between a settlement called Lake of Two Woods, Dakota, and the Minnesota line twelve miles away. Letters and papers are placed in a sack and tied about the dog's neck; he is told to go, and never fails to reach his destination. Arriving, the mail is overhauled, the faithful servant is treated to a good dinner, and started on his return trip.

Two years ago two barrels of live perch were placed in the pond at Tisbury, Mass., which have increased so that now seining is profitable.

A CHICAGO clergyman preached a sermon in a billiard saloon, last Sunday. He made nineteen points.

THE women of Iowa are rapidly preparing for the ballot by instruction in parliamentary debate and general business. There are nearly 2,000 granges in the State, in which 25,000 women are entitled to votes. In the 7,000 granges in the whole country there are nearly 100,000 women.

THE cabbage crop will yield twice or thrice the income of the tobacco crop with one tithe the labor bestowed on the latter. The increase of our German population has created a demand for cabbage which would astonish those who have not studied the produce trade. In all the large cities are manufactories of pickles and sauerkraut, which are ready to contract for growing crops to almost any amount. The great cabbage fields in this vicinity are in New Jersey and on Long Island.

HENRY WARD BEECHER often says very sensible things. Being recently queried as to whether "dancing is wicked?" he said, 'It is wicked when it is wicked, and not wicked when it is not wicked. In itself it has no more moral character than walking, wrestling, or rowing. Bad company, untimely hours, evil dances may make the exercise evil; good company, wholesome hours, and home influences, may make it a great benefit.'

A BRIGHT little girl recently solicited her mother to go up stairs with her at bed time and hear her say her prayers; her mother not finding it convenient put her off by saying "Jesus could hear them just as well." "But, Ma," returned the little doubter, "Jesus can't turn off the gas."

A BROOKLYN girl of six summers says the reason the man on the new fractional currency looks so mad, is because he is only put on a ten-cent stamp instead of a fifty-center.

AT Fort Wrangell, Alaska, the average temperature during the winter has been thirty degrees below zero. The coldest snap was in January, when the mercury congealed.

THERE have been deep snows in the mountains of Oregon during the past winter, and the spring will open with disastrous freshets.

THERE are two ways of getting rich: one by adding to our possessions, the other by diminishing our desires. The latter is easiest, readiest and best.

Select List of Books published and for sale by Asa K. Butts & Co.

THE QUESTION OF HELL,

An Essay in New Orthodoxy.

BY A PURITAN.

Cloth, 12mo., price 50c.

This is the ablest Treatise on the burning theme which has been published yet.

THE ESSENCE OF RELIGION,

BY L. FEUERBACH.

Second Edition. 12mo. Cloth. pp. 79. 75 cents.

EPIDEMIC DELUSIONS,

A LECTURE WITH VALUABLE APPENDIX.

By Dr. FREDERIC R. MARVIN.

Pamphlet form, 25 cents; Cloth, 50 cents.

THE SAFEST CREED,

and

TWELVE OTHER RECENT DISCOURSES OF REASON.

By Rev. O. B. FROTHINGHAM.

Cloth, Beveled. Tinted paper. 12mo. \$1.50.

Masculine Cross

AND

Ancient Sex Worship,

By SHA ROCCO.

A Curious and Remarkable Work, containing the

Traces of Ancient Myths,

in the

Current Religions of To-Day.

70 pp., 26 Illustrations 12mo., paper, 75 cts.; cloth, \$1.

It contains an original chapter on the Phalli of California, which will be new even to scholars.

"It is full of the deepest researches and soundest scholarship, and is cleanly without, but it is not designed for immature minds."

NOW READY.

Ancient Symbol Worship.

INFLUENCE OF THE PHALLIC IDEA IN THE RELIGIONS OF ANTIQUITY.

By Hodder M. Westropp and C. Staniland Wake.

With an Introduction, additional Notes and Appendix by Alexander Wilder, M. D.

1 vol. 8vo. beautifully printed on superior paper, cloth extra. \$2.00.

These papers were read before the Anthropological Society of London, attracting great interest among scholars and persons of cultivation. The whole subject of Phallism is here condensed and set forth most explicitly, and its connection with the ancient world religions accurately defined. The Biblical student desiring to understand the nature and character of the idolatry of the Israelites during the Commonwealth and Monarchy, and the classic scholar endeavoring to comprehend the ideas and principles which underlie mythology, will find their curiosity gratified, and they will be enabled at the same time to perceive how not only many of our modern systems of religion but our arts and architecture are to be traced to the same archaic source.

*** Sent postage free on receipt of price.

J. W. BOUTON, 706 Broadway,

ap 2 New York.

Mark Twain and Warner's Book.

Hollow objects when beat upon resound with a deafening noise. What then should be expected from the blows struck by

The Gilded Age,

but an unearthly din from the belabored heads of those who have been hit by it. But

"In spite of rock, and tempest's roar,

In spite of false lights on the shore,"

In spite of those whose heads are sore,

40,000 COPIES

have been sold in SIXTY days; the public like it and ask for more.

It is the most rapid sale of any book on record. A few more peals of thunder from a certain portion of the press and we will have to duplicate our plates to supply the demand.

Read the book and see "how it is yourself."

Agents supplied from office near them. For information, address the publishers.

AMERICAN PUBLISHING CO.,

Hartford, Conn.

THE

Martyrdom of Man.

BY WINWOOD READE.

12mo., Cloth, 543 pp. Price \$3.00, post-paid.

Over 500 Topics are treated in the most thrilling manner

CONTENTS:

Under the head of "War," we have "Egypt, The Water Harvest, the Sources of the Nile, Philosophy of Leisure, Agricultural Monogamy, Inequality of Men, Famine the Mother of Astronomy, Cruelty the Nurse of Civilization, Trial of the Dead, the Painted Tomb, Children of the Desert, the Horse of War, the terrible Sahara, Pharaoh triumphant, Egyptian country house, the Luxury question, Theology Stops the Way, Empire of Ethiopia, the India Trade, the Persian Shepherds, the King's Harem, Origin of Greek genius, the Religion, the City of the Violet Crown, the University of Egypt, Seraglio intrigue, Retreat of the Ten Thousand, Tyranny of Athens, Alexander at Babylon, Two Faces under one Hat, A Greek Voltaire, the Purple Trode, Discovery of the Atlantic, Introduction of the "A. B. C.," the Colonies of Carthage, the Gardens of the Hesperides, Home Rule of Rome, the House of Baal, Silver Spain, the Poor, Hated old Man, Roman Baden-Baden, Cato's little Farm, A dissolute Prig, Africas place in History, Civilizing War.

Under the head of "Religion,"—Ghost worship, Divine hybrids, Idolatry and Dollatry, Who made God? Nature in the Nude, the Sheik Abraham, Moses in exile, the Delphi of the Hebrews, Pope Samuel, A God-intoxicated man, A pious Brigand, By the waters of Babylon, The character of Jehovah, Simprones, Origin of the Devil, A monopolized Deity, Bright side of the character of Jesus, Dark side, the Miracle Doctor, the Ghetto, Rome sleeping, Heavenly Illusions, Episcopal saliva, the Wonderful Well, the Truce of God, Achievements of Mahomet, Negro States, the African hut, Dance ordeal, School, Philosophy of Salt, Bagdad of the West, Negroes in Mecca, the Black Prophet, Turks in Africa,

Under the consideration of "Liberty," he shows us: The Ancient Germans, the Castle in Academy, the Serfs, the Monks, Crusades, Venice, Arab Spain, the Hill of Tears, Orthodox geography, India, Prested John, Lisbon rejoices, Majestic crime, Slavery in London, the Methodists, Giants and Pigmies, Thomas Paine, Cotton, Neck and neck, W. L. Garrison, Rebellion of the North, The Lost Cause, Future of Africa, Future of the Earth, Origin of Man, Tailed Minds.

In the consideration of "Intellect," he introduces, The Children of the Sun, Origin of Life, History of the Cell, Dawn of Reason, Origin of Love, The Ghost Religion, Origin of Priests, Invention of Hell, Musical Conversation, The why, The utility of the Affections, Breeding Laws, Death of Sin, Origin of Chastity, Rome and China, the Buddhists, the Age of the Rosary, War in the Future, the Expedient of Religion, Fallacies of the Commune, American Prosperity, Inventions of the Future, Theory of the Soul, Duties of a Creator, The Theory exploded, Should the Truth be told? Christianity Exposed, the Catastrophes of Progress, Moral Value of Hell Fire, True sources of Morality, Spurious virtues of Theology, The True Religion, The Last Sacrifice.

Of this *The Daily Graphic* says:

"As a composition this work is brilliantly performed. It is as interesting as a well-told romance, and if circulated widely would do much to popularize history."

The *Hartford Evening Post*, of March 20, says:

"It is scarcely necessary for us to add that the book is dangerous in the highest degree. In the hands of a person whose opinions are already matured it may be harmless, and, as a curious instance of speculation run wild, is not without interest. But to younger readers its mischievous theorizing, pernicious untruth, and illogical reasoning, render it every way undesirable; the more so that its brilliant rhetoric and its very audacity give it a fatal charm."

CHAS. BRADLAUGH says: "It is the best thing Trubner (the great London House) ever published. It is a splendid book."

Address

A. K. BUTTS,
161 tf. 36 DEY STREET, N. Y.

THE WAKEFIELD

EARTH CLOSET.



Do you care for the health of the females and children, the aged infirm, and invalids of your household? Then furnish for their comfort the greatest blessing of the day.

THE WAKEFIELD EARTH CLOSET.

Is any member of your family confined to the room with wasting disease? Remember that you may have in that room an uncontaminated atmosphere by using

THE WAKEFIELD EARTH CLOSET.

The Truth Seeker.

DEVOTED TO

SCIENCE, MORALS, FREE THOUGHT, FREE DISCUSSION, LIBERALISM, SEXUAL EQUALITY, LABOR REFORM, PROGRESSION,
FREE EDUCATION, AND WHAT EVER TENDS TO EMANCIPATE AND ELEVATE THE HUMAN RACE.

OPPOSED TO

Priestcraft, Ecclesiasticism, Dogmas, Creeds, False Theology, Superstition, Bigotry, Ignorance, Monopolies, Aristocracies,
Privileged Classes, Tyranny, Oppression and Everything that Degrades or Burdens Mankind Mentally or Physically.

"Come now and let us reason together;" Let us hear all sides; Let us divest ourselves of prejudice and the effects of early education; Let us "prove all things and hold fast to that which is good."

Vol. I, No. 9.

{ D. M. BENNETT,
EDITOR & PROPRIETOR. }

NEW YORK, MAY, 1874.

{ 335 BROADWAY,
SINGLE COPIES, 8 CTS. }

\$1 per Year.

The Truth Seeker,

PUBLISHED MONTHLY.

TERMS, \$1.00 PER YEAR, DATING FROM NO. 5, OR ANY SUBSEQUENT NUMBER; 75 CENTS A YEAR, IF BEGINNING WITH NO. 1, VOL. I.

TO EACH SUBSCRIBER WILL BE MAILED, AS A PREMIUM, A 50 CENT BOOK, ENTITLED, CHILDHOOD OF THE WORLD or to one entitled THE ESSENCE OF RELIGION.

CANADIAN SUBSCRIBERS WILL SEND TWENTY-FOUR CENTS EXTRA FOR POSTAGE, WHICH HAS TO BE PRE-PAID.

RATES OF ADVERTISING.

ONE DOLLAR PER INCH, FIRST INSERTION. 75 CENTS FOR SUBSEQUENT INSERTIONS.

Notes and Clippings.

CHIEF Rabbi Astrue publishes in France an argument that the Bible story of Jonah is a fable. He aims to show that the book was written at least two centuries after Jonah's time, and was intended simply to teach Jews the sin of exclusiveness.

A TROY cremationist asks, wouldn't it be pleasant to receive a despatch something like this some day:

DEAR MOTHER: William died at noon to-day. Ashes by mail. Yours, in sorrow, JOHN SMITH.

THE *St. Louis Globe* speculates concerning the obituary of the future. We append one or two specimens:

"Charles Pupker; 3½ pounds; cremated July 9, 1875.

"For wife of above see third pickle bottle on next shelf.

"Little Tommy. Burnt up Sept. 16, 1876.

"Jane Matilda Perkins. Oct. 3, 1877. Put up by the Alden Corpse Cremating Company. None genuine without signature."

A BAND of praying sisters recently congregated in the rooms of the Y. M. C. A., and offered up prayers for the conservative clergymen, Crosby and Beecher.

We fear the prayers of the pious sisters will do as little towards changing the Reverend gentlemen named, as they did in praying down the rumsellers in this city.

THE *Courier Journal* notes this unaccountable omission: "Everybody who has any right to speak on the subject has been heard on the currency question except the Rev. Byron Sunderland, D. D., Chaplain of the Senate. He generally explains pending legislation in his morning prayers, and invokes the divine interposition according to his own views; but he has been singularly reticent on the currency question.

GREELEY'S WILL.—It will be recollected, there was some trouble in the settlement of Mr. Greeley's will. The oldest daughter was educated in a convent against his wish, the youngest was not, but was Mr. Greeley's pet; by the first will, the property was divided equally between the two daughters, but during his sickness, a will was drawn up, giving all the property to the oldest daughter, but the court set this last will aside. Comment is unnecessary.

LITERATURE as a profession is not especially remunerative in Germany. The late Dr. Strauss, author of the well-known "Life of Christ," a book of which repeated editions have been published, had an income, it is said, not exceeding 400 florins, or a little more than \$200 in gold, on which small sum he and his wife managed to subsist comfortably, if not luxuriously. His French compeer, Ernst Renan, rose, on the other hand, from poverty to wealth and luxury by the sale of his "Vie de Jesus."

A PRIEST lately eloped with a young girl in San Juan del Rio.

AN exchange says that a Chicago murderer, who was to have been hanged the other day, was reprieved for one week to allow him to "get religion."

"What a mockery!" is the comment of the paper from which the proceeding was obtained. But there is no "mockery" about it if it be true, as theologians teach that the penalty of sins committed can be dodged by a mystical process of belief.

A CHILD thirteen years old was almost buried alive in St. Joseph, recently. She told her mother that her dead sister had appeared to her, and while thus talking, she sunk away as in death. While the hearse with the coffin was on its way to the grave, a cry was heard which the mother believed came from the child. The coffin was opened, and the child found to be alive. She was taken home, and recovered her strength rapidly.

By recklessness of this kind it is probable that in this christian country many lives are annually sacrificed—more so than to Juggernaut. In Paris these things are better managed, every corpse being placed within reach of a bell until no possible doubt can exist that death has taken place. In many details of practical life the French might advantageously be our teachers; though it is the choice of a servile press to misrepresent them to the American people.—A. C.

THE *London Chemist and Druggist* prints the following as a specimen of Irish ailings as they are sometimes met with in the chemist's shop: "I have a very bad stomach and sickness about my 'hart and great heat rising up true me and sweeting in my face and at the but of the troth (throat) alys stiffing me and all the trouble of the wourld in it, and verry bound in the boulds and a pain in my head, and I douse; always be incline to discarge my stomach, and i never can, and i have often a great griping and a great bast (?) in my lung, and i dose be belshing up every minut." The same journal prints the following prescription, which was brought not long ago to a druggist in Yorkshire:

"Too pennorth Oil of Vermins
Wan pennorth Seraph of Eyelets
Wan pennorth Seraph of Squeals."

IN some districts of India it is the custom to hold what is known as a devil's dance, when strings are passed through the flesh of young men on both sides of the body. The dancers sometimes die from their injuries. There is a resemblance between this custom and that of the Sioux Indians, who at intervals have feasts and dances, in which young men who aspire to be warriors have strings of buffalo hide passed through the flesh on both sides of the breast, the ends of the strings being attached to a cross-pole, or to buffalo skulls. The would-be braves must dance without food or drink until the flesh gives way and they are liberated from torture. The two customs may have had the same origin.

Many sects of religionists have made the sad mistake of thinking divine goodness is pleased and practiced by penance and torture inflicted upon the body.

CHRIST A FREE LOVER: According to a sermon recently preached in St. Paul's Church, this city by the Rev. Cyrus D. Foss, D. D., and reported next morning in *The Tribune*, Christ was a Free Lover. The term does not necessarily mean one must have more than one love but that he may love whom he chooses. Christ however seemed to have many loves. Hear the Reverend Doctor:

"When Christ began his ministry women were among his readiest disciples—his warmest loves. How he delighted to heal and touch and comfort women! There was a company of women in Gallilee who followed him. A large number of the followers of the Savior who received professions of his love were women. When men despised Jesus and judged him worthy of death, the daughters of Jerusalem followed him. And again when he hung upon the cross, over against that cross were the women who loved him."

A COUPLE in Colebrook, Mass., tied their sick child to the bed and went to church. They were gone four hours, and, when they returned, the neighbors, attracted by the prisoner's cries, had broken in the door. The parents were arrested.—*Exchange*.

Not long ago two children were in this way burned to death, somewhere in order that their parents might "get religion." "By their fruits ye shall know them." In other less prominent, but more numerous and equally decisive cases, church-going is decidedly demoralizing, as for instance, when a prominent citizen of Washington named Bliss thrashed his daughters at a private ball for the "sin" of dancing. In his defence he based the proceeding entirely upon religious grounds, making the church responsible for his blackguardism. A bliss-ful family that must be! And yet liberal thinkers who dare attempt to reform those social absurdities of which our homes are cursed are attacked by those who "cry peace, peace, where there is no peace" for endeavoring to destroy the peace of families! It is the church and its teachings religious and social, which is the wolf that fouls the stream, and then basely tries to shift the responsibility in exactly the wrong quarter.—A. Cridge.

CLERGYMEN seem to get into trouble with as much facility and to be equally as weak and imperfect as other men. The distinguished and brilliant Divine in our Sister City, Mr. Beecher, has certainly not escaped his share of the annoyances incident to this life of temptation and besetments. Eighteen months ago serious charges of a very delicate nature were made against him and published broadcast through the land. These direct charges have never been denied, but it is well understood they have caused the gentleman much uneasiness and not a small portion of his salary as "hush money." Out of this business grew the recent convocation of august and learned Doctors and Divines to inquire into the doings of the reverend gentleman,—when with exquisite skill they illustrated the process of "how not to do it," and in the language of *The Herald* decided "the Reverend Doctor had not done anything, but he must not do so any more."

The case of the Rev. Dr. L. D. Huston and his villainous crimes in Baltimore are still fresh in the minds of the public and it is unnecessary for us to recall them. They were too demoniac for repetition.

Another Brooklyn clergyman, the Rev. Tunas Titus Kendrick, pastor in the Grand St. Methodist Church has recently had his meed of tribulation. He has been arraigned and tried for drunkenness and other conduct unbecoming a "shepherd of the fold." The worst of it is, the charges were proved to be true. His brethren and sisters testified they had seen him intoxicated on several occasions and in attendance at balls and other improper places. A verdict of "guilty" was rendered against him and he is expelled from his charge. And now we see by the public papers he has been guilty of the same and other bad conduct in other places where he has resided and preached.

Quite recently several of the Reverend gentleman's partial friends have decided to have him for their pastor drunk or not drunk. Another portion of the church are determined he shall not preach for them longer, and have put a new patent lock on the church door to prevent any of the Kendrick party getting in, and have also obtained an injunction from a judge to prevent his preaching longer. Thus the "Saints" are having it, and time will decide which side wins.

In this connection we give an account of a "wicked clergyman" of Wilkesbarre, Pa.:—"Early in the present year, the Rev. R. H. Williamson, pastor of St. Stephen's Episcopal Church in that city, was charged with frequenting houses of ill-fame, and with other conduct unbecoming a minister of the gospel. He denied the charges, but the vestry, acting upon what they considered strong proof, deposed him from his pastorate and lately appointed a committee of investigation, and last week Mr. Williamson appeared before them and confessed to his adulterous habits, No final action has yet been taken in his case.

Cremation.

By HUGH BYRON BROWN.

Read at the first meeting of the New York Cremation Society.

ON the decline of Polytheism in the Roman Empire and substitution of the Christian faith in its stead, a marked and corresponding change gradually manifested itself in the customs, habits, and amusements of the people.

It was inevitable that such a change should take place; for the laws, character, and manners of a nation are in a great measure the result of its religious faith. The deepest and most sincere convictions of a people bear always to its institutions and customs the relation of cause to effect. How far these changes in the habits and customs of the people that followed from the transfer of the popular belief from the gods of the Pantheon to the Jewish Jehovah, is still a matter of dispute. Some, no doubt, were more humane in their character than those they displaced, while in other cases those that fell into disuse were far less harmful than those which took their places.

Among the number of those whose disuse and disappearance the world has cause to regret, and for the restoration of which all radicals should earnestly labor, is that of *Cremation*, as practiced by the Greeks and Romans, instead of *inhumation*, as introduced and everywhere practiced where the Christian faith prevails.

The advantages of this pagan method of disposing of the dead over that practiced by Christian nations are many, and at the same time so obvious and practical that it is a wonder that inhumation should ever have supplanted it, and having done so, under the pressure of imperial edicts and ecclesiastical teaching, that there should not have been ere now a revolt against a custom which is not only at war with the finer feelings and physical welfare of the living, but a positive dishonor to the dead!

It is not true, as is frequently said, that "it matters little to us what becomes of our bodies when we are dead"; for our thoughts on the final disposal of our bodies (and who is so thoughtless that is not frequently reminded of his "latter end"?) have, like all our earnest convictions and feelings, a modifying influence on our character and actions.

To many sensitive persons of lively imagination and esthetic tastes, to whom the care and adornment of the body amounts to a passion, the thought of its final disposal and the loathsome process of decay through which it must pass before it reaches its ultimate elements is more horrifying, a thousand fold than the thought of death itself. This sentiment is particularly strong in women, and in persons of culture and poetic temperaments.

The dominant loves, tastes and aspirations of our souls are not conditioned like our bodies—they project beyond the sphere of our present state of existence, for:

"E'en in our ashes live our wonted fires."

"Make me look pleasant to my friends!" was the request of Phoebe Cary, one of America's sweetest poets; and many a request in last wills and testaments of eminent men for such a disposal of their bodies have been made, as in the case of Robert Morris, of Revolutionary fame, which was never complied with by reason of an adverse public opinion or prejudice derived from Christian teaching and long-established custom.

Besides, what a cruel and needless aggravation of the feelings of surviving friends to be compelled to witness the interment of the remains of their departed relatives! The body of our dear friend, which in life we have loved and caressed, is hidden from our sight amid tears and choking sobs, and left in its "low green tent" to the slow process of decay, where for years after in our imagination we see a loathsome object which embitters and intensifies the bereavement and checks our thoughts from dwelling long or frequently on the memory of our "loved and lost."

No such repulsive associations cling around the practice of Cremation; but on the contrary, how poetical and how soothing to the feelings of the bereaved is the thought that the constituent elements of the loved one will soon be absorbed into the vegetable and floral kingdoms that beautify the earth; and that perchance the very flowers that shall bloom on the trees that her dear hand planted may be a part of that very hand! And that rose-buds, forget-me-nots, and lilies yet to bloom, may be perhaps but parts of her own dear form transformed into those symbols of beauty, grace and love of which her earth life was a living exemplar!

We hear much of the efficacy of a faith in Christ to rob death of its terrors; but however much an absorbing enthusiasm for an historical person or a noble cause may bear up the mind in the prospect of dissolution, it is certain that for the majority of men a disposal of the body in a way which should preclude the possibility of the process of decay, and reduce it at once to its ultimate elements, would in a measure rob "death of its sting," if not "the grave of its victory!"

No needless and cruel laceration of the heart, and horrifying association in relation to death, or to the memory of the dead, were known to the pagans of Rome. Their lives were not haunted with the spectre of dissolution and decay. And of the pagan's death, rather than of the Christians, it could be said: "He wrapped the drapery of his couch around him, and lay down as if to pleasant dreams."

To the surviving relatives no gloomy and heart depressing associations clustered around the last resting-place of the departed. The loved form "to memory dear" was indeed "lost to sight," but it was reduced at once by the purifying element of fire, no thought of impurity or decay attaching to its return to its ultimate elements.

With such a disposal of the body the memory of our departed ones need not as now have in it an element of repulsion that tends to repel and avoid the subject of death, rather than to invite communion with the memory of the departed, by which repulsion the living fail to comprehend and realize the beneficent purpose of the one, or to learn the lessons of wisdom taught by the other.

We hide away hastily in distant cemeteries the forms of our departed friends, and strive to forget them. The Romans enshrined the ashes of theirs in costly and beautiful urns and placed them in the most conspicuous places in the niches of their temples—in their gardens or in their dwellings, where the living might daily and hourly be reminded of the departed, and ennobled by the memory of their virtues and heroic deeds.

We surround the burial of our dead with gloom and sadness, which is intensified by our theological conceptions of future misery in another state of existence, which uncertainty in relation to the weal or woe of the departed adds still another ingredient in our cup of sorrow,—they surrounded and associated the ashes of their dead with the beautiful in art and poetry—cherished them as household gods, and thought of their "shades" only as happy immortals in the "Elysian fields."

Seeing that it is the order of nature that all organic bodies shall be resolved back into the inorganic elements of which they are composed, after the mysterious principle of life within shall have become extinct to be again converted into other forms of life, why leave the material which nature so bountifully furnished from her great store house to the slow process of dissolution, when the economy of nature everywhere rebukes the delay and is retarded in her operations by our failure to cooperate with her.

If the material of which our bodies are composed, is only a loan from our dear mother, nature, are we justified in withholding the loan so long after it has become due?

Should we not rather use the knowledge that science reveals to us to facilitate her operations for the benefit of the tide of life that shall succeed us?

The practice of Cremation is also peculiarly favorable to that ancient and in many respects beneficent custom of the worship of the dead. This ancient rite, like that of Cremation, has become obsolete wherever Christianity prevails. Yet if, as some assert, man is a religious animal, and must worship something, how much more rational the practice and ennobling the results on himself, were he to cherish the memory of his ancestors, and worship the genius of the good and great of all the ages, rather than such a conception as the Jewish Jehovah?

Religion has been defined as "the effort of man to perfect himself." How could he better perfect himself than by the lessons of experience, as evolved in the history of his ancestors, and by the imitation of the virtues of the good and noble of those who have preceded him? The great French thinker, Comte, understood this, and recommended to his followers ancestral worship as a substitute for the blind worship of an unknown God.

But the sanitary aspect of this question of the disposal of the dead is one of great practical interest to the living. It is a well-known fact that the accumulation of bodies in old cemeteries in London and other large cities, have been and still are prolific sources of disease, especially of a typhoid character. The exhalations arising from these receptacles of the dead, have long been known to be most pernicious to the health of the neighborhoods in which they are located; for they not only vitiate the atmosphere of the localities in which they are situated, but at the same time poison the springs from which the wells of the neighborhood are supplied (when the water is not brought from a distance) by the percolation of the rain through soil saturated with decaying animal matter.

The experiments of Reichenbach in graveyards, while studying the subject of odic force, revealed the fact, that even from new-made graves there emanates a phosphorescent substance, which sometimes assumes a shape resembling the human form from which it proceeds.

Such facts indicate the imperative necessity of substituting *Cremation* for inhumation, and we shall some day look back with wonder and astonishment that a mode of interment so shocking to the feelings and baleful to the health of the living, should have been so long tolerated by an enlightened people!

By this ancient method of disposing of the dead, those horrifying occurrences of premature burials would be rendered impossible—a fate so horrible, and yet of so frequent occurrence, that men of the strongest nerve cannot contemplate it without a shudder.

It cannot be urged against this method that it is not practical, or that it would be attended with circumstances repulsive to the feelings of the relatives; because, there exists powerful chemical agents, known to all chemists, by which a complete and clean reduction of a body to its primitive elements may be made

in a very short space of time; so that, without publicity, and in perfect accordance with the best interests of society, and without anything to excite or harrow the feelings, the bodies of our departed might be removed at night, and in a few hours, by a very rapid and inexpensive process (which latter is an important item to the masses), returned to us, purified and *urned*, ready for such a disposition as the tastes and means of the survivors might determine. "It is a consummation devoutly to be wished."

Religious Extravagance.

ONE great objection to religion is, it costs too much! That is the text on which the popular press will preach during this century until reform be effected. We wonder and laugh at the religions of the past and of the so called heathen, because of their many Gods, and their worship of idols. Might not they wonder equally at the three Gods of Protestant Christianity, or the numberless gods and idols of that Christianity which comprises a vast majority of Christians, Roman Catholicism? For do not the great number of saints, and the "virgin mother of God," and their pictures and images seem to the four hundred millions of Buddhists and Brahmans and the two hundred millions of Mohammedans as false gods and idols? But the oppression on the people of all these religions from their great expensiveness is rarely taken into account. Italy is full of churches, any one of which contains enough wealth, hidden away in gold and silver images of Mary and the saints, and jewel adornments, to pay off her great public debt and run the government for a year. The wonder is there is the least vitality left in the people there.

Protestantism is cheaper, but when we estimate its expense we find it almost intolerable. Throughout our vast agricultural districts we find the people deprived of nearly all amusement, cramped in their means of education, and bound in ignorance on account of the tremendous expense and wasting divisions of sectarianism. Over three hundred millions of dollars are locked up in church buildings during six days out of seven; while an equal sum is annually paid out to defray expenses of keeping them up? A very large proportion of the people take no part in these church expenses, and their influence is lost altogether. Were it otherwise, were there no religious sects, and no expensive church establishments, every little community could and would have its public building for amusements and instruction, wherein men of *trained capacity* would amuse or instruct the people. All the leisure time and holidays would be profitably employed. But we can not support these immense numbers of costly establishments and have means to devote to any but few and cheap recreations. Instead of having locked up this vast sum for use but one day in seven, we would have daily employment for it. Instead of elaborate discourses concerning the size and structure of the fishes' throat that swallowed Jonah, or whether whales were ever in the Mediterranean sea, or howling exhortations on the terrors of death and hell, how different the themes and speakers!

If the early simple forms of Christianity prevailed against all the power and fashion of the world, under the apostleship of twelve poor men, ignorant and coarsely clad, does it require now these thousands of costly temples and the expenditure of countless millions annually? Has Christ the arisen Son of God less power over men's hearts than when, as the poor son of man, he had not where to lay his head? Is the word of God so hard to understand that each little seed of each hamlet through the land, must hire a man, at a thousand or more a year, to rack his brains through the week in order to explain it on Sunday? But what should we be without Christianity? What was Greece, what Rome without it? What are Italy, Spain and Abyssinia with it? Read Pliny's letters, written when every foot of Italy was a cultivated garden, where are nobler sentiments, purer morals, tenderer humanity? Read the twelve tables and Institutes. Where better laws? Even in the treatment of that foul blot slavery, fed ever from the newly springing fountains of paternal power, taking its origin in patriarchal religions and maxims of war, it surpasses in humanity the laws of the model Christian slave republic of the nineteenth century. Then as now the foremost men in reforming abuses were infidels to any religion. In all that makes us better and happier men to-day we owe more to Voltaire, Frederick the Great, Thomas Paine, Jefferson, Franklin, Garrison, Lincoln, seven infidels, than we owe to the countless thousands of priests that droned through the past century. The brightest lights of science, the foremost men of the age, the Mills, Huxleys, Darwins, Tyndalls, Spencers, Wallaces, Leckys, the men who hold to-day the eye and mind of this generation are infidels. In every leading public print are published and proclaimed infidel doctrines, that fifteen years ago not one of them dared to even print. From the cold pinnacled intellectual heights, where the rays of youth first strike, the light has slowly travelled downward, until soon the very pits shall be illuminated. And be assured when this is so, a free people will not much longer expend such vast sums without having a reason why.

CLARKE IRVINE.

Oregon, Holt Co., Mo.

The Mysteries of The Universe.

BEING AN EXPOSITION OF THE RELATIVE MERITS AND DEMERITS OF MATERIALISM AND SUPERNATURALISM.

CHAPTER IX.

Continues to show the Folly of Ascribing Tangible Realities to an Immaterial Supernatural Agency.

Reason and Assumption are antagonistic elements. They are arch enemies and constantly clash with each other. Reason gathers all the evidence *pro* and *con* which may be brought to bear on any proposition, carefully seeks to discriminate between the justness of the one, and the fallacy of the other, is ever ready to reject what is not capable of demonstration, or what no longer ought to be regarded as a rational inference, even if before its final rejection it had been entertained as an "immortal truth." The organ of reason well deserves to be designated: "the king," or supreme judge of the mental faculties. It invites the host of conflicting doctrines to place their respective claims before its tribunal for adjudication; it challenges the world to disprove the validity of its decisions, it craves to be shown their fallacy *if such there be*; lends a willing ear to all charges and disquisitions which may be produced against them, and even thankfully acknowledges and corrects any errors which may be pointed out therein. This very act of its exercising or exerting its function is indicative of its innate desire to seek the truth, to accept and adhere to nothing but the truth. It has no fixed or pre-established code of tenets, but is ever ready to revise or abrogate, to retain or repudiate, as the acquisition of new gems of truth, unfolded by systematic researches into the plexiform meshes of nature advises the one or necessitates the other. Reason indulges not in the fabrications or empty supposition, but instantly seizes all predictions relating to either material or presumed spiritual existencies, and subjects them to the most crucial test. It has no immediate preference for any idea it may generate, new and novel as they may be, but regards them at first with guarded and unfilial distrust.

And now let us analyze the nature of assumption. To say that it blindly accepts all it engenders, is what the signification of the term implies; what all who habitually indulge in its exercise cannot but admit.

We assume only when we believe what is not capable of demonstration, or of which there is no perceptible or rational evidence. The objects of assumption are visionary, creations of fancy or of heated imaginations. It is therefore diametrically opposed in its function to reason which wrestles only with objects, of the existence of which we are apprised by all our senses. Assumption delights in its own creations, which are as ephemeral as the mental action which engendered them. Like a mother and her child, it revels in the contemplation of its offspring, malformation though it be.

It is misleading in its tendency, smothering reason the moment it would exert itself. To blindly accept and adhere to a supposition, the validity of which is not within the limits of demonstration is to quench reason by brute force. A conjecture requires no mental effort whatsoever, a thousand wild chimeras and utopias may find birth in a tolerably active brain. Only when each one is subjected to a rigid scrutiny, is reason called upon to exert itself. We may therefore accept it as an incontrovertible maxim, that to doubt is to foster and develop reason, while to blindly accept is to strangle it.

In the domain of nature we find formations of matter, while in the so-called or assumed spirit world, we find creations of mind. The former constitute the universe, being as illimitable as ethereal space from which they emanate; (This is no assumption, for it is capable of demonstration,) while the spirit world depends on the evocations of the human brain from which it sprang; which gave it birth and being, dependant and ignorant as it is of natural laws and its own capabilities. Material formations are therefore entirely distinct in their nature from the immaterial formations of mind. We cannot study both at the same time. One or the other must be discarded in our investigations. We must keep undeniable realities in view and nothing else. Either illusion or certainty must be thrown overboard. We must start from the right premises. As ye place the arrow, so shall it fly. Choose ye between material existencies and immaterial fancies, between reason and conjecture, between reality and illusion, between truth and error. To retain spiritism in any of its phases indicates a greater regard for the imaginary than for the real, a preference for assumption to reason, a determination to adhere to error rather than accept the truth. They perceive spirit in every force, design in every adaptation, awe-inspiring them to such an extent that they dare not question the divine origin of animate and inanimate "creation." How can they therefore ever hope to comprehend the unintelligent and undersigning forces of the universe? Idealism wields the sceptre within their minds, allowing reason no admittance.

We are surrounded on all sides with problems of the real and tangible, the existence of which no one in his senses can deny. We have the whole field of the heavens the vast realm of a densely populated and limitless space before us, affording many generations to come, opportunities whereon to exercise their strength, but which presently demands our undivided attention. Within its vast domain we can discern

naught but material substance, nothing, be it ever so sublimated that through an aggregation of its particles may revert into a spirit substance independent of a material and animate body. Why then assume the existence of such? None but diseased brains, manifesting an abnormal, unhealthy action engender visions, causing morbid excrescences of the mind. Annihilate the brain, extirpate the human race from the face of the earth, and where would be your spirit manifestations? Action of mind upon mind, mesmerism, magneto-electric influence, nervous disorders, etc., explain all phenomena ignorantly ascribed to spirits. Ten thousand millions of ages hence when this globe will have become uninhabitable, incapable of producing conscious life, its heat and other vital forces having, with those of its parent body, been radiated into space, or absorbed by other systems, around which they may be gyrating, where will then be, I say, the countless millions of souls which, presumed to be immortal, once inhabited it? If it be said, that they may manifest their presence to the inhabitants of other spheres, (to keep warm), I say, where are the immortal spirits of other *defunct* solar systems which enjoyed their brief period of life producing vitality long anterior to the time before our system began to form? Where are those "immortal spirits?" Why do the spirits of our departed friends inform us not of the present whereabouts of the countless numbers that must have once inhabited other globes. Why do they not communicate, and reveal to us "indefatigable searchers" the mysteries of creation, in which lore they ought to be well versed by this time, if the doctrine of "progression" holds good. But our "mediums" receive no such revelations and knowledge, until we "in the flesh" have through systematic researches, brought them to light, thus shewing conclusively that "mediums" depend on *mortals living* for all they behold or communicate while in a somnolent state, and not on "departed souls" as erroneously supposed. What opposite extreme has therefore the most solid foundation to rest upon. Materialism has the entire and incontrovertibly existing formations of endless space and eternity to sustain it. But what has idealism and spiritism to "fall back" upon? If conjecture, imagination, hallucination, transmigration, mesmerism, legerdemain etc., are something, with credulity, blind faith and ignorance back of it all, then indeed has Supernaturalism something to sustain it. Proud array of glorious nothings. Wonder if they will not eventually succeed in vanquishing materialism and conquering its Army of the Universe?

Harvard Ill., March 7, 1874.

H. WETTSTEIN.

To be continued.

[For The Truth Seeker.]

Christian Infidelity, No. 2.

MR. EDITOR:—There are people who boast of being "infidels." The term can mean only *unfaithful* to some trust, or *unbelieving* in some good. I do not know any good man can allow himself to be recognized as an *infidel*. It is full time that the word, if used at all, begins to be properly applied. It is, by virtue of its primary signification a term of reproach. A man cannot be "infidel to that which is evil."

Christianity is a humbug. It is not true. It ignores true manhood. That is "infidelity." Is the man who opposes infidelity himself an infidel? Christianity would force its "God," its "Christ," and its "Bible" on all men. Is the man who resists the imposition, an infidel? Christianity teaches, as its cardinal doctrines, a "Fall of Man" in the garden of Eden, and "atonement by the blood of Christ." According to "Genesis" man *rose* by eating the forbidden fruit, even to the dignity of "the gods," and, according to the Gospels, it was the man Jesus—not a god "Christ"—who was crucified at Jerusalem. Is he an infidel who would hold "the church" to its own records, against perversions of the sense of the plainest stories? Your correspondent, Samuel Keese, is exactly right in suggesting "some other term," and intimating that *the Church* has "demonstrated her infidelity."

Miss Ella E. Gibson, also, in THE TRUTH SEEKER for March, gives expression of the right spirit, when she writes: "No permanent progress can be made * * * * * till all faith in the book as a revelation from God, or as a book of authority is destroyed." The "Bible" is the Christian strong-hold; not "the Scriptures," but "the Bible"—i. e. the commonly-received *perversion* of old Hebrew and Greek writings. Take away, to-day, the Christian-Infidel "Bible," and substitute a *faithful* translation of the Hebrew and Christian scriptures, and "Christianity" may be buried out of sight to-morrow. I repeat from No. 1, "nearly every one of the fundamental doctrines of Christianity is built upon a *mistranslation*."

Christianity claims "only one God." For this there is no warrant in "the Scriptures." Christianity has a local "heaven" and a local "hell." Neither is to be found in the Scriptures. Christianity has a "Devil." In what ought to be "the Bible," there is no Devil. Christianity make no distinction between Matthew's "Jesus," and Paul's "Christ." To him who can read understandingly, "the Scriptures," do make a distinction. Paul's epistles were evidently written to substantiate Christianity. The gospels were evidently written, in opposition to Paul, *against*

Christianity. Yet Christian infidelity claims the Gospel, and Infidel infidelity gives them up.

The infidelity of Christianity in translating "the Scriptures," as the few following "texts" will show, *ought to be squelched*.

"In the beginning God created the heaven and the earth."—Gen. i. 1. True reading: "On primal matter the gods were working at the heavens and at the earth." "Thou wilt not leave my soul in hell."—Psl. xvi, 10. True reading: "Thou did'st not deliver my life to Saul." "Many are called, but few are chosen."—Matt. xxii, 14. True reading: "Dissenters are many, Eclectics are few." Christian infidel! stop, and think.

I. J. STINE.

Leavenworth, Kansas, April, 1874.

[For The Truth Seeker.]

The Thorough Principles of Rights, Wrongs, and their Remedy.

MR. EDITOR: As the natural wants of all human beings for food, clothing and shelter are equal in quantity, endure through life, and are separate from each other person, their rights are therefore equal, inalienable and individual; thus the three great constituent principles of a full, complete and perfect right, are those of equality, inalienation or perpetuity, and of individuality in co-operation, while their respective opposite wrongs, are those of inequality or monopoly, of alienation or a transitory possession, and of a confused or hotch-potch commixture of all the rights to personality and property.

But it is a most astounding fact, that all the institutions of society and government, through all ages, have been founded only upon laws and customs growing out of these erroneous principles. Hence all legislative enactments and kingly decrees, have only been general deeds of conveyance, conveying away rights from the many to the few. Political and religious priests, instead of being content with their natural share of the soil, grasped at the whole territory between themselves, and as feudal lords, turned the mass of the people into serfs or chattel slaves, and who have now assumed the form of landlords and tenants, boss capitalists and hiring slaves, officers and vassal voters and conquerors, and hiring soldiers. Thus all the pretended and boasted reforms among mankind through all time, as yet, have only been a change in the form or shape of the same erroneous principles and institutions.

But not satiated with grasping at most all the soil, and more than four-fifths of the product of the labor of the valuable producing masses, this double priesthood pretend, that the inherent sovereignty and morality of mankind, are the gift of an unknowable spiritual existence, through a graduated scale of political officers; beginning at a king and ending with a hangman on the one hand; and also a graduated scale of religious officers on the other, beginning with a pope and ending with a martyr-burning monk. Thus this system of Godology anchored above the clouds becomes the infernal model by which kings and priests tyrannize over the mind and happiness of duped humanity. These demoralizing or tyranny-breeding Gods then, must be dethroned, before the true landed and democratic self-government of the people can be established throughout the earth in the place of monarchies. Were then this obscure roosting place of the Gods broken up, and all the clerical profession turned into moral and scientific lecturers, with the untaxed church property used for schools and lyceums, it would not remedy one-half of the evils of society. It would still leave the great mass of the soil and the product of the labor in the grasp of the aristocratic few, while producers would still live only by their sufferance. This too, would give them the power of legislating only for themselves and property.

The only thorough remedies then for the whole of the evils, is the establishment of the thorough principles of the right to life, labor, sovereignty and homestead, as equal, inalienable and individual in organized townships throughout a state or nation. In these, as every family would have their equal, perpetual and individual homesteads subject to no liability to alienate by any debt, sale, tax, mortgage, &c. but only to be exchanged for each other, there can be no rent-racked tenant or hiring slave. Thus the erroneous relations of landlord and tenant, employer and hirelings would become abolished, for all will be self-employed upon their homesteads. So also, the accursed relation of general and hired soldier murderer would be destroyed; for all would volunteer in resisting aggressive invasion. Neither would the usurping relation of officer and vassal-voter exist, when all could meet in proper person in town hall and vote directly for law &c. without the intervening so-called representative officer; for neither sovereignty nor morality can be delegated or represented.

It seems then, that the transition from the present erroneous form of all the institutions of society and government can only be effected by instructing all the small holders who have about an equal share in homesteads to retain them, until all others having the means, in country or city, can also secure homes only by purchase, and when they become the majority, by simply signing a constitution making them all inalienable, entirely superceding the present form of society and government.

LEWIS MASQUERIER.

To Burn or Not to Burn;

OR CREMATION EPITOMIZED.

THAT the question of burning our dead must soon become one of the most absorbing discussions of our age, must be admitted by all intelligent readers; that it must be fairly treated and scientifically elucidated is also beyond doubt, and that the times are ripe for fruition is evidenced in the fact that two Cremation Societies are forming in this city, while others have been formed in England, Switzerland, and other parts of Europe.

Our Journals have of late given up many columns to ridiculing and lampooning the subject—which, to an intelligent observer, is a certain indication of its popularity.

I propose to state as succinctly as space will permit, all the objections that are fairly urged against Cremation, and compare them with the many advantages which can be claimed in its favor, then allow your readers to draw their own inferences:

1st. The first objection that we meet, naturally comes from the so-called infraction of the religious sentiment.

This may fairly be admitted without the least fear of its producing any effect, it has no weight as an objection in determining this question.

During periods of epidemics, when deaths occur frequently, and interments are so rapid—as well as during wars, earthquakes, conflagrations, etc., etc.—the religion of the deceased is regarded as of little or no value.

All are treated alike, be they Jew, Gentile, or Infidel, and many times all of these are thrown into holes in the ground together, with barely sufficient earth to escape mutilation by being fed upon.

But the Christian objection can be met with the Christian reply, that the doctrines taught by the Christian Bible are, that "Flesh and Blood shall not inherit the kingdom of Heaven." Again, "For that which befalleth the sons of man befalleth beasts, even one thing befalleth them—As one dieth, so dieth the other, yea, they have all one breath, so that man hath no pre-eminence over a beast—All go unto one place, all are of the dust, and all turn to dust again."

Until our Christian opponents show that our present material form is indispensable to salvation, and show it too, from evidence outside of the lids of the Bible, it is idle for us to quote other passages from their sacred (?) book. They may also be told that the Greeks and Romans practiced Cremation whilst believing in immortality.

In place of religious sentiment—which we discard as irrelevant to our present investigation—we recognize the natural instincts of affection.

The 2d objection is purely negative in its nature. Say our opponents:—"Why do you stop half way? Why go no further with your economy and utility? Why do you not produce glue from the skin of our bodies and lime of our bones?"

In reply to this, we say: "We have no objection to your doing this in any case over which you have control—we admire your economical and utilitarian spirit, and approve of your suggestions, but we shall advocate in general terms, the adoption of the survivor's views, or orders of deceased in all individual cases."

Objection the 3d. That murder and assaults will increase or multiply, because Cremation prevents traces of poison or violence from being discovered after death, is not so serious a question to deal with, as would upon first blush appear. Statistics prove that only one corpse out of 27,800 is exhumed, for the purpose of detecting crime, and in most of the cases referred to, the evidence elicited from its dissection was of a highly conflicting and dangerous nature, so much so, that it is most invariably discarded, and in one case out of 238,460 deaths was there a conviction had upon testimony torn from the grave, proving conclusively that this last objection is not well taken, and should be dismissed from further consideration.

Thus have I epitomized, and briefly answered, all the objections that have as yet made their appearance in opposition to the plan proposed by Sir Henry Thompson.

1st. The advantages are almost innumerable. As to Sanitary conditions; for, that, the millions of dead animal matter which fill our cemeteries in the suburbs surrounding this city, and all other large cities, poison the air we breathe and the water we drink, is indisputable.

I presume it is well known to most of our readers that dead animal matter goes to make up new life somewhere.

"The eternal god Pan;
Bideth never in one shape;
But forever doth escape
Into new forms."

Then, why should we hinder and delay this inevitable economy of nature and retard its operations, by heaping layers of earth upon the decomposing bodies?

Why not assist in hastening the new vitality? Why not lend our aid, and apply all our latest scientific discoveries, to hurry on the new life changes which must come? and thus prevent the deadly vapors and miasma from rising out of the ground, and not allow the ponderous, and solid body to lie under earth until dissolved by rain.

2nd. The danger of being buried alive, thus avoided, is to me the strongest argument in favor of Cremation—the dread of premature burial—the fear of being hurried under earth, whilst in a trance, or the possibility of awakening too late, is to me conclusive argument why this dangerous and unnecessary style of interment for which we are indebted to the silly Jews who "borrowed" it from the Egyptians—should be abolished—the sooner the better. Here let me state that I prefer the ancient method of Cremation to that suggested by Sir H. Thompson, simply for the reasons just stated.

By his method my body may be burned in his iron-bound Cylinder whilst I am writhing in conscious agony, the awakening or "coming to" may have taken place too late—I may be burned alive, which is not much of a gain over being buried alive. Notwithstanding Sir Henry Thompson assumes to assure me that the completeness of a properly conducted process would render death instantaneous and painless, if by an unhappy chance I may be so circumstanced.

But the ancient method completely prevents any such possibility—the body is burned in sight of the mourners, features exposed and in full view, and if our bodies can be consumed to ashes without manifesting any sign or movement, then, and not until then are we certain that life was extinct. Such an annihilation of a life organization is devoutly to be preferred to any that now obtains.

3d. The expense involved in our modern style of interment, falls with a heavy hand upon the poor. They are often compelled to deprive themselves of proper comforts, in many cases to pawn their last piece of jewelry, or token of affection from some dear relative, for the sake of "getting up a stylish funeral" even now our newspapers hawk about the price of "A splendid hearse 5 carriages and satin trimmed shroud, at \$60." When this money is not forthcoming it must be borrowed, begged or got at some way, and in many cases has it come to the knowledge of the writer, where the funeral expenses were paid by one who utterly disliked the deceased person—and in some instances, were enemies during life—but who being the only member, however distant—of an impecunious family was called upon for the money to do that which should be a duty and a sad honor only.

By the new method of Cremation a body weighing say 150 pounds is disposed of in three hours at a cost of one dollar, and the "ashes to ashes, dust to dust," remaining after incineration—about three and a half pounds avoirdupois—may be neatly urned and worshipped in memoriam if so desired by surviving relatives or friends.

4th. A very important advantage we thus derive by the adoption of Cremation is, that we take out of the hands of designing Priests, and, and cunning Clergymen, and wily Rabbi's a powerful weapon which they find in the prejudices of the ignorant—and which they use with terrible effect when standing over the remains of a loved child, or a venerable parent.

How sanctimonious they drivel and drawl over the ceremonies—how dolefully they roll their eyes upward and stare with long-visaged and uncouth gaze into the eyes of the bereaved, as much as to say—"In the last moments you must all call upon me"—"I am now your only consolation"—"Lean upon my strength for it is the Lord's" etc. etc.

Take away from these demagogues this hold they now have over the hearts of those wedded to the absurd funeral system, and you destroy one of the strongest holds of priestcraft.

Deny them any more power or privilege at the last moment, when the mind is overtaxed, the body worn, and the soul weary, and you take from designing priestcraft—their "Deathbed Confessions" and their innumerable "Pious Repentances" with which they have deluged all civilized countries, and maligned the memories of great names.

I have thus hastily, and briefly and in a popular sense, condensed all the considerations that may fairly be introduced for or against the question, and in view of the formation of a Cremation society in this city ask its perusal.

M. A.

New York, April 18th 1874.

P. S. Since writing the above, I find that one of the lately instituted Cremation Societies in London has been formed on the following basis:

"We disapprove the present custom of burying the dead, and desire to substitute some mode which shall rapidly resolve the body into its component elements by a process which cannot offend the living, and shall render the remains absolutely innocuous. Until some better method is devised, we desire to adopt that usually known as 'cremation.'"

And in the same advice the opinion of the Bishop of Manchester on this subject is given thus:

"Cremation certainly is quite as decent as the practice of interment, for anything I see, and urns containing the ashes of the dead are more picturesque than coffins."

M.A.

CREMATION, it seems, has already been inaugurated in our sister city, Philadelphia. Dr. Francis Opdyke, who recently lost a son, a compact having been entered into between father and son that the survivor should cause the body of the other to be cremated, had a furnace constructed in the cellar of his house, in which an iron box or coffin, containing the naked body was inserted. One and a half cords of wood were used in the process and in a few hours the body was completely resolved into its primitive gases, save about a quart of fine, gray colored ashes, which were deposited in an urn and sealed.

[For The Truth Seeker.]

Joseph Barker vs. Joseph Barker.

BY ICONOCLAST.

JOSEPH BARKER delivered his first lecture in this city at the Young Men's Christian Association Hall, the evening of the 16th. He is heralded and announced as the "Converted Infidel Lecturer," "the Ablest Expounder of the views of Paine and Voltaire," etc., etc.

He has, undoubtedly, both the moral and legal right to change his religious or anti-religious principles as often as his coat. I find no fault with him on that score, only I have the same right to demand of him proofs of his sincerity, as he demanded of Thomas Cooper when he left our ranks and joined the church.

The calls made upon him by many of his old infidel friends, for Mr. Barker to make known the arguments and influence that reconverted him, or the causes that have produced this change, remain unanswered. I have then nothing left but to publish the enclosed letter, written by Joseph Barker in answer to the silence of Joseph Barker, and beg him to erase the name of Cooper, where it appears in the letter, and insert Barker, and answer it. A review of his lecture of last evening, contrasted with his debate with Berg, at Philadelphia, will appear for his criticism, in the next number of THE TRUTH SEEKER.

Philadelphia, Dec. 28, 1859.

To "Iconoclast:"

DEAR FRIEND: In reply to yours, I would state that Thomas Cooper's conversion is exciting considerable attention just now. I knew Mr. Cooper. I have heard him lecture, and read some of his writings, and twice or thrice conversed with him freely on religious subjects; but I never learned from him the grounds on which he then rejected Christianity and Theism, nor have I seen any statement of his reasons for now regarding them as true. I confess I should like to receive from him an account of his conversion, and if he should see this letter, I hope he will be so kind as to gratify my wish.

I will gladly give him in return, should he desire it, an account of my conversion from Christianity and Theism, with every particular as to the considerations or arguments by which I have been influenced. I have studied the teachings and the history of the Bible, and of Christianity in particular, carefully, for more than thirty years. I have read every work of any note, in favor of the superhuman origin of the Bible and Christianity, and exercised my own judgment on the whole. And the result is a full conviction that the common Orthodox doctrine on the subject is not only without any foundation in truth, but is exceedingly mischievous in its influence. I confess I cannot conceive how a sane man, of average intellect, and reasonably acquainted with the facts of the case, can, after having been once freed from early Christian prejudices, ever become again a believer in the truth and supernatural origin of the Bible or Christianity. If there be anything in the universe more plain and evident to me than every other thing, it is that the Bible and Christianity are of human origin, and that many of their teachings are contradictory, foolish, false, and injurious.

What may happen to me in the future if I should outlive my reason and my memory, and become, in intellect, a child again, I cannot tell; but I cannot conceive it possible, while I remain a man, that I should ever again become a Christian believer. I could just as easily imagine myself becoming a convert to Mahometanism, Buddhism, Manicheism, or any other ism, not excepting the most foolish or monstrous in existence, as a convert to Christianity. If Mr. Cooper has met with something in favor of the common belief of Christendom, or against the views generally entertained by those called Infidels, I should like very much to know what it is. Or if he has been converted by other influences than those of argument, I should like to learn what those influences are.

Meanwhile I may state, that though all my prejudices, all my worldly interests, all my friendships, all my social and family connections, all my hopes and fears with regard to the eternal future, and nearly all my tastes and habits, were formerly in favor of a belief in Christianity, I have become, and that not suddenly, but gradually and slowly, and without any assistance from vicious habits or immoral connections, and without any abatement of my love of virtue or my hatred of vice, and without any temptation of wealth, or fame, or power, and in spite of ten thousand prayers and struggles to the contrary, a disbeliever in the fundamental doctrines both of Judaism and Christianity, and in all supernatural revelation whatsoever. I believe in man and the universe—in all natural phenomena, and in the existence of invisible powers equal to the production of all those phenomena; and I believe in natural law and human duty; but in angels and devils, in the Christian's hell and heaven, in his special or miraculous Providence, in his personal, conscious God, and in his supernatural theory of man's origin, duty, and destiny, I do not believe at all. From a Christian of the devotedest kind, and a believer with the strongest prejudices, I have become, through the mere force of evidence, so far as I can judge, a disbeliever in the superhuman origin and in the general truth and excellency, not of Christianity and Judaism only, but of all the religious systems on earth.

In the writings of Christians, Infidelity is often represented as the result of a depraved heart or a wicked life, or of ignorance of the Bible and its teachings, or of a want of prayer, or of a want of an acquaintance with history; or of interests, tastes, pursuits, or associations unfriendly to a favorable or just estimate of Christian doctrine and Christian records, or of some other similar cause. In my case it can be traced to none of those causes. Nor can it be traced to disgust with the inconsistencies of Christians and Christian ministers, or to a want of an acquaintance with the more rational and less revolting forms or versions of Christianity, or to ignorance of the writings of Christian critics and commentators; or to resentment against the intolerance and cruelty of Christian Churches and priesthods; or to the differences of Christians among themselves, and the bitterness of their conduct towards each other; or to any other cause but the want of all evidence of the truth of Christianity, and the infinite amount of evidence to the contrary. My unbelief cannot be traced to the waywardness of youth, for I continued a Christian of one shade or other, till after I was thirty-seven years of age; nor can it be traced to the weakness of old age, for I am not yet fifty-three. It is not the result of a love of novelty, for I have never relinquished a Christian doctrine, or parted with any portion of my Christian faith, without reluctance and pain. Truth—the force of truth—and the force of truth only, has converted me from Christianity, and made me a believer in Nature alone. If prejudice, or passion, or interest, or love of popularity or power, or a regard to the worldly comfort and prosperity of my family, or any other consideration whatever but a reverence for the truth and the right could have controlled me, I should have remained a Christian to this hour. Everything else lured and tempted me to a blind, unquestioning, or forced and hypocritical acquiescence in Christian doctrine. Truth alone, too powerful for all opposing influences, forced me into heresy and Infidelity, and compelled me to become its minister and its martyr.

And the truth that converted me I am prepared to present, when called upon, either to Mr. Cooper in particular, or to mankind in general.

Hoping that Mr. Cooper will comply with my request to furnish us with a full and particular account of his conversion, stating fully and plainly its nature, its extent, and its causes, and thus afford us an opportunity of reclaiming him from error, or of correcting our own misconceptions, and trusting that free inquiry will ultimately lead mankind to real knowledge, to genuine virtue, and to true happiness,

I remain, yours, very respectfully,

JOSEPH BARKER.

P. S.—In a report of Mr. Thomas Cooper's lectures at Bradford, he is represented as saying, "Even admitting the existence of a moral sense in man, he needs an *infallible* guide, and such a guide he has in Christianity." I deny that Christianity is an infallible guide, and contend that man does not need an infallible guide, and am prepared to maintain this view against Mr. Cooper, through the press or on the platform.

J. B.

Private letters ought never to be published, but I am anxious to know if Mr. Barker is as willing now to defend his present views on the platform, as he was in 1859, if so, let him signify his assent. I will engage Cooper Institute or Steinway Hall, and pay rent for every night he will make the attempt, and meet him there and then in debate.

Iconoclast.

FUNCTIONS OF THE BRAIN.—Recent researches made in England appear to establish the fact each convolution of the brain is a separate organ, though several of them may work together, and often do; that the great motion centers are collected in the front part of the brain; that the muscles of the jaw are moved by the convolution just above the ear, where the phrenologists locate alimentiveness; that the main, if not the sole use of the cerebellum is to move the muscles of the eye, which is thus more amply supplied with brain power than any other portion of the body of equal size, and that epilepsy is caused by a lesion between two convolutions of the brain.—*Tribune.*

This seems to prove the truth of phrenology to a certain extent. The concession that each convolution of the "brain is a separate organ, though several of them may work together, and often do," tallies remarkably with observations made in numerous cases, psychometrically (clairvoyantly), by Mrs. Annie Denton Cridge for over fifteen years past. Yet both phrenology and psychometry are regarded by most of our so-called scientific men as quackery, and those who made them their specialty are looked upon in much the same light as was Galileo by those who were then considered the great lights of the age—the university professors, clergy ad literati.

From a microscopical examination of the blood of 148 lunatics, by Dr. H. Sutherland of London, it appears that the blood in the insane generally contains an excess of the white corpuscles, and that its red corpuscles frequently show no tendency to arrange themselves in rouleaux. The co-existence of these two abnormal characters in the blood indicates, according to Dr. Sutherland a very low degree of vitality. In ten men, suffering from general paralysis, whose blood was found to exhibit one or other or both of these conditions, five died within three months after their blood was examined.

Poetry.

The Primeval Cup of Guilt.

OR A SUFI-POLEMIC AGAINST CALVIN.

From Alger's "Poems of the Orient."

A MYSTIC cup was mixed of Adam's guilt,
And o'er the world and through the ages spilt.
It every brightness with a darkness tinged,
The earth from out its orbit it unhinged,
It burst discordant through volcanic vents,
It wrenched all nature's breast in earthquake rents,
It woke in wasp and brute all hatred's brood;
It stirred in each fierce breast the thirst for blood;
And when in course terrific it had run
Through every lower grade beneath the sun,
Its drops on human generations dripped,
And all their worth and virtue from them stripped.
Out from that cup the direful stream still flows
Of poison, blackness, blasting fire, and woes,
O'erspreads creation with a pall of gloom,
And rises slowly towards the brim of doom.
Some sprinkling from that cup has spotted all.
And plunged them in a hopeless common fall,
Condemned past hope to writhe in tortures fell,
Which ne'er can cleanse the destined hosts of hell.
One little sin that mystic cup did fill,
And yet it poureth on and poureth still
The tainting horrors of all pain and ill;
Nor will its dreadful pouring stop at last
Until the final flame the world shall blast,
And the everlasting sentence hath been passed,
When man's poor race exists on earth no more,
The frightful flood shall cease its issuing roar.
But then the boundless dregs of that small cup
In horrid hell shall all be gathered up,
To seethe and howl in endless anguish dire,
The food of deathless worm and quenchless fire.
Whose wails and dashing waves' eternal din
Proclaim in glee the victory of sin.
O, that I the God of heaven had been!
Instead of letting evil triumph then,
When foul temptation's false and fatal tricks
The man beguiled the cup of guilt to mix.
I would have snatched the enchanted goblet up,—
Have snatched the mystic draught of that strange cup
From ignorant Adam's trembling hand and lip
Before he could have drawn a single sip,
And dashed the sea of fire it latent held
Down Satan's throat, the while he baffled yelled!
In glory thus I would have crushed the plot
Which now with failure doth creation blot.
For Satan's proud success is blazed abroad,
When evil thwarts the primal plan of God.
To make a world of fairy mount and glen,
Possessed for aye by pure and happy men.

[For The Truth Seeker.]

My Experience.

When I awoke to consciousness of thought,
And reason first assumed supreme control.
I met a mass of teachings which I "ought"
By pure faith absorb into my soul.
Perfect omnipotence of the "God of Love,"
"Free will" in man, for evil or for good,
(Although the allegory of the Fall
Told how the fiend won earth before the flood),
Though one man's mind illuminate the globe,
Give untold blessings unto all his race,
Reduce their miseries a thousand fold
He's lost forever if he hath not grace.
And if another liveth like a fiend,
Narrow of mind, from love and kindness riven,
If he will but acquire "faith," the end
Must place him inevitably in heaven.
And this I was commanded to believe—
These things formed part of their most Christian
doctrine—
May he who died for love upon the tree
Forgive his partisans such bitter mocking!
I told my thoughts. "Fool! atheist! infidel!
Blasphemer!" A few more such tender names.
Were my reward, because my inmost heart
Told me of God I could not be ashamed.
Then came some back to me with "higher light,"
Thought prostituted—still in Jesus's name—
Striving to reconcile discord with right,
And screen their ideal fiend from human blame.
They were much clearer and more logical;
The hideous skeleton of their Juggernaut
Much better covered by its veil of cloud;
But to the longing soul they offered naught.
Then in the "outer-darkness" of pure thought,
I met a few (predestined to be damned)
Worshipping Truth alone: who ever sought
To make earth realize a heaven for man.
With them I learned to know true liberty,
(The lost key of the paradise of God)
And, with their aid, my own theology
Was nourished well by science and free thought.
Brooklyn, N. Y. SYD.

Way of the World.

MAN.

If he wears a good coat,
Lift him up, lift him up;
Though he be but a bloat,
Lift him up.
If he has not common sense,
And can boast a few pence,
Lift him up.
If his face shows no shame,
Lift him up, lift him up;
Though crime is his name,
Lift him up.
Though their disgrace be his sport,
Let your daughters him court—
Lift him up.

WOMAN.

If woman once errs,
Kick her down, kick her down,
If misfortune is hers,
Kick her down.
Though her tears fall like rain,
And she ne'er falls again,
Kick her down.
If a man break her heart,
Kick her down, kick her down.
Redouble the smart—
Kick her down.
And if in low condition,
On, on to perdition,
Kick her down.

The Pope's Visit to Heaven.

DR. PAUL LANDAU, a publisher of Berlin has recently been sentenced to imprisonment for publishing in his journal a satirical article written by Dr. Johannes Scherr of Zurich, in which his Holiness the Pope is represented as being troubled with conscientious scruples, soon after the promulgation of the dogma of "The Immaculate Conception," resolved to pay a visit in person to the court of Heaven in reference thereto. He accordingly took the keys of Heaven with him and after a brief interview with the door-keeper Saint Peter, he immediately proceeded, without ceremony, to call upon the First Person of the Trinity, who, unfortunately he found just about to take his siesta and in no humor to be disturbed. With the want of affability ascribed to him in the Old Testament accounts, he surlily inquired of the Pope, "what is wanting, that I should thus be disturbed at this inopportune moment?" Whereupon the father of the church meekly informed the distinguished personage of the nature of his business. Who thus responded, "Knowest thou not, that since the introduction of the Christian Calendar, I have nothing more to do with the affairs of your terrestrial rookery, for the reason that all such business, with all the debts and credits is given into the hands of my Son? Away! Begone!"

Chagrined and irritated at this uncourteous reception his Holiness immediately repaired to the apartments of the younger member of the firm, by whom he was received with great affability. When, however, the pious father inquired of this dignitary how the news of his deification on earth had been received in heaven, the Son moodily answered—"That is a very ticklish and difficult affair, which it appears belongs not so much in my department as in that of the Holy Ghost!—go and ask him." Still undaunted, the good father called at the next door and announced himself to the Holy Ghost. He was however compelled to wait several hours as the latter was busily engaged at the time with a microscope, endeavoring to discover a germ of reform in old Catholicism. Vexed at not finding what he was looking for, he came into the ante-room where the Pope was patiently waiting, and with features red with indignation, thus unceremoniously chided our good father. "Ah! thou comest just at the right time. I have long kept a shot reserved for thee. How canst thou presume to come before me after connecting me anew with this old libel and base calumny, that I stood in unseemly relations to a highly respectable young woman, who besides was married to a brave industrious carpenter, descended from a very respectable house, just as if I were a gay sprig-in-the-field of a heathen, Greek God? Begone, or I will call on some of my big angels to explain to thee the mystery of the unburned ashes which thou hast not yet dogmatized." Chop-fallen and depressed, his Holiness returned to his "prison of the Vatican," but whose soul strings were soon aroused to the proper syllabus and ex-communication pitch by the argument of Peter Beck who said, "it matters not whether the 'Grobian' (boor) up there inspire your Holiness or not; sacred and profane history abundantly proves that the world can be governed without any Geist at all."

The word "Geist" here used as applied to the Holy Ghost has the signification in German, of mind, intellect and spirit; and Dr. Scherr intended not only to say that intellect is not a necessary qualification for rulership, but that the influence of the Holy Ghost can be dispensed with in the Councils of the Vatican.

Dr. Landau in his defence denied that any unjustifiable satire had been used and that the article complained of was no nearer reprehensible than the writings of Goethe and others. He took an appeal to a higher court against the decision of imprisonment; so the case is not yet finished.

[Concluded from last number.]

Wasted Resources.

BY D. H. CLARK.

To further verify the charge which we make of the wastefulness of foreign missionary expenditures, let us take in connection with the above admission, the testimony of the Abbe Dubois, who after he had spent thirty years in the missionary field expressed the doubt whether he had ever seen a genuine convert to Christianity. Take also these words of the Rev. Dr. Spencer, a distinguished Episcopalian divine, in his book entitled "The East," in regard to Syria, "I frankly avow my opinion that the missions from the various bodies who contribute to the support of the gentlemen laboring in Syria can never be productive of permanent results. I was astonished to learn how little has been done." An article in "The Christian Examiner," a few years since, thus speaks of Sir John Bowring's representations in respect to Siam. "The Romish Church, after two centuries' labor has not five thousand converts, while the American missionaries, who at first rejoiced over the country as Immanuel's land, now report the Siamese have entirely refused the gospel. . . . Fifteen years of effort have created no Siamese Protestant church, and brought forward no reliable Siamese convert. Such devoted, fervent, systematic, self-sacrificing efforts could hardly have been made among any of our heathen at home, and not yielded a hundred fold; but then it would not have brought the immediate fame of this abortive aggression upon heathendom. Should the missionary establishment at Bangkok be abandoned but for a few years, no memorial would remain of their labors but the graves of those that have fallen in this forlorn hope."

Bayard Taylor has expressed his estimate of these expenditures as follows: "Notwithstanding the efforts of many zealous and devoted missionaries who have been sent to China, the number of genuine converts is very limited. The Chinese nature appears to be so thoroughly passive that it is not even receptive. A sort of listless curiosity leads them to fill the chapels of the missionaries, and to gather in crowds around those who preach in the public places, but when the exhortation is finished, away they go without the least ripple of new thought in the stagnant waters of their minds. Whether missions in general repay the vast pecuniary expense, and sacrifice of life and talent which they exact is a question concerning which I have strong doubts."

What is the religion which it is sought with so much effort to displace? Max Muller, one of the highest authorities, affirms of Buddhism, the most widely prevalent of faiths, of the countries to which our missionaries are sent. "Besides the five great commandments not to kill, not to steal, not to commit adultery, not to lie, not to get drunk, every shade of vice, hypocrisy, anger, suspicion, greediness, gossiping, cruelty to animals is guarded against by special precepts. Among the virtues recommended are reverence for parents, care for children, submission to authority, gratitude, moderation in time of prosperity, equanimity at all times, the duty of forgiving insults and not rendering evil for evil." Rev. Howard Malcolm, in a volume of travels in the East, also says of it: "Its doctrines and practical piety bear a strong resemblance to that of the Holy Scriptures. Did its people but act up to its principles of peace and love, oppression and injury would be known no more within their borders."

Speaking of the Birmese boatmen he affirms that in point of temper and morality they are infinitely superior to the boatmen on our Western waters. "In my various trips, I have seen no quarrel nor heard a hard word," and further, "I saw no intemperance in Birmah though an intoxicating liquor is made easily of the juice of a palm."

"A man may travel from one end of the kingdom to the other without money, feeding and lodging as well as the people."

"I have seen thousands together for hours on public occasions, rejoicing in all ardor, and no act of violence or case of intoxication."

"During my whole residence in the country. I never saw an indecent act or immodest gesture in man or woman."

Hon. Israel S. Diehl, late consul at Java, in a recent lecture, is reported to have said: "In all the millions of these Asiatic people, drunkenness and rum-shops are unknown. The same is true of swearing. If a man swears, the first duty of any man that hears him is to knock him down. Imagine what would happen if such were the practice in this country. When they want to say anything bad of a man they say 'he is as dirty as a Christian.'" "Turn now from this picture and glance at this of our Christian civilization. It is said that there are in London, one of the leading centres of this missionary zeal and activity, one million four hundred thousand persons who never attend public worship. One hundred and fifty thousand persons living in profligacy, one hundred and fifty thousand drunkards; one hundred thousand pauper children. That one hundred thousand criminals emerge from its prisons every year to renew as a general rule their depredations upon society. That it has twenty thousand thieves, twenty five thousand beggars, and ten thousand gamblers."

I am not in possession of correspondent statistics in regard to our own country, nor are they readily available to me, but when we read the reports of misery and crime which our newspapers every day present, when we consider that in New York alone, there is, according to the statement of Vice President Wilson, more rowdyism than in all Europe. That, at their utmost capacity, its churches would supply sittings to but a fourth of the population, so that three fourths are practically shut out, whether they are willing or not. That its tenement and cellar population numbers about half a million. That a single block is represented to have contained 382 families. That out of 916 of the adults in that block 605 could neither read nor write, and out of 614 children but one in 66 attended school. That in the same block were thirty-three underground lodging houses, and twenty grog shops, and that during five hours on Sunday two of these grog shops were visited by 1054 persons—men, women, boys and girls, it looks as if, in order to labor for the "conversion of the heathen," there is no need to go abroad.

The effort which is being made by some persons of more zeal than practical foresight or wisdom, to incorporate certain theological dogmas into our national constitution, is another example of the wastefulness of the popular religious expenditures. Could there be any project more utterly useless? More calculated, should it succeed, to breed discord, alienation and ultimate ruin in a country constituted like our own? And yet a paper has been established as the organ of this foolish and fanatical movement, with its editor (salaried I suppose) and other attendant expenses, besides large sums of money collected for the purpose. Verily there are religious spendthrifts as well as irreligious ones. The saints have a faculty for the misuse of money as well as the sinners.

The custom of erecting magnificent buildings, with their costly appurtenances devoted to the worship of God, to be opened but one day in seven, (as if this were the only day on, or way in, which he could be worshipped), from which all but the affluent or genteel are practically excluded, belongs to the same class of extravagance. The dim, religious light that comes through vari-coloured windows, and falls on velveted or satined pews, the grand swell and melodies of organ tones, the vestments, rites and ceremonies are pleasant things to the eye and ear. They gratify and soothe the feelings—perhaps inspire the heart, but there is a diviner worship, and more genuine sacraments. So long as there are giant wrongs around us to be extirpated, social problems settled, so long as humanity in our midst is suffering and oppressed with grievous ills, so long as there are ignorance and licentiousness, drunkenness and starvation imploring us for rescue and aid, those things are but luxurious diversions.

That there are good and noble persons in all the churches no one will deny, that they are in some degree a help and benefit to the world is evident, but when all due allowance of this kind has been made, and one perceives what centres of envy, jealousy, contention and rivalry they are in these latter days, especially in country towns, at what a sacrifice of absolute sincerity and expense of sensationalism, Jesuitism and intrigue, in the majority of instances, they are kept alive, their indifference to the most vital problems and interests of society, their antagonism to progress and true mental and spiritual development, it is difficult to resist the conclusion that if they should suddenly become extinct, and mankind, freed from the limitations of dogmas and ecclesiastical customs, should be left to their own native perceptions of what is best, and the unbiased pursuit of knowledge and truth, amid the advantages of the enlightenment of this time, it would be a gain beyond estimation.

[For The Truth Seeker.]

Ink as a Savior, vs. Blood.

IT has been declared to the world for over fifteen hundred years, that "without the shedding of (innocent?) blood, there is no remission of sins;" but exactly what its philosophy is has never been defined, and I begin to doubt if it ever will be. After testing the "blood" recipe for near 2,000 years, and failing in every instance to "remit" one sin, it is high time to resist the attempt to palm it upon the world any longer. What is Sin? Is it a violation of law? If not there is no sin. Well then, sin, we will say is transgression of law, and the act which transgressed has become an eternal fact. Ah! I see why now, that the "blood" theory has failed and must, because it cannot undo a fact. That would be dislocating cause and effect, and when that occurs, look out for splinters.

It is one of the most unaccountable things that ever presented itself for consideration to the reasoning faculty in man, that the moment an orthodox theorist begins to talk about his church "blood" to save souls, he must stop long enough to puff out the last spark of reason and common sense he ever had in his brain. If the bibliolators would take the TRUTHS which Jesus is said to have taught, and try to be benefited by his life and character, the intelligence of the world could tolerate them a while longer: but to daub themselves (imaginarily) in his "blood," like a troupe of assassins, and claim a "remission" of their "sins" thereby, is too heathenish for any but a Hottentot.

Come up higher, my Christian friend! you are looked upon by all sensible people outside of your priest-ridden clan, as being at least eleven centuries behind the true work.

The Ink—yes, the ink—spilled on THE TRUTH SEEKER once a month in teaching the true Science of Life, will do more to save your soul (if you have one) than all the "blood" ever shed from Jesus Christ down to Mary Dyer. Close your accounts with the "bloody" headed editors of Christian (?) papers and be somebody by taking THE TRUTH SEEKER.

W.

Winterset, Iowa.

Christian Civilization.

HIS Grace, Right Reverend Bishop Ryan, has been delivering himself of a lecture on "The dangers which threaten our Christian Civilization."

We are led to believe that the supposed advent of Christ, ushered in suddenly a wonderful change in human action; that through his teachings the world was revolutionized, and all old civilizations disappeared like mist before the sun.

These representations are wide of the mark, and are designed to deceive, or at least to suppress the truth on the subject. The Romans at the time that Christ is said to have lived, were masters of the world. They gave laws and impressed their civilization on all neighboring nations; and at that time the Jews were subjects of this most powerful of all nations, and more prosperous and happy than they ever were before, because the Romans would not permit them to carry out their usual persecuting habits, and in fact, compelled them to conduct themselves peacefully.

The Romans were called Pagans, that is, they worshipped imaginary deities that their poets described as governing nature through various objects, for instance, Jupiter was the great god that controlled the thunder and lightning. Ceres was goddess of grain, corn, etc. All nations at that time had their Jupiter. Great heroes, and those that had benefited their race, were canonized and deified.

The Romans at the time of Christ were the highest type of civilization then existing, and had outgrown to a great extent, its anthropological religion. They had grown in wisdom, and saw the weakness of their system. During this time Christianity was working its way by espousing the cause of the poor, and availing itself of the discontent of the masses and, in fact, endeavored to establish communism, and by this means gained some popularity. For some three hundred years the contest raged between sects, who should be first, and who were the true saints; the Arians who denied the divine character of Christ, were for a long time considered the true Christians, and they were divided into two classes, one declaring Christ not to have had a real existence, and the other that he was a divinely inspired man only, their opponents were the Trinitarians, who finally obtained power through the Emperor Constantine, who espoused the Christian system, because the Pagan priest refused to give him absolution, for he had murdered nearly all of his family; but the Christian priest gladly granted his request, and from that time he favored the Christian system. "And produced at last a civilization which was really the civilization of Christianity, being essentially different in every respect from the civilization of Rome, Greece and Egypt."

This is a bold statement, but is it true? The Christian system availed itself of the crimes of the Romans, undoubtedly, succeeded wonderfully in buying up the masses, as well as the rulers by offering them a scape-goat Jesus, through whom they washed out all sins, purifying them from all crime, a la Constantine. But what became of the Romans? This peculiar Christian civilization, so different from pagan Rome, succeeded admirably in destroying all of the nations by the same process, "Divide and Conquer," was the watch-word then, as it is now.

Nations are not made in a day, and in their dying struggles, centuries elapse, so with mighty Rome—in about six hundred years, Christianity had succeeded in reducing Rome and Greece so low in the scale of intelligence, that for about seven hundred years, they were most effectually blotted out from among the nations of the earth: and history says, had not Arabia and Egypt during this time taken up some of the knowledge that "the peculiar Christian civilization" had almost destroyed, we at this day would not be enjoying a civilization made in spite of, and directly opposed by the Christian system. In what respect does the civilization of to-day differ from that of Rome? Is it in architecture? Show a specimen that is not an inferior copy of the Roman? Is it in oratory? Why do we use the Roman orations as our text-books? Is it in history? Who excels the Roman historian? Is it in poetry? Where does the modern muse, excel that of pagan Rome?

The civilization of to-day, is the result of our increased knowledge of the Arts and Sciences, and protestation against the church of Rome. All nations yet strongly influenced by this religion are struggling to free themselves from its deathlike embrace, even Rome itself.

L. T. W.

Carondelet, Mo.

[For The Truth Seeker.]

Another Serious Mistake.

MR. EDITOR: In the February number of THE TRUTH SEEKER, Mr. H. Wettstein repeats and defends again his intolerant notion that we Liberals, or at least Materialists, cannot and ought not to make "common cause" with Spiritualists, and thinks that I, in demonstrating against his pernicious maxim, in your issue of October last, have "entirely misconstrued the point involved in his critic of the policy advocated by *The Investigator*." Now, Mr. Editor, in my reply to Mr. Wettstein I had not said a word about the *Investigator*, or its policy, because I had nothing at all to do with, or to say of it, but very much with the policy advocated by Bro. W. And while he "is sorry that I have lost my time to prove what no one has ever attempted to gain," (the desirableness of a union of all Liberal forces) he is not only opposed to a union with Spiritualists, but likewise to that with either of the various branches of liberals. Towards the close of his last article he counsels thus: "Therefore, I say let each of the various legions of Liberals fight its battles in its own way." (Though the italics in the foregoing quotation are my own, the passage shows clear enough that Mr. W. would not only have Materialists and Spiritualists but also "each of the various legions of Liberalism fight its own battles in its own way.")

Now, although terribly blinded by his prejudices; it cannot well have escaped the notice of our narrow-minded brother that the forces of the opposition are united, strong, watchful and zealously active; that Liberals, on the contrary, are disorganized, indifferent, and, therefore, weak and almost powerless; that the few energetic Liberals have to fight "the battles of the various legions of Liberals"; have, therefore, but slow and partial success; but that, when all "the various legions of Liberals" were harmoniously united in their warfare on superstition and error, and their pernicious consequences, they would soon conquer them, establish in their place beneficial reforms, make Truth and Freedom, Reason and Right reign, and bring about an improved state of society, a new era of happiness. And he ought, moreover, to know that just as long as "the various legions of Liberals" will insist on each fighting its battles in its own way," or not fight at all, but looking on indolently and letting the small but noble band of true Liberals do all the fighting, just so long can, and will but small and insufficient advantages be gained over the opposition because united; just so long can, and will, but tardy progress be made in reforming, liberalizing and improving society.

Must you not yourself, Bro. W. admit the correctness of this *truth*, and can, will, you any longer insist on your suicidal policy, that "each of the various legions of Liberals fight its battles in its own way,"

But, Mr. Editor, our wise Brother has found another strong (?) argument against me. "With due respect for the multifarious co-workers," says he, "not in a common cause, but against a common enemy, ('mind you Bro. E.," he admonishes me, "there is a point of great difference involved) I would ask you: On what platform could they all stand without clashing with each other? What sort of resolutions or 'articles' could be framed to which they could all subscribe? Only one plank could be consistently endorsed by all (?) anti-priest classes, to wit:—Resolved, That Christianity is and ever has been a great barrier in the way of human progress."

Here our "liberal (?) Bro., puts a whole string of weighty questions and a "Resolved" which I will, with your permission, Mr. Editor, answer in the order as they stand.

First, the "great difference" between the common cause and the common enemy, is, in my humble opinion just this: "The common enemy are the MEN who oppose our common cause—no matter whether conscientiously or otherwise—and whom, it will be admitted on all sides, we will have to fight only as such opposition or hindrance to our common cause—no more and no further;—while our common cause must be the object, and its success the end and aim of the fight. When that is gained, the fight of and against the common enemy must cease; but the fight, the work for the common cause must still go on for ever and ever; for our common cause in another word is—Progress. Is not that just the "great difference involved, Bro. W.?"

Mr. W. next enquires "On what platform these multifarious co-workers all could stand without clashing with each other? Permit me, Mr. Editor, to postpone my answer to this query for a moment. I will presently come back to it again after I shall have attended to Bro. W.'s "Resolved, that Christianity is, etc."

In this "Resolved," Bro. W., is as unjust against Christianity as he is in his exclusion of Spiritualists, thus making "another serious mistake." No unbiased man will deny, Mr. Editor, no truth-loving and honest one can deny, "that Christianity is and always has been (yea, more, and always will be) a great barrier in the way of human progress." But whatever the sins of Christianity may be or may have been, whatever and how numerous its crimes, equity and fairness will still admit that not all the sins, and crimes and barriers are concentrated in Christianity alone; that other, that all religions share or shared them to a very great extent with it; that the evils inherent in Christianity are generic, are older, reach

deeper, branch further than either Christianity or this or that special religion—that they are rooted in Religion, so-called, itself.—And though Christianity and its influence for the last two thousand years, or near that period, has been productive of more evils, perhaps, than other religions, affected at least us most; yet all anti-priest classes will not so hastily single out Christianity alone, but declare it guilty in common with other religions. There are, further, many, and by no means, orthodox, Christians who would yet not agree with Bro. W.'s resolution, whom he, however, would consequently class with the "common enemy." And yet these Christians are Liberals, soldiers in the warfare of our "common cause," and of no small service to it, if we will acknowledge and accept, and not repel them by such bigoted notions as Bro. W. entertains.

And now, Mr. Editor, I will answer Mr. W.'s enquiry as to "a platform on which all could stand without clashing with each other." I will point out to him a platform broad enough for all. It is the platform of Free Religion although put by him, "as of a more meek and passive disposition," in the background or reserve in his "plan of campaign." It admits all those to membership who will make "common cause" with it, who are willing to work in, and help promote the "common cause." No questions as to sect, belief, in God or no god, mortality or immortality, Materialism or Spiritualism, or any-ism," being asked; no shibboleth introduced. What do you say to such a platform, Bro. W.? Jew and Christian, Mahomedan and Buddhist, Greek and Barbarian, Materialists and Spiritualists—all can stand on it "without clashing with each other."

We Liberals and Infidels all complain bitterly of the intolerance and injustice of the "common enemy"—Orthodoxy—and there is too much, and too just cause for this complaint. But such intolerance is characteristic of bigotry and orthodoxy alone, and should never disgrace the mind of a Materialist, or of any Liberal of any school. The first plank in a truly Liberal platform is a due regard for the rights and convictions of others.

Mind, Bro. W., we can never make all men think and believe alike, nor ought we to make them if we could:—it would be the death of all improvements, reforms and progress. But I am quite apprehensive you will have to learn your first lesson in Liberalism over again, before you can be a true Materialist. Tolerance, in its fullest, noblest and best sense, ought to animate every Liberal, and to inspire his thoughts and acts. "Do unto others, etc." is the great fundamental law of Infidelity and Liberalism, of Spiritualism as of Materialism. Or do you, Bro. W., expect and propose that the gigantic work of Liberalism, the fight of Radicals, the improvement of Reformers can be carried out, won, and established by Materialists alone? What blindness! What narrow-mindedness!! No, lamentably infatuated Brother, no one division of the various legions of Liberals can ever successfully fight the battles that require the united strength of all divisions, and even they can but be victorious when fighting harmoniously—not under their separate generals, but under one chief, when allied for one purpose—the destruction of error and superstition, and the reign of Truth and Reason, of Justice and Freedom, of universal Brotherhood and Happiness.

But our befogged Brother again exclaims, terribly frightened: "The Babel of din, turmoil and confusion, that would ensue would be a veritable feast for our orthodox adversaries to behold." What a childish fright! Let us give our adversaries this veritable feast of a hearty union of all the various legions of Liberals, and—soon there will be no adversary any more; certainly none to rejoice at it.

My article has already grown too long: I must bring it to a close whatever more I could wish to say to demonstrate and expose Bro. W.'s most illiberal and pernicious "policy." Yours, for Tolerance, and True Liberalism, MORRIS EINSTEIN.

The Bible of Nature, and our Religion.

BY P. S. REPLOGLE.

THE question is often asked, "What are you going to give in place of the Bible?"

Reader, I have no desire to take this book away from you; I am only desirous that you should have rational views regarding it. It will serve the purpose of a mile stone, to show us the rate of our advance. But if you wish a book that has no errors, no contradictions, no falsehoods nor absurdities. If you wish a book that is really infallible and does not make the author of it a changeable being, nor a tyrant, study the great book of Nature—the Bible of Nature. This is my Bible, and it is the only infallible one in existence. It does not recognize any such thing as "forgiveness of sins." It saith, "The guilty can never go clear. All must reap what they sow and each for himself must work out his salvation."

If you wish to study the history of the world in which you live, and to learn how it came into its present conditions, don't fritter away your time in reading and studying the first and second chapters of Genesis, with the notes of modern commentators or theologians from Stackhouse to Albert Barnes; for you will know less (if possible) than when you began. The study of theology, as it stands in Christian churches is the study of nothing; it is founded on

nothing; it rests on no principles; it is proceeded by no authorities; it has no data; it can demonstrate nothing; and it admits of no conclusions. Not any thing can be studied as a science, without our being in possession of the principles upon which it is founded; and as this is not the case with Christian theology, it is therefore the study of nothing. Geology will give you knowledge and satisfaction on the subject of the creation of this earth, as it has to all who have investigated it.

Would you be healthy? Study Physiology;—Would you know the laws of mind? Study Phrenology. And if you would know the condition of man after death, listen to the living testimony of your own spirit friends, who will satisfy you that the writers of the Bible were as ignorant on this subject as they were regarding the revelations of modern science. The foundation of true religion does not rest on the Bible, but on man's nature, and is as enduring as that nature itself.

The religion that consists in teasing God, in begging for favors, in mumbling childish prayers, in trying to pray oneself into heaven because we have not the moral courage to work ourselves into it, in dozing every seventh day in some fashionable, soft cushioned church, in howling like a dervish in revival meetings, in denouncing every disbeliever in orthodox dogmas as an infidel and blasphemer,—such religion as that might die and be buried, and the world would be the better without it. It is not the religion for men, it cannot fit us for this world, much less for the next.

It is a fiendish inquisitor that grips us by the throat, and demands that we believe in a black devil and an eternal hell before it loosens its hold. It wars with the best feelings of our nature. We see in childhood the innocence of a new born flower; but orthodoxy comes with a long frowning face, and gravely talks of "depravity and original sin," as though God had stamped his children with the "Devil's Seal." It dooms to eternal torments the noblest names of which earth can boast. This is the kind of religion or dogma we oppose. The sooner the grave closes over it and something worthier takes its place. The religion that consists in being good and doing good is a part of our very constitution, as much as our love of the beautiful.

It knows no sects or parties, no priests, or thirty-nine creeds. It does not believe all truth is shut up in a book, big or little; but looks for light within, and without.

It does not go with a dark lantern to look for truth in a mummy-pit, among the withered, dusty cobwebbed dead, but is out in the sunshine gathering the flowers that our universal mother has strewn everywhere. This is the religion that can give us the sweetest pleasure while we live, and comfort us when we die.

The Creed I didn't Learn.

THIS blessed Sabbath morning, March 29, 1874—I've had my breakfast—No earthly want have I. As the morning sun climbs o'er the mountain to cheer us with its benignity, my deeply religious soul receives a thrill. I am wafted back to the days of my first childhood.

In the spring of 1807, in St. Armand, Province of Quebec, near Bauens, in what is now called Dutch Street, I went to school. The teacher was a surly, repulsive old Scotchman, with a sore leg. Every Thursday afternoon we were drilled in the catechism and creed; to me the whole thing was absolutely odious—I didn't learn it—I didn't mean to. But this blessed Sabbath morning, that creed, or something like it, so long submerged—covered up by thrilling scenes of succeeding years—comes floating up in its pristine freshness; another of the marvels of memory. And now, being, as is my wont, in a religious mood, and not otherwise absorbed, I'm just going, for my own edification, to see how well I can repeat that creed. And, inasmuch as the mental effort is for my own edification, commr justice forbids my requiring you, my good friends to be my audience.

CREED:—"I believe in God, the Father and Mother Almighty, and in Jesus Christ, their dutiful Son—first-born, if you please, among many brothers and sisters—'born of the Virgin Mary'—all are virgins, who never prostitute their highest prerogative—the reproducing the likeness of the Eternal Parents—to gratification purposes. "He crucified"—subdued his animal propensities, bringing his every action, word, feeling and thought, into harmony with the Divine Affatus, upon the Throne of God, in the sanctum sanctorum of his own soul. And in as much as like him—we overcome—with him, will we reign.—Amen."

There, hav'n't I done pretty well for a youth of seventy-six winters? I think so.

As for the *Communion of Saints*, I believe in that, of course I do—but not in the *Forgiveness of Sins*—Sin, is law's infraction.—Whoever is so stupid, as to violate the law of his or her being, may as well make up his or her mind to pay his or her debt, like honest people.—For there is no Judicature, on earth, nor in heaven, that ever will abrogate the relation of cause and effect.

As flesh and blood cannot inherit the Kingdom of God, I see no use in the resurrection of the body. Ask Mr. Paul. PRENTISS.

The Truth Seeker,

A JOURNAL

OF REFORM AND FREE THOUGHT.

D. M. BENNETT, Editor and Prop'r.

No. 335 BROADWAY, NEW YORK.

The Bible.—No. 6.

WHILE we have the account of Creation, in the first chapter of Genesis under consideration, we will, with our readers' consent, call further attention to the work said to have been performed by the Creator on the "second day"—to wit: the making of the firmament. Our object in dwelling upon this subject is to show to the candid reader that the person who wrote the book Genesis really knew very little of what he was writing about, and that he could not have been inspired by the architect of the Universe who it must be admitted should have accurate knowledge of what he had created. The language is—"And God said, 'let there be a firmament in the midst of the waters and let it divide the waters from the waters,' and God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament; and it was so."

This account was evidently written by one who believed the ancient Hebrew idea of the firmament was the true one—that it was a vast transparent arch of solid material placed at a limited distance above the earth which was capable of sustaining an immense volume of water which by this firmament was held from pouring down upon the earth and drowning every thing terrestrial. In this firmament it was thought the stars—minute objects, compared with the sun and moon—were set, as diamonds and jewels are set in a ring. That above the firmament the throne of God was situated and when he stamped his foot upon the firmament the whole heavens were shaken. That in this firmament were holes or windows which were opened more or less to let the waters through which operation produced rain. When the flood was supposed to take place, these windows were opened widely that the waters might rush through rapidly and deluge the whole earth in the shortest space of time.

It was not known then, of course, that the earth was a sphere, and that this "firmament" in order to "hold water" must necessarily entirely surround the earth and sustain such a vast body of that fluid in comparison to which, the bulk of the earth would be an insignificant atom.

In the light of modern science, this idea of the firmament is to us extremely clumsy and absurd as well as entirely devoid of truth. We now understand the process of evaporation of moisture from the surface of the earth, it arises in the form of vapor and when it comes in contact with the colder air of the upper atmosphere it condenses, and in the form of rain and dew descends again to the earth, and this operation is repeated thousands upon thousands of times. Nothing can appear more ridiculous and false to us now, than the idea that rain is produced by the water above the firmament trickling through "gimlet holes" in that imaginary something, or regulated perhaps by faucets or something of the kind, the same being open and shut by the "weather clerk" up stairs. By this theory no provision was made for the water upon the surface of the earth to ascend and get above the firmament again, and as a consequence the water by the repeated addition of rains must constantly increase until in time the whole earth would be covered without any chance of drainage or escape.

If we only lay aside the superstition adhering to ancient traditions and legends we must inevitably see that this entire account of the firmament, which the story says God busied himself a day in making, and in which he set the sun, the moon, and the countless millions of stars, which are themselves suns and centres of numberless other systems, is in every particular false, and worthy only an ignorant, barbarous age, before science had taught the world the simplest truths of nature.

We object not to the story as a legend of olden times—in that view we willingly accord it all the ven-

eration due it, the same we would to any similar fable of ancient times, but when we are required to accept it as a revelation from Deity—together with the thousands of other absurdities and falsehoods with which the book abounds—we most respectfully and decidedly object. We cannot possibly throw away reason, science, and common sense, and substitute in their place such a tissue of clumsy absurdities and impossibilities as priests and bible devotees demand of us.

It is indeed most singular how people of average intelligence can so easily believe the idle fables, and groundless stories which have been handed down from the dim, dark ages of the past, when there is such slight proof to sustain them and such meagre probability of their being true. Why should they take unquestioned, as the infallible dicta of the Almighty, that which is only the imperfect and untrue narrative of an unknown man belonging to an age of great ignorance in the long ago? Why should they discard and set aside the unerring teachings of science as unworthy of confidence and belief, and hug to their bosoms the shadows, the fallacies, the absurdities and chimeras of an age of darkness, superstition and error?

Why, even, should it be believed that Moses was the author of the book of Genesis, when it was nowhere asserted that such was the case, neither in that book or any other in the Bible that succeeds it—while he neither asserts it himself nor any other bible writer asserts it for him, and while it narrates events that occurred at least two hundred and fifty years after his death? Is it simply because some Jewish priest or some Romish priest assumed it was the case and so asserting, we feel bound to accede to it?

It matters very little to us whether the book was written by Moses or some other person, but this much we cannot fail to understand, that it could not possibly have been dictated by Deity, for it contains errors and absurdities too gross for him to be the author of. God we must believe to be the source and origin of truth and that from him error and falsehood cannot emanate.

Why does the Christian world adhere so tenaciously to the belief that the Bible is the word of God? Is it because it is older than all other books or that it is purer, better or more moral? Is it because the writers of it are better known than those of other books, or that the nations which have acknowledged it as divine, have been more peaceful, inoffensive, and heavenly than other nations of the earth? No, it is for none of these reasons.

The Bible is not so old as the Pyramider of Egypt, the Shaster of Persia, the sacred writings of the "Celestial Empire," or the Vedas of India. It contains no better morals than those works—no higher proofs of divinity but on the other hand, more that is obscene, vulgar, and immoral—more that is blood-thirsty, cruel and warlike than either of the books mentioned. Its writers are no better known, and its truth no better authenticated. The nations which have claimed it as the Word of God have been as distinguished for wars, bloodshed, brigandage and robbery—have been as deficient in the high qualities called "Virtues" as any nations in the world's history.

It is held to be the "Word of God" because Jewish, Romish and Protestant priests have so taught the people. They have made it an engine of power and rule over the masses, and with which to compel the payment of tithes and exactions for their own benefit. It has, for centuries been held as a terror over the trembling, ignorant souls who had not the freedom and independence to think and judge for themselves.

But the world is progressing, Priestcraft is gradually losing its power and with the advance of science reason and truth, blind faith in a written and printed "Word of God" will pass away and men will look for truth and knowledge to the unerring and changeless volume of nature, which requires neither priests nor translators to explain and expound it and which can be equally understood by all tongues and peoples.

As mankind become enlightened as to the true Deity which exists in Nature and Science—the more they study the great and true volume which that Deity has spread out for all to examine and admire—the less they will be led and controlled by Priests, and the veneration they have long entertained for the myths and superstitions of the past will gradually fade away.

Rail Road Frauds. No. 2,

THE more our attention is directed to this question the more we are convinced great wrongs have been perpetrated and that immense sums of money have been squandered and dishonestly used. It is not a difficult matter to arrive at a fair estimate as to what rail-roads can be constructed for, and then, if, with this estimate, we compare what is claimed our roads have cost it will be easy to see gross frauds have been committed. We have taken some pains to ascertain from authentic sources the cost of the material and labor for rail road building, and will present it to our readers. A portion of the expense can be pretty definitely arrived at while other parts have to be estimated and averaged. For instance, excavating, grading, bridge-building, land damages, etc., vary greatly in different localities. We, however, make a liberal allowance, being fully up to what the average roads of the country can be honestly constructed for.

To illustrate the price at which railroads can be made we will state we were recently informed by the President of a Pennsylvania Coal Company that his company built a road in a broken part of that State, and when entirely completed, the grading and superstructure including ties and rails did not cost, to exceed \$5,000 per mile. The rails were of course not the heaviest.

We will here give an estimate of the cost of construction and equipment per mile, of a single-track road with a heavy rail. The prices are such as govern within 200 miles of this city. Farther away, freights will have to be added on the iron, engines and cars:

90 tons Heavy Rail, 56 lbs to the yard @ \$67.....	\$6,030 00
2,400 Cross ties @ 60c.....	1,440 00
880 Fish Joints, 15 lbs. each—13,200 lbs., @ 3½c... ..	462 00
9,600 Spikes, about ½ lb. each, 5,500 lbs. @ 3½c....	206 00
Laying ties and rail, per mile.....	500 00
Actual cost of Superstructure, per mile.....	\$8,638 00
Grading, masonry and bridges, per mile.....	7,500 00
Land damages, 6 to 10 acres " ".....	2,362 00
Depots and freight houses " ".....	2,500 00
640 rods of Fence @ \$1.25.....	800 00
Locomotives, one to three miles. @ \$12,000.....	4,000 00
Passenger cars, one to two miles. @ \$5,000.....	2,500 00
Freight cars, (box) two per mile, @ \$800.....	1,600 00
Platform cars, one per mile.....	600 00

Making a total per mile of.....\$30,000 00

There are parts of roads, and perhaps entire roads, where the excavation, graduation, masonry and bridges cost over the sum of \$7,500 per mile, while there are tens of thousands of miles of roads in the West, on which the graduation, etc., never cost one-fourth part of that sum. Excavating costs about these figures—earth, 30 cents per yard; ordinary rock, \$1; very hard rock, from \$1.50 to \$2.00 per yard. It is not a difficult achievement with these data, for an engineer to measure a given length of road and ascertain pretty accurately the cost of graduation. We have not placed the land damages high enough for the vicinity of cities and towns, but taking the average of the country, with the fact that the "right of way" is often given the company we are satisfied our estimate is liberal.

It is true, also, on many of the older roads, expensive depots and excess of rolling stock will exceed our estimate, but it must be remembered these have been in nearly all cases paid for, out of the earnings of the roads, after years of time, and are not properly included in the original cost of construction.

It will be borne in mind the above estimate is for a single-track road. For a double track an additional sum of \$8,638 per mile, should be added.

To give our readers a practical idea of the dishonest cost of roads with their equipment, and to show the heavy excess of fraudulent rail-road capital the people of this country are to day paying interest upon, in the way of fares and freights, we will give some twenty-five of our prominent roads in various parts of the country which are, by the by, no exceptions to the four hundred and twenty-five rail-roads of this country, stating their cost as reported by themselves, and published in *The American Rail Road Journal*. We give the number of miles of the various roads including branches and extensions, and subjoin what we conceive to be the excessive or fraudulent cost, which

money has gone into the pockets of interested parties—presidents, directors, superintendents, contractors, legislators; and a horde of "leeches" who are using their best efforts to suck the life-blood of an over-taxed people, in the form of money extorted for unjust fares and freights. The game among rail-road sharpers has been to rob, steal and swindle to the fullest possible extent.

The cost of rolling stock is included in this statement.

Name of Road.	No. miles.	Cost per mile.	Excessive cost per mile.	Total excessive cost.
Atlantic & G. W.	425	\$190,570	\$125,000	\$53,120,000
Baltimore & Ohio	380	103,070	50,000	19,000,000
Boston & Albany	350	97,207	35,000	8,750,000
Camden & Amboy	92	102,808	50,000	4,600,000
Central Pacific	1,222	111,381	65,000	80,000,000
Chesapeake & Ohio	428	62,015	25,000	10,600,000
Chicago, Quin. & Bur.	1,281	45,281	15,000	18,215,000
" & N. W.	1,383	40,636	15,000	20,745,000
" R. I. & Pacific	613	46,846	18,000	11,034,000
Cincinnati S. & C.	170	46,958	15,000	2,550,000
Delaware L. & W.	115	135,000	50,000	5,750,000
Erie	954	113,499	55,000	52,470,000
Hannibal & St. Joseph	275	85,082	45,000	12,375,000
Illinois Central	705	48,310	20,000	14,100,000
Kansas Pacific	672	52,356	22,000	14,784,000
Lake Shore & Mich. S.	1,136	66,312	30,000	34,080,000
Marietta & Cin.	284	84,624	45,000	12,780,000
Michigan Central	388	63,240	25,000	9,700,000
Milwaukee & St. Paul	1,110	42,680	12,000	13,320,000
Mo. Kan. & Texas	642	55,293	20,000	12,800,000
N. Y. Cent. & Hud. Riv.	740	86,185	25,000	17,800,000
Ohio & Mississippi	393	87,737	30,000	11,790,000
Pennsylvania Cent.	524	100,000	40,000	16,950,000
Pts'bg. Ft W. & Chicago	468	76,827	30,000	14,040,000
Toledo, W. & G. W.	627	55,319	20,000	12,540,000
Union Pacific	1,032	108,486	60,000	61,926,000

After allowing the full amount necessary to construct these roads the average of the swindles and misappropriations of funds amounts to over \$30,000 per mile. Some idea can be formed of the enormous wrongs the people suffer under, when it is remembered there are some 50,000 miles of rail-roads in operation in the country, and if the same average of excessive cost applies to all, the enormous and appalling sum of \$1,500,000,000 is reached—a sum more than half the amount of our national debt. It is not claimed this *entire* sum has been stolen and placed in the pockets of cliques, rings, insiders, thieves, members of legislatures, lobbyists; etc., etc., though a large per centage has been thus ill fated, but we do claim that this money has been **STOLEN, SQUANDERED and MISUSED**, and that to the public it is substantially the same as stolen, if it has to pay interest in the shape of exorbitant fares and onerous freights, upon the enormous sum of money, so fraudulently expended; and if the rail-roads of this country had been constructed at honest prices, if honesty; and integrity had been the rule of rail-road managers and manipulators and a fair interest allowed for an honest cost of construction, the American people would not be required to pay half the amount in fares and freight, they do today, and we could have more than double the amount of roads without a dollar more of capital employed.

Seven per cent annual interest, (the legal rate of this State) upon the above appalling estimate of frauds, amounts to the enormous sum of \$105,000,000, and this sum the people of the country are forced to pay annually in excess of what they ought to pay—the poor as well as the rich—every one who rides over the roads, who has freight carried over them, or who buys the goods so transported. We are thus, every one of us, taxed to support this gigantic iniquity.

To further illustrate the flagrant rail-road wrongs we will call attention to one of our city Street rail-roads. There are some eighteen lines of street rail-roads in the city, and they are probably about equal in honesty, but we will at this time speak only of the Sixth Avenue line. It has five miles of double track road, without a culvert, bridge, excavation or imbankment. The right of way cost the company nothing. It has no engines, depots or machine shops, yet in the sworn-to report to the State Engineer it is claimed to have cost \$2,000,000, or \$400,000 per mile! For the superstructure alone, consisting of ties, bed sills, rails, fish-joints, spikes, and the labor in laying, it claims cost \$191,702 per mile. Responsible parties to-day stand ready to contract, and give first-class security, that they will put down in good order a similar road for \$20,000 per mile. Here is a barefaced swin-

dle of \$171,702 per mile, or over \$350,000 in the five miles! What was done with all this money? Why, of course, it went into the pockets of those not justly entitled to it, and the people have the bills to pay in way of fares. If the road had been made at honest prices and the capital stock held at honest figures they could carry passengers at two cents each, and make a liberal profit upon the investment, or, if the five cents were charged, as now, the excess could go towards paying the heavy expenses of our city government. The management and tactics of this road will fairly illustrate the practice of rail-roads generally.

The Press of the country knows much of these monstrous wrongs, but it, *says* very little,—the rail-roads are good friends to it and pay it large sums of money yearly, and it cannot afford to speak against its friends and patrons. Occasionally, it blurts out something that approximates the truth, but never fully meets the case in all its enormity. One of our leading city dailies did, the other day, have the independence to say, that more than \$100,000 were yearly paid by the Rail-road Companies of this State to our corrupt Legislature for favors received, and it did not state *half the truth*.

We do not occupy the position of the general press:—We ask and expect no favors from the Rail-roads, and we claim to be free to speak, the truth as we see it on all subjects; and as we do honestly regard these excessive rail-roads frauds as great wrongs against society—a direct system of filching from the pockets of the entire public, we shall not hesitate to speak out boldly upon the subject. It is a matter that concerns all. Every man woman and child in the country is directly affected by the enormous frauds here alluded to. More remains to be said.

Advances in the Arts and Sciences.

THERE were Arts known and used by the ancients, which now are unknown to the world and are called "lost arts," and among them *embalming the dead* stands prominent. There are other arts which are practiced in great perfection now that were nearly as well known thousands of years ago, and among these, architecture, sculpture and pottery stand out in bold relief. There are many other arts and inventions that belong peculiarly to our own times, and have been inaugurated or greatly perfected within the past fifty years.

Those of us whose memory reaches back half a century, have seen great advances and improvements in the useful arts and sciences. We have witnessed the great utilization of the power of steam, and the steam engine. True, it was discovered more than fifty years ago but was comparatively little used up to that time. We have seen steamboats and steam ships spring into existence, and extend commerce and travel upon every ocean and almost every navigable river upon the face of the globe. We have seen the system of railroads started and greatly perfected and extended, until almost every civilized country in the world is permeated with those iron rails, crossing and tunnelling, mountains and rivers, the "iron horse," snorting alike over hill, valley and plain, carrying people and freight at a rapidity of from twenty to sixty miles an hour, until hundreds of thousands of miles of these roads have come into active operation, running in every conceivable direction, at all times of day and night, summer and winter, in sunshine and storm. We have seen cities and villages and manufactories without number, spring into existence all along these arteries of life. We have seen millions of acres of idle land brought into fertile cultivation, and productive farms by the thousands and tens of thousands established where a few decades ago the savage, the wolf, the buffalo and deer roamed unmolested.

We have seen electricity "put in harness," and made to do duty round the entire globe. The magnetic telegraph has grown up in our time and extended its wire arms over all lands and into almost every country, and under the ocean from continent to continent, carrying intelligence for thousands of miles with the velocity of lightning.

We have seen the printing press and the art of printing—the greatest of all arts—emerge from primitive imperfect beginnings until it has reached the grandest proportions. Fifty years ago, the old Ramage Press,

which would print a sheet a little more than two feet square, at the rate of 250 impressions per hour, was going out of use, (we can ourselves remember seeing one used) and improvement has succeeded invention in this great engine of civilization—the leveler of kingcraft, priestcraft and blind superstition, until now there are presses in use capable of printing sheets four feet square, on both sides, at a speed of 25,000 per hour. There is no excuse for man longer to grope in mental darkness, while these engines of truth (or we might properly say, 'angels of light') are so busily engaged, day and night, disseminating intelligence and knowledge over the earth.

Recently the Pneumatic Tube has been brought into use, by which small parcels, letters, etc., are conveyed a number of miles in a marvellous short time.

We have seen in our time the starting, growth and perfection of many inventions, improvements, machines, etc., which have been of immense utility in saving hard manual labor and expediting business. We cannot, of course, mention a tithe of the valuable inventions of our times but prominent among them are reapers, mowers, threshers, steam plows, sewing machines, knitting machines, daguerreotyping, photographing, the multitudinous applications and uses of india rubber, improved saw mills that will turn out 250,000 feet of lumber per day, planing and other machines for wood and iron, and thousands of machines of all kinds and varieties that we will not weary the patience of our readers by enumerating here.

We wish however, to briefly mention one grand invention that has recently attracted our attention, called the "Diamond Saw" (for sawing stone) and which is now in use in our sister city, Newark, N. J. It consists of black diamonds set in a belt of metal, with joints which run edge-wise with great velocity, and is capable of sawing blocks of stone five feet in thickness at a speed of four inches per minute and with great perfection. By the same process and similar apparatus, stone is worked in almost all conceivable shapes, including ornamentation, carving, scroll sawing, &c., &c. This great invention is yet in its infancy, and is bound to do much towards revolutionizing the stone business for buildings and for all artistic purposes, bringing that article into many uses not heretofore known. It saws all kind of rock, free stone, marble, lime-rock, sandstone, as well as the hardest granite, not excepting even plate glass or emery rock itself. It performs its work beautifully and seems capable of running for years without apparent wear upon the diamond points. It is an invention of Herbert Cottrell and a company is organized to manufacture the machines and to introduce them into all parts of this country and Europe.

Great as have been the strides in the field of arts and inventions—much as science has done towards advancing the human race within the last half century—numerous as have been the improvements which the ingenuity of man has perfected, much yet remains to be accomplished, as great fields of discovery remain before us as we have already explored. As much probably will be accomplished in this direction in the fifty years before us as in the fifty years we have just passed through.

Among the inventions and improvements which are before us for future development may be mentioned. The utilization and control of electricity as a motive power. The traversing of ordinary roads with carriages driven by steam and other motors. A partial navigation of the air in a vessel under the control of the navigator. The successful decomposition of water, using the liberated gases for purposes of light and fuel. The production of rain by scientific processes, at any time and place desired. The employment of the waterfalls, cascades and water-powers of the country, for the condensation of air, pumping it into immense reservoirs and conveying it in pipes for miles to towns and cities for driving engines, propelling machines, ventilating hospitals, theatres, public halls and churches, obviating the explosion of steam boilers.

These and numerous other improvements in the arts and sciences are to be effected in the future. The human mind is capable of performing the task, and judging from the achievements of the past it is safe to assert that there are thousands now alive who will live to see much of this accomplished.

Oration on The Gods.

By COL. ROBT. G. INGERSOLL, Peoria, Ill.

AN HONEST GOD IS THE NOBLEST WORK OF MAN.

NEARLY every people have created a god, and the god has always resembled his creators. He hated and loved what they hated and loved, and he was invariably found on the side of those in power. Each god was intensely patriotic, and detested all nations but his own. All these gods demanded praise, flattery, and worship. Most of them were pleased with sacrifice, and the smell of innocent blood has ever been considered a divine perfume. All these gods have insisted upon having a vast number of priests, and the priests have always insisted upon being supported by the people, and the principal business of these priests has been to boast about their god, and to insist that he could easily vanquish all the other gods put together.

These gods have been manufactured after numberless models, and according to the most grotesque fashions. Some have a thousand arms, some a hundred heads, some are adorned with necklaces of living snakes, some are armed with clubs, some with sword and shield, some with bucklers and some have wings as a cherub; some were invisible, some would show themselves entire and some would only show their backs; some were jealous, some were foolish, some turned themselves into men, some into swans, some into bulls, some into doves, and some into Holy Ghosts, and made love to the beautiful daughters of men. Some were married—all ought to have been—and some were considered as old bachelors from all eternity. Some had children, and the children were turned into gods and worshipped as their fathers had been. Most of these gods were revengeful, savage, lustful and ignorant. As they generally depended upon their priests for information, their ignorance can hardly excite our astonishment.

These gods did not even know the shape of the worlds they had created, but supposed them perfectly flat. Some thought the day could be lengthened by stopping the sun, that the blowing of horns could throw down the walls of a city, and all knew so little of the real nature of the people they had created, that they commanded the people to love them. Some were so ignorant as to suppose that man could believe just as he might desire, or as they might command, and that to be governed by observation, reason, and experience is a most foul and damning sin. None of these gods could give a true account of the creation of this little earth. All were woefully deficient in geology and astronomy. As a rule, they were most miserable legislators, and as executives, they were far inferior to the average of American presidents.

These deities have demanded the most abject and degrading obedience. In order to please them, man must lay his very face in the dust. Of course, they have always been partial to the people who created them, and have generally shown their partiality by assisting those people to rob and destroy others, and to ravish their wives and daughters.

Nothing is so pleasing to these Gods, as the butchery of unbelievers. Nothing so enrages them, even now, as to have some one deny their existence.

Few nations have been so poor as to have but one god. Gods were made so easily, and the raw material cost so little, that generally, the god-market was fairly glutted, and heaven crammed with these phantoms. These gods not only attended to the skies, but were supposed to interfere in all the affairs of men. They presided over everybody and everything. They attended to every department. All was supposed to be under their immediate control. Nothing was too small—nothing too large; the falling of sparrows, the flatulence of the people, and the motions of the planets were alike attended to by these industrious and observing deities. From their starry thrones they frequently came to the earth for the purpose of imparting information to man. It is related of one, that he came amid thunderings and lightnings, in order to tell the people that they should not cook a kid in its mother's milk. Some left their shining abodes to tell women that they should, or should not, have children—to inform a priest how to cut and wear his apron, and to give directions as to the proper manner of cleaning the intestines of a bird.

When the people failed to worship one of these gods, or failed to feed and clothe his priests, (which was much the same thing) he generally visited them with pestilence and famine. Sometimes he allowed some other nation to drag them into slavery—to sell their wives and children; but generally he glutted his vengeance by murdering their first-born. The priests always did their whole duty, not only in predicting these calamities, but in proving, when they did happen, that they were brought upon the people because they had not given quite enough to them.

These gods differed just as the nations differed: the greatest and most powerful had the most powerful god, while the weaker ones were obliged to content themselves with the very off-scourings of the heavens. Each of these gods promised happiness here and hereafter to all his slaves, and threatened to eternally punish all who either disbelieved in his existence, or suspected that some other god might be his superior; but to deny the existence of all gods was, and is, the crime of crimes. Redden your hands with human blood; blast by slander the fair fame of the

innocent; strangle the smiling child upon its mother's knees; deceive, ruin and desert the beautiful girl who loves and trusts you—and your case is not hopeless. For all this, and for all these you may be forgiven. For all this, and for all these, that bankrupt court established by the gospel will give you a discharge; but deny the existence of these divine ghosts, of these gods, and the sweet and tearful face of Mercy becomes livid with eternal hate. Heaven's golden gates are shut, and you, with an infinite curse ringing in your ears, with the brand of infamy upon your brow, commence your endless wanderings in the lurid gloom of hell—an immortal vagrant—an eternal outcast—a deathless convict.

One of these gods, and one who demands our love, our admiration and our worship, and one who is worshipped, if mere heartless ceremony is worship, gave to his chosen people, for their guidance, the following laws of war: "When thou comest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be if it make thee answer of peace, and open unto thee, then it shall be that all the people that is found therein shall be tributaries unto thee, and they shall serve thee. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it. And when the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword. But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof shalt thou take unto thyself, and thou shalt eat the spoil of thine enemies which the Lord thy God hath given thee. Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations. But of the cities of these people which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth."

Is it possible for man to conceive of anything more perfectly infamous? Can you believe that such directions were given by any being except an infinite fiend? Remember that the army receiving these instructions was one of invasion. Peace was offered upon condition that the people submitting should be the slaves of the invader; but if any should have the courage to defend their homes, to fight for the love of wife and child, then the sword was to spare none—not even the prattling, dimpled babe.

And we are called upon to worship such a god; to get upon our knees and tell him that he is good, that he is merciful, that he is just, that he is love. We are asked to stifle every noble sentiment of the soul, and to trample under foot all the sweet charities of the heart. Because we refuse to stultify ourselves—refuse to become liars—we are denounced, hated, traduced and ostracised here; and this same god threatens to torment us in eternal fire the moment death allows him to fiercely clutch our naked, helpless souls. Let the people hate—let the god threaten; we will educate them, and we will despise and defy him.

The book, called the bible, is filled with passages equally horrible, unjust and atrocious. This is the book to be read in schools in order to make our children loving, kind and gentle! This is the book to be recognized in our Constitution as the source of all authority and justice!

Strange! that no one has ever been persecuted by the church for believing God bad, while hundreds of millions have been destroyed for thinking him good. The orthodox church never will forgive the Universalist for saying, "God is love." It has always been considered as one of the very highest evidences of true and undefiled religion to insist that all men, women and children deserve eternal damnation. It has always been heresy to say God "will at last save all."

We are asked to justify these frightful passages—these infamous laws of war—because the bible is the word of God. As a matter of fact there never was and there never can be, an argument, even tending to prove the inspiration of any book whatever. In the absence of positive evidence, analogy and experience, argument is simply impossible, and at the very best, can amount only to a useless agitation of the air. The instant we admit that a book is too sacred to be doubted, or even reasoned about, we are mental serfs. It is infinitely absurd to suppose that a god would address a communication to intelligent beings, and yet make it a crime, to be punished in eternal flames, for them to use their intelligence for the purpose of understanding his communication. If we have the right to use our reason, we certainly have the right to act in accordance with it, and no god can have the right to punish us for such action.

The doctrine that future happiness depends upon belief is monstrous. It is the infamy of infamies. The idea that faith in Christ is to be rewarded by an eternity of bliss, while a dependence upon reason, observation and experience merits everlasting pain, is too absurd for refutation, and can be believed only by that unhappy mixture of insanity and ignorance, called "faith." What man, who ever thinks, can believe that blood can appease God? And yet, our entire system of religion is based upon that belief. The Jews pacified Jehovah with the blood of animals, and according to the Christian system, the blood of Jesus softened the heart of God a little, and rendered possible the salvation of a fortunate few. It is hard to conceive how the human mind can give its assent to such terrible ideas, or how any sane man can read the bible, and still believe in the doctrine of inspiration.

Whether the bible is true or false, is of no consequence in comparison with the mental freedom of the race. Salvation through slavery is worthless. Salvation from slavery is inestimable.

As long as man believes the bible to be infallible, that book is his master. The civilization of this century is not the child of faith, but of unbelief—the result of free thought.

All that is necessary, as it seems to me, to convince any reasonable person that the bible is simply and purely of human invention—of barbarian invention—is to read it. Read it as you would any other book; think of it as you would of any other; get the bandage of reverence from your eyes; drive from your heart the phantom of fear; push from the throne of your brain the cowed form of superstition—then read the holy bible, and you will be amazed that you ever, for one moment, supposed a being of infinite wisdom, goodness and purity, to be the author of such ignorance and of such atrocity.

Our ancestors not only had their god-factories, but they made devils as well. These devils were generally disgraced and fallen gods. Some had headed unsuccessful revolts; some had been caught sweetly reclining in the shadowy folds of some fleecy cloud, kissing the wife of the god of gods. These devils generally sympathized with man. There is in regard to them a most wonderful fact: in nearly all the theologies, mythologies and religions, the devils have been much more humane and merciful than the gods. No devil ever gave one of his generals an order to kill children and to rip open the bodies of pregnant women. Such barbarities were always ordered by the good gods. The pestilences were sent by the most merciful gods. The frightful famine, during which the dying child with pallid lips sucked the withered bosom of a dead mother, was sent by the loving gods. No devil was ever charged with such fiendish brutality.

One of these gods, according to the account, drowned an entire world, with the exception of eight persons. The old, the young, the beautiful and the helpless were remorselessly devoured by the shoreless sea. This, the most fearful tragedy that the imagination of ignorant priests ever conceived, was the act, not of a devil, but of a god, so-called, whom men ignorantly worship unto this day. What a stain such an act would leave upon the character of a devil! One of the prophets of one of these gods, having in his power a captured king, hewed him in pieces in the sight of all the people. Was ever any imp of any devil guilty of such savagery?

One of these gods is reported to have given the following directions concerning human slavery: "If thou buy a Hebrew servant, six years shall he serve, and in the seventh he shall go out free for nothing. If he came in by himself, he shall go out by himself, if he were married then his wife shall go out with him. If his master have given him a wife, and she have borne him sons or daughters, the wife and her children shall be her master's, and he shall go out by himself. And if the servant shall plainly say, I love my master, my wife and my children; I will not go out free. Then his master shall bring him unto the judges; he shall also bring him unto the door, or unto the door-post; and his master shall bore his ear through with an awl; and he shall serve him forever."

According to this, a man was given liberty upon condition that he would desert forever his wife and children. Did any devil ever force upon a husband, upon a father, so cruel and so heartless an alternative? Who can worship such a god? Who can bend the knee to such a monster? Who can pray to such a fiend?

All these gods threatened to torment forever the souls of their enemies. Did any devil ever make so infamous a threat? The basest thing recorded of the devil, is what he did concerning Job and his family, and that was done by the express permission of one of these gods, and to decide a little difference of opinion between their "serene highnesses" as to the character of "my servant Job."

The first account we have of the devil, is found in that purely scientific book called Genesis, and is as follows: "Now the serpent was more subtle than any beast of the field which the Lord God had made, and he said unto the woman, Yea, hath God said, Ye shall not eat of the fruit of the trees of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die. For God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her, and he did eat. * * * And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now lest he put forth his hand, and take also of the tree of life and eat, and live forever. Therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken. So he drove out the man, and he placed at the east of the garden of Eden cherubims and a flaming sword, which turned every way to keep the way of the tree of life."

According to this account, the promise of the devil was fulfilled to the very letter. Adam and Eve did not die, and they did become as gods, knowing good and evil.

The account shows, however, that the gods dreaded education and knowledge then just as they do now. The church still faithfully guards the dangerous tree of knowledge, and has exerted in all ages her utmost power to keep mankind from eating the fruit thereof. The priests have never ceased repeating the old falsehood and the old threat: "Ye shall not eat of it, neither shall ye touch it, lest ye die." From every pulpit comes the same cry, born of the same fear: "Lest they eat and become as gods, knowing good and evil." For this reason, religion hates science, faith detests reason, theology is the sworn enemy of philosophy, and the church with its flaming sword still guards the hated tree, and like its supposed founder, curses to the lowest depths the brave thinkers who eat and become as gods.

If the account given in Genesis is really true, ought we not after all to thank this serpent? He was the first schoolmaster, the first advocate of learning, the first enemy of ignorance, the first to whisper in human ears the sacred word liberty, the creator of ambition, the author of modesty, of inquiry, of doubt, of investigation, of progress and of civilization.

Give me the storm and tempest of thought and action, rather than the dead calm of ignorance and faith! Banish me from Eden when you will; but first let me eat of the fruit of the tree of knowledge!

Some nations have borrowed their gods; of this number, we are compelled to say, is our own. The Jews having ceased to exist as a nation, and having no further use for a god, our ancestors appropriated him, and adopted their devil at the same time. This borrowed god is still an object of some adoration, and this adopted devil still excites the apprehensions of our people. He is still supposed to be setting his traps and snares for the purpose of catching our unwary souls, and is still, with reasonable success, waging the old war against our god.

To me, it seems easy to account for these ideas concerning gods and devils. They are a perfectly natural production. Man has created them all, and under the same circumstances would create them again. Man has not only created all these gods, but he has created them out of the materials by which he has been surrounded. Generally he has modelled them after himself, and has given them hands, feet, eyes, ears, and organs of speech. Each nation made its gods and devils speak its language not only, but put in their mouths the same mistakes in history, geography, astronomy, and in all matters of fact, generally made by the people. No god was ever in advance of the nation that created him. The negroes represented their deities with black skins and curly hair. The Mongolian gave to his a yellow complexion and dark almond-shaped eyes. The Jews were not allowed to paint theirs, or we should have seen Jehovah with a full beard, an oval face, and an aquiline nose. Jove was a perfect Greek, and Jupiter looked as though a member of the Roman senate. The gods of Egypt had the patient face and placid look of the loving people who made them. The gods of northern countries were represented warmly clad in robes of fur; those of the tropics were naked. The gods of India were often mounted upon elephants; those of some islanders were great swimmers, and the deities of the Arctic zone were passionately fond of whale's blubber. Nearly all people have carved or painted representations of their gods, and these representations were, by the lower classes, generally treated as the real gods, and to these images and idols they addressed prayers and offered sacrifice.

In some countries, even at this day, if the people after long praying do not obtain their desires, they turn their images off as impotent gods, or upbraid them in a most reproachful manner, loading them with blows and curses. "How now, dog of a spirit," they say, "we give you lodging in a magnificent temple, we gild you with gold, feed you with the choicest food, and offer incense to you, yet after all this care you are so ungrateful as to refuse us what we ask." Hereupon they will pull the god down and drag him through the filth of the street. If in the meantime it happens that they obtain their request, then with a great deal of ceremony, they wash him clean, carry him back and place him in his temple again, where they fall down and make excuses for what they have done. "Of a truth," say they, "we were a little too hasty, and you were a little too long in your grant. Why should you bring this beating on yourself. But what is done cannot be undone. Let us not think of it any more. If you will forget what is past we will gild you over again brighter than before."

Man has never been at a loss for gods. He has worshipped almost everything, including the vilest and most disgusting beasts. He has worshipped fire, earth, air, water, light, stars, and for hundreds of ages prostrated himself before enormous snakes. Savage tribes often make gods of articles they get from civilized people. The Todas worship a cow-bell. The Kotas worship two silver plates, which they regard as husband and wife, and another tribe manufactured a god out of a king of hearts.

Man having always been the physical superior of woman, accounts for the fact that most of the high gods have been males. Had woman been the physical superior, the powers supposed to be the rulers of Nature would have been women, and instead of being represented in the apparel of man, they would have luxuriated in trains, low-necked dresses, laces and back-hair.

Nothing can be plainer than that each nation gives to its god its peculiar characteristics, and that every individual gives to his god his personal peculiarities.

Man has no ideas, and can have none, except those suggested by his surroundings. He cannot conceive of anything utterly unlike what he has seen or felt. He can exaggerate, diminish, combine, separate, deform, beautify, improve, multiply and compare what he sees, what he feels, what he hears, and all of which he takes cognizance through the medium of the senses; but he cannot create. Having seen exhibitions of power, he can say, omnipotent. Having lived, he can say, immortality. Knowing something of time, he can say, eternity. Conceiving something of intelligence, he can say, God. Having seen exhibitions of malice, he can say, devil. A few gleams of happiness having fallen athwart the gloom of his life, he can say, heaven. Pain, in its numberless forms, having been experienced, he can say, hell. Yet all these ideas have a foundation in fact, and only a foundation. The superstructure has been reared by exaggerating, diminishing, combining, separating, deforming, beautifying, improving or multiplying realities, so that the edifice, or fabric, is but the incongruous grouping of what man has perceived through the medium of the senses. It is as though we should give to a lion the wings of an eagle, the hoofs of a bison, the tail of a horse, the pouch of a kangaroo, and the trunk of an elephant. We have in imagination created an impossible monster. And yet the various parts of this monster really exist. So it is with all the gods that man has made.

Beyond nature man can not go, even in thought, above nature he can not rise—below nature he cannot fall.

Man, in his ignorance, supposed that all phenomena were produced by some intelligent powers, and with direct reference to him. To preserve friendly relations with these powers was, and still is, the object of all religions. Man knelt through fear and to implore assistance, or through gratitude for some favor which he supposed had been rendered. He endeavored by supplication to appease some being who, for some reason, had, as he believed, become enraged. The lightning and thunder terrified him. In the presence of the volcano he sank upon his knees. The great forests filled with wild and ferocious beasts; the monstrous serpents crawling in mysterious depths; the boundless sea; the flaming comets; the sinister eclipses; the awful calmness of the stars, and more than all, the perpetual presence of death, convinced him that he was the sport and prey of unseen and malignant powers. The strange and frightful diseases to which he was subject; the freezings and burnings of fever; the contortions of epilepsy; the sudden palsies; the darkness of night, and the wild, terrible and fantastic dreams that filled his brain, satisfied him that he was haunted and pursued by countless spirits of evil. For some reason he supposed that these spirits differed in power—that they were not all alike malevolent—that the higher controlled the lower, and that his very existence depended upon gaining the assistance of the more powerful. For this purpose he resorted to prayer, to flattery, to worship and to sacrifice. These ideas appear to have been almost universal in savage man.

For ages, all nations supposed that the sick and insane were possessed by evil spirits. For thousands of years the practice of medicine consisted in frightening these spirits away. Usually the priests would make the loudest and most discordant noises possible. They would blow horns, beat upon rude drums, clash cymbals, and in the meantime utter the most unearthly yells. If the noise-remedy failed, they would implore the aid of some more powerful spirit.

To pacify these spirits was considered of infinite importance. The poor barbarian, knowing that men could be softened by gifts, gave to these spirits that which to him seemed of the most value. With bursting heart he would offer the blood of his dearest child. It was impossible for him to conceive of a god utterly unlike himself, and he naturally supposed that these powers of the air would be effected a little at the sight of so great and so deep a sorrow. It was with the barbarians then as with the civilized now: one class lived upon and made merchandise of the fears of another. Certain persons took it upon themselves to appease the gods, and to instruct the people in their duties to these unseen powers. This was the origin of the priesthood. The priest pretended to stand between the wrath of the gods and the helplessness of man. He was man's attorney at the court of heaven. He carried to the invisible world a flag of truce, a protest and a request. He came back with a command, with authority and with power. Man fell upon his knees before his own servant, and the priest, taking advantage of the awe inspired by his supposed influence with the gods, made of his fellow-man a cringing hypocrite and slave. Even Christ, the supposed son of God, taught that persons were possessed of evil spirits, and frequently, according to the account, gave proof of his divine origin and mission by frightening

droves of devils out of his unfortunate countrymen. Casting out devils was his principal employment, and the devils thus banished generally took occasion to acknowledge him as the true Messiah; which was not only very kind of them, but quite fortunate for him. The religious people have always regarded the testimony of these devils as perfectly conclusive, and the writers of the New Testament quote the words of these imps of darkness with great satisfaction.

The fact that Christ could withstand the temptations of the devil, was considered as conclusive evidence that he was assisted by some god, or at least by some being superior to man. St. Matthew gives an account of an attempt made by the devil to tempt the supposed son of God; and it has always excited the wonder of Christians that the temptation was so nobly and heroically withstood. The account to which I refer is as follows:

"Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when the tempter came to him, he said, 'If thou be the son of God command that these stones be made bread.' But he answered and said, 'It is written: man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' Then the devil taketh him up into the holy city and setteth him upon a pinnacle of the temple, and saith unto him, 'If thou be the son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee, lest at any time thou shalt dash thy foot against a stone.' Jesus said unto him, 'It is written again thou shalt not tempt the Lord thy God.' Again the devil taketh him up into an exceeding high mountain and sheweth him all the kingdoms of the world and the glory of them, and saith unto him, 'All these will I give thee if thou wilt fall down and worship me.'"

The Christians now claim that Jesus was God. If he was God, of course the devil knew that fact, and yet, according to this account, the devil took the omnipotent God and placed him upon a pinnacle of the temple, and endeavored to induce him to dash himself against the earth. Failing in that, he took the creator, owner and governor of the universe up into an exceeding high mountain, and offered him this world—this grain of sand, if he, the God of all the worlds, would fall down and worship him, a poor devil, without even a tax title to one foot of dirt! Is it possible the devil was such an idiot? Should any great credit be given to this deity for not being caught with such chaff? Think of it! The devil—the prince of sharpers—the king of cunning—the master of finesse, trying to bribe God with a grain of sand that belonged to God!

Is there in all the religious literature of the world anything more grossly absurd than this?

These devils, according to the bible, were of various kinds,—some could speak and hear, others were deaf and dumb. All could not be cast out in the same way. The deaf and dumb spirits were quite difficult to deal with. St. Mark tells of a gentleman who brought his son to Christ. The boy, it seems, was possessed of a dumb spirit, over which the disciples had no control. "Jesus said unto the spirit, 'Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him.' Whereupon, the deaf spirit (having heard what was said) cried out (being dumb) and immediately vacated the premises. The ease with which Christ controlled this deaf and dumb spirit, excited the wonder of his disciples, and they asked him privately why they could not cast that spirit out. To whom he replied: "This kind can come forth by nothing but prayer and fasting." Is there a Christian in the whole world who would believe such a story if found in any other book? The trouble is, these pious people shut up their reason, and then open their bibles.

In the olden times, the existence of devils was universally admitted. The people had no doubt upon that subject, and from such belief it followed as a matter of course, that a person, in order to vanquish these devils, had either to be a god, or assisted by one. All founders of religions have established their claims to divine origin by controlling evil spirits and suspending the laws of nature. Casting out devils was a certificate of divinity. A prophet, unable to cope with the powers of darkness, was regarded with contempt. The utterance of the highest and noblest sentiments; the most blameless and holy life, commanded but little respect, unless accompanied by power to work miracles and command spirits.

This belief in good and evil powers had its origin in the fact that man was surrounded, by what he was pleased to call, good and evil phenomena. Phenomena affecting man pleasantly were ascribed to good spirits, while those affecting him unpleasantly or injuriously, were ascribed to evil spirits. It being admitted that all phenomena were produced by spirits, the spirits were divided according to the phenomena, and the phenomena were good or bad as they affected man. Good spirits were supposed to be the authors of good phenomena, and evil spirits of the evil: so that the idea of a devil has been as universal as the idea of a god.

To be continued.

"He who sows the ground with care and diligence, attains to more religious merit than by the repetition of ten thousand invocations."—Zoroaster.

Editor's Notes.

OWING to the pressure upon our columns we omit this time our usual FRIENDLY CORRESPONDENCE and also several communications we have in type. We beg our contributors to still be patient with us, we will give admission to all as fast as we can.

WE hardly need to make an apology for occupying two pages of this issue with *Ingersoll's Oration on the Gods*. We have been frequently requested by our patrons to publish it, and as we cannot give our readers better matter, we cheerfully comply. Those who have read it will readily excuse the room it occupies in view of the satisfaction others will derive from it.

THOSE to whom this paper is sent as a specimen copy, we hope will, if they approve our course and objects, and can afford the sum of one dollar a year to help sustain an organ like this, devoted to the cause of truth and free thought, will allow us to add their names to our list.

IN calling attention in our last issue to *The Freethinker* published in this city, we erred in giving the number of the street of its editor Dr. Fr. Leiss to whom subscriptions should be addressed. It should be 310 East 14th St. Send in the sum of 25 cents and secure the able little sheet for a year.

WE hope our friends will not forget that we are prepared to furnish Liberal, Spiritualistic, and Scientific Books of all kinds as low as any other party. We have for sale all the works advertized in our pages as well as numbers of others. Sent by Mail to all parts of the country. We are grateful for the patronage of friends.

TWO numbers have reached us of a young Western Liberal monthly paper edited and published by J. W. Eighthy M.D., Brownsdale, Minn. It is conducted with spirit and ability, and as this *Age* needs yet much light we wish it a full meed of success. We trust our Western friends will see that it does not lack the necessary means of support.

IN calling attention to our New Advertisements, we beg our friends not to overlook that of Follett & Hill referring to sewing machine needles &c. The senior member of the firm is our liberal brother John M. Follett who writes for *THE TRUTH SEEKER*. We request our friends who need anything in his line, not to forget him.

A NUMBER of our patrons who originally sent us fifty cents, have failed to remit the additional twenty-five cents asked in consequence of the enlargement. We hope none think we are asking too much for the paper. We presume they forgot our request. We shall send the paper a year to those who subscribed for a year whether they send us the twenty five cents or not. As, however, we present them with a valuable fifty cent book, in addition to the enlargement, we trust they will not be losing very much if they send us that additional trifling amount.

MANY of our Canada subscribers seem indifferent to the matter of postage. They must know we are required to place a two cent stamp on each paper we send into the Dominion. It certainly does not belong to us to pay postage on the paper. It is hardly possible our patrons there think we ought to furnish a paper like *THE TRUTH SEEKER*, at fifty cents a year and attach a two-cent stamp to each paper besides. We have called attention to this point before, and hope not to find it necessary to do so again.

NEW ORGANIZATIONS:—We have received notices from friends in several localities of new Liberal societies recently formed: some of which notices, we fear, have got mislaid. It gives us much pleasure to receive information of the life and activity of our friends in various parts. It looks really, as though the cause of truth is gaining ground and the spirit of progress is infusing new life into our brothers and sisters of America.

H. O. KRUSCHKE OF BERLIN, WIS., writes of a society of fifty or more members formed in that place and describes enthusiastic meetings held there with the hall tastefully decorated, &c. &c.

MRS. JACOB MARTIN writes from Cairo, Ill., that a society of over seventy members under the name of "*The Liberal Religious Association*" has been organized there and is in a flourishing condition.

L. Linton, President. Mrs. Marie Woods, Vice Prest. Charles Slack, Secy. Jacob Martin, Treasurer. Mrs. Jacob Martin, Cor. Secretary.

A similar organization has been established in New Orleans, but we cannot at this moment lay our hand upon the document giving the names of officers. We heartily wish each society thus formed a useful and prosperous career.

READ "VIVID TRUTHS," by A. B. Church. It contains more facts touching Theology, more interesting and important truths than can be any where else procured for the same money, price 50 cents. Sent by mail free of postage. We have it for sale.

WE ask special attention to the advertisement on our last page, of our friend Dr. E. B. Foote's valuable Medical work, entitled *Plain Home Talk and Medical Common Sense*. Besides prescribing most excellent treatment for all diseases, it contains a vast fund of useful knowledge.

THE CHAMPION OF HUMANITY, spoken of in our last has made its appearance and is a sprightly, well gotten up sheet. Its articles are ably written and we trust its merits will be duly appreciated and sustained.

WE feel little like boasting but we wish to inform our readers *THE TRUTH SEEKER* is now printed upon its own type.

When we removed to this city, we did not intend to start a printing office, knowing our capital was insufficient. We found however the parties with whom we contracted to get up our Paper for us, were deficient in proper material and we advanced them money from time to time to buy new type, &c., for the purpose. Not finding printing profitable they have recently relinquished the business; and we were rather forced under the circumstances to take the type ourselves; whereupon we added more material to it, rented other rooms in the same building and are now getting up the paper under our own control and supervision; and we find it more satisfactory than being connected with a "job office." We have all the paraphernalia of a well appointed printing office, save the Cylinder press. In doing this, we have however been compelled to incur some indebtedness. To assist us to discharge this indebtedness, we ask our friends to send us the names of all the subscribers they can.

If every subscriber we now have, will obtain an additional name for our list, they will render much service to the cause. As many, however, will fail to do this, we hope others will send in two, then five or ten names whenever possible. Such funds shall be sacredly devoted to the cause of truth.

WE are prepared to get up in good style and at reasonable prices, books and pamphlets should any of our friends see fit to give us a commission in that line.

COMPLIMENTARY:—Such notices as the following from our revered cotemporary, *The Boston Investigator*, are very grateful to our feelings. It can have no better wish for our welfare than we cherish for it.

"*THE TRUTH SEEKER*," our New York Liberal cotemporary, is improving with every number. Its last issue contains choice articles, editorial and communicated, and among the latter is a very interesting one on Frances Wight, which we shall transfer to our columns next week. "*The Truth Seeker*" is a large, handsome, and able paper, and deserves more support than it receives. Published monthly by D. M. Bennett, 335 Broadway, New York. Terms, \$1 per year.

Cremation.

WE hardly need call the attention of our readers to two articles on this subject on pages two and four in this issue of *THE TRUTH SEEKER*. The subject is an interesting one at this time and is attracting much attention in this and other cities of our union as well as in Europe. The thought of burning the body of a friend may slightly shock the feelings at first blush, but it certainly is a more sensible disposition to make of it than consigning it to the damp earth to moulder and decay, and to be fed upon by worms.

We have joined one of the Cremation societies formed in this city; add while we care but little what disposition is made of our body, when we are done with it, as we have no fear of our spirit's burning in sulphurous flames after we "cross over Jordan," and inasmuch as under any circumstances all bodies must inevitably decompose and the gases and substances entering into their composition must return again to the original sources and conditions from whence derived, we much prefer our body to pass through the purifying element of fire than the slower process of corruption, putrefaction and decay. In the view of economy and healthfulness, also, we regard the process of Cremation as vastly superior to inhumation and slow decomposition in grave, tomb or sepulchre. We therefore expect to burn.

[For the Truth Seeker.]

On the Character of God's Holy Servants.

BY DR. E. WOODRUFF.

MR. EDITOR:—Sir, *THE TRUTH SEEKER* is a constant visitor to my table. I find it well laden with truth, boldly spoken, and, as I once spent two years analyzing the Bible, I thought a few "facts" from its "Holy" pages on the above subject, might be of use to you, and for the religious world to read and ponder, that they may know the Purity and Piety of God's Holy Servants, most of them God's chosen vessels from among his chosen people.

We find David to be "a man after God's own heart," who should "fulfill all of God's will," and "the meekest man of all the earth."—*Acts* xiii, 22. Yet David is a liar,—*Psalms* cxix, 29; 1 *Sam.*, xxi, 2; a deceiver, 1 *Sam.* xxi, 12; his wife a liar, 1 *Sam.* xix, 14; an adulterer, 2 *Sam.* xi, 4, 5; a gambler, 1 *Chron.* xxiv, 3, 7, 18; xxv, 8, 9; a swearer, 2 *Sam.* iii, 35; a murderer, 2 *Sam.* iv, 10; 1 *Sam.* xvii, 49-51; xviii, 29; a polygamist, 1 *Sam.* xxv, 39-44, 2 *Sam.* xii, 9; and complaining of a venereal disease, *Psalms* xxxviii, 1, 11; and also that he had his kingdom ransacked for the handsomest girl, who was put in bed with him, while on his death-bed, to excite his animateness; but it was "No go," and he exclaimed, "vanity, vanity, and vexation of spirit!" 1 *Kings* i, 1-5.

And yet he has the effrontery to say that he "kept the ways of the Lord," (whatever they were,) and had not departed from his God, 2 *Sam.* xxii, 21-22. He also says, he is the son of God's handmaid, 1 *xvi*, 16. See also 1 *Kings* xv, 5, where he says he never did anything contrary to God's commands, (except in the case of stealing Uriah's wife), all the days of his life.

Abraham we find as a liar and deceiver, *Gen.* xx, 2; he married his own sister, his father's daughter, *Gen.* xx, 12; he taught his wife to lie, xii, 12-13; Sarah, his wife, slept with a king all night, *Gen.* xx, 1-6.

Isaac, is a liar, *Gen.* xxvi, 7. Jacob is a liar, *Gen.* xxvii, 19; an adulterer, *Gen.* xxx, 16.

Rachel, a thief and a liar, *Gen.* xxxi, 19. Simeon and Levi, sons of Jacob, are murderers, *Gen.* xxxiv, 24-27; the sons of Jacob, liars, *Gen.* xxxvii, 32.

Judah, the son of Jacob, an adulterer, *Gen.* xxxviii, 15-18.

Moses, a murderer, *Ex.* ii, 11-15. Phineas, a murderer, *Numbers* xxv, 7-8. Joshua, a murderer, *Joshua* x, 26; and a gambler, xviii, 8-10.

Shamgar, slew 600 men with an ox-goad, (and I presume never raised a sliver,) *Judges* iii, 31.

Sampson, an adulterer, *Judges* xvi, 1; a liar, *Judges* xvi, 7-10.

Micah, a thief, *Judges* xvii, 2. Samuel, a murderer, 1 *Sam.* xv, 33.

Abraham, an adulterer, 2 *Sam.* xvi, 22. Solomon, a murderer and profane swearer. 1 *Kings* ii, 23-25.

Four hundred of God's Prophets, tell lies, to one that tells the truth, (I suppose they had never subscribed to *THE TRUTH SEEKER*, 1 *Kings* xx, 8, 20-23.

Elisha, cursed, and swore at little children, 2 *Kings* ii, 24; he was a liar and deceiver, vi, 19, and viii, 10-14; rode up to heaven in a two-horse wagon, 2 *Kings* ii, 11.

Solomon, an illegitimate child, 1 *Chron.* iii, 5. Nehemiah, a fighting and swearing man, *Neh.* xiii, 21-28.

Isaiah, walked naked three years, *Isaiah* xx 2-3; an adulterer, viii, 2; the prophets and priests get drunk, stagger and vomit on their tables, xxviii, 7-8.

Jeremiah says that every one of them, even from prophet to priest, dealt falsely, *Jer.* vi, 13; God says that they were liars in his name, and that he sent them not, xiv, 15; Both prophets and priests, are drunkards, adulterers, profane swearers and liars, saith the Lord, (and he ought to know), *Jer.* xxiii, 9-14.

Zedekiah prophesied a lie, in "the name of the Lord," *Jer.* xxix, 51; Zedekiah and Ahab are villains, adulterers and liars, saith the Lord, *Jer.* xxix, 22-23.

The priests of Israel are adulterers, and highway robbers, *Hosea* vi, 9.

The apostle Peter, a cursing and swearing man, *Mark* xiv, 71; he is a liar, *Luke* xxii, 57; he carries the keys of heaven, and lets in, or keeps out, whom he pleases, *Math.* xvi, 19; and yet Jesus says he is unconverted, *Luke* xxii, 31-32; Mark and Luke are not Apostles, *Luke* vi, 13-16.

Judas, was a thief, *John* xii, 6.

So you see what pure hearts and clean hands the unadulterated word of God has come through to get to us. I wonder if our churches would like to trade off our Free-Love lecturers of to-day, for the above clique of pimps, whore-mongers, murderers, thieves and liars of old, who wrote and kept the Holy Bible to regenerate fallen man with in these latter days.

If David, who the Bible says, is a liar, deceiver, adulterer, gambler, swearer, polygamist, murderer and who died with the venereal disease, is a man after God's own heart, I want nothing to do with him or his God. And if the priests of to-day are from his seed it fully explains the many grave charges against them, from Henry Ward Beecher down. More anon.

Grand Rapids, Michigan, April, 1872.

[For The Truth Seeker.]

Efficacy of Prayer.

EDITOR TRUTH SEEKER:—An early copy of your paper having fallen into my hands I noticed a lively discussion on the Efficacy of Prayer. Myself a Spiritualist, my sympathies are with the liberal side, and argument, the agitation of a subject, is the best means of progress. Still I look upon prayer and all other superstitions, and perhaps I might say all the beliefs of the world, as props to the mind in its growth—leading strings which may be too rudely snatched away—ideas which have a work to perform. The most liberal opinions of the day may not be absolute truth, may seem to the world five hundred years hence to have been the darkest superstitions. From the beginning the truth abroad in the world has been partial and relative. Absolute truth is God, is divine, infinite. The finite mind can grasp no more than its own ideal. Since then we all see through a glass darkly, since each one has some dear conviction in which his soul takes rest and comfort, and to lose which would leave him tottering and overwhelmed, why should we desire to destroy another's conviction so long as it is a comfort to him and answers the need of his spirit? It is perhaps true that the toil-worn mother starving in her garret, may waste her strength in fruitless prayers. But do they not comfort her? Like Sisyphus, can she not say, "I have at least a lifetime of hope"? Is her faith, her aspirations upward and outward from her hard, bare life, nothing? She is weary and faint, her little children may run to mother with every want and every need, but to whom shall the mother turn for her help and strength? We never cease to be children. Parents ourselves, we may always mourn for the gray heads laid away from our sight, the ministering hands, the ready feet, the unselfish love of the poor old mother we must henceforth live without. Lonely and heavy-laden the mind creates for itself some belief, some divine and tender ideal to which to uplift appealing hands.

"Absurd," says the philosopher. No, the pathos of life is never absurd. Let the child cling to something till its own feet can support it. Few during the earth life attain to such perfect spiritual stature as to walk wholly alone. The bravest, unless hardened, have their weak days. Most minds are childish still—they cannot stand strong meat—it would only injure them, there is no sustenance in it for them. These new truths are to many like the too bracing atmosphere of the mountains, chilling to the heart, paralyzing to the brain.

For this reason alone I would not destroy one's faith in prayer. But another reason presses upon me. Another faith, another superstition if you will, (I will not quarrel with the word), but a helpful superstition and one not yet rendered enfeebling and trammelling in its effects by age; nor is it one engendered merely by the exigencies of a past and barbarous condition of life and retained thereafter from generation to generation from habit or fear. It is this, the Spiritualist's doctrine of prayer. By the earnest concentration of mind, by the desire of the heart strongly projected forth, which we call prayer, do we not attract to us those elements of life which constitute the supply for our need? Supply and demands being a fixed law everywhere, does not the need of the spirit draw to itself the supply it craves, as a vacuum draws the air? "Nature abhors a vacuum" in spiritual things as well as in material. The soul crying aloud for help attracts sustaining spirits whose life-giving power is comfort, new strength, new life, new incentive to effort, a harmonious mental condition is superinduced from which flows a more perfect material life, even though the exact objects prayed for may not be obtained.

This brings me to another thought collateral to but bearing on the one under discussion. We do not always know what our heart's desire is. All the lower forms of desire which our material life brings are but typical of the craving at the root of life, the eternal longing of the finite for the infinite. "God is an unutterable sigh at the bottom of the soul," says a German philosopher. We fancy some immediate good is the object of our great desire. But that obtained we still hunger. Is that hunger ever satisfied, that voice of the soul's crying ever stilled? Never, save when some unhealthy lethargy steals upon the soul and wraps it away for a season from its divine birthright, to long, to suffer, to attain, to aspire! The nearer object of material life which we promise ourselves will still our craving is merely a stepping-stone on the eternal pathway we begin to tread at the first outreaching for something above, beyond, fairer than ourselves,—the first cry of the spirit of "O life, O Beyond! Thou art strange, thou art sweet." That Beyond which environs, possesses and inspires us is so super-vital, so strong, so positive that it renders us negative, receptive to it and desirous of it. Prayer is the often croneous expression of that desire, the placing ourselves in a receptive attitude to what our inner life needs; express that need as we may, it is real, vital, and help-compelling. Mistake its object as we may, what that object typifies will gravitate towards the strong desire for it.

Boston, Mass.

E. MERRIAM.

[For The Truth Seeker.]

Astrology.

MR. EDITOR: In the March number appears a communication on the above subject, which attracted my attention and my pen. Whether your contributor understands the subject or not I do not know, but with your leave, I present the following:

ADDRESS TO M. A. ELLIS, *Student in Astrology*:—In this age of free inquiry even Astrology merits a patient and candid hearing as a claimant for investigation—as a candidate for a place among the sciences.

Denials are as foolish and as absurd as assertions unless fortified by facts. Astrology has suffered as much from the asserting enthusiast as it has from the denying bigot.

There have been few independent thinkers among the students and professors of astrology. Like theology, it is made subservient to the *ipse dixit* of authority of books and its arrogant professors. I hope it is not so with you. That with the modesty, which usually accompanies true merit, you studied for truth's sake only, and not for vanity, or for morbid ambition to be a reputed prophet.

But I was pained to see the word Science brought out so prominently, flaunted so ostentatiously, in the face of those who do not even recognize it as a theory. Truth can always take care of itself when faithfully presented even in the form of a theory.

Genethliacal astrology, as you truly observe, requires considerable time, study and mathematical attainments. To obviate this you direct the attention of the truth seeker to horary astrology as being more easily acquired, as a short cut into the arcana of celestial influences. Now, as an astral student, you ought to know that horary astrology has as little to do with astral influences—genuine astrology, as have the grounds of a tea-cup or a manipulated pack of cards.

Horary astrology is simply a form of divination, like geomancy, cartomancy or any of the many systems of divination or fortune telling.

It uses the ever changing positions of the stars and their aspect to each other, and the signs and houses of the figure of the heavens, the lunar nodes, the "part of fortune," etc., as its stock in trade. These may or may not have the significations claimed for them in nativities, for horary astrology is symbolical, but genethliacal astrology claims to be effectual—illustrating actual influences of the stars.

I will say nothing, at present, on nativities or on mundane or atmospheric astrology, one at a time is enough. Can you demonstrate that the part of fortune has any influence, or that it has an existence as an entity? Can you scientifically show us how, or that the lunar nodes can effect anything except in eclipses? By what law in science do you divide the signs into twelve, the houses into twelve? By what law do the planets and signs arrange themselves so they may indicate the whereabouts of articles lost, whether Susan may marry Jo, or a law-suit be successful, etc.? Do you pretend that horary astrology claims to be dependent on astral influence? If you do, you differ from many distinguished astrologers. By putting forth the claims of horary astrology as proof of astral influences, you endanger the successful progress of Astrology as a science.

Even in the higher branches of astrology its advocates have enough to do to prove astrology a science. Encumbered with the crudities and absurdities of the middle ages, and a superstitious regard for mediæval authority, it is hard indeed to distinguish the truth.

But now when it has ventured into the pages of THE TRUTH SEEKER something may be done towards letting daylight into its dark recesses, and none will more gladly assist in doing so than

VOX STELLARUM.

THE Prodigal Son was the subject of a sermon in Belchertown, Mass., recently, and was discussed in a graphic and novel manner. The reverend speaker represented him as leaving home arrayed in silk hat, broadcloth coat, kerseymeres, gloves, and boots in the height of Parisian fashion. After a life of unparalleled sin and extravagance, he was descried one cold morning "out in the middle of a lot on a rock, his silk hat knocked in, broadcloth out at the elbow, French calf boots out at the toes, kid gloves missing, hogs all around him, and he chewing the husks."

AN interesting balloon ascension has recently been made in France. M. Croce Spinelli and M. Sivel embarked on the balloon Polar Star from La Villette at 40 minutes past 11 on March 22, in the presence of a large gathering of scientific men. The aeronauts took with them instruments constructed specially for the purpose of making observations at a great altitude. The descent of the balloon took place at 6 o'clock on the evening of the same day at Bar-sur-Seine. The altitude of 7,400 metres was attained, which has never been equalled save by Gay Lussac in France and Glaisher in England. At that point the thermometer was 22 above zero, and owing to the extreme rarefaction of the air the aeronauts would not have been able to breathe if they had not carried some oxygen with them in bags.

Friendly Criticism.

EDITOR TRUTH SEEKER:

"It has been too much the habit of theologians to set nature against religion. * * *"

"The antagonism exists only, in minds too narrow to include both poles of truth, and prosaic to comprehend the sweep of that creative thought which sows the immensity of space with worlds, and measures the epochs of eternity with the evolutions of force and the crises of history."

The above quotation is from the pen of P. Roosevelt Johnson, M.D., No. 5, vol. 1, of the "Truth Seeker;" the italicizing is mine,

I am one of the persons to whom he alludes, and if there are two "poles to the truth" I am "narrow-minded;" and whether I am too prosaic or not—I cannot comprehend the sweep of that "creative thought" which the Dr. has given us in the sentence quoted. I would like very much to criticise the logic of the Dr.'s whole letter but I will not trespass upon your room. I will, however, ask the Dr. for his proof or references, to support some of the assertions, and insinuations, that I suppose are meant for assertions, that he has made. From the sentence I have quoted to the end of his letter, I sum up the meaning to be this—(and if I do not sum it up right, remember that I am "narrow minded.") Nature teaches that there is a God, it is in fact a revelation of God; and while he admits that nature is a sealed book to some, yet no one will question its teachings. He says in a preceeding paragraph "Psychology, with keener insight and finer faculties, teaches us the anatomy of the soul, etc." Now, Dr., I will defy you to find one single thing in nature or psychology that teaches anything that you claim. From that "chirography that cannot be misunderstood" select one thing, fact, or sentence, that says there is a God. From that anatomy of the soul, tell us one single fact of the soul.

I would judge, by the Dr.'s style of reasoning, that he has been orthodox in his day. The principle difference between his and the orthodox religion being in the data upon which his religion is founded. He soars in a realm a little higher than any one that differs with him, and one that can never be reached by an atheist. I am acquainted with a number of orthodox ministers of the gospel who are more liberal minded than he; and with whom I can fellowship with a better grace because they reason from a different standpoint and study a different book; but the Dr. and I study the same book, the language of which is unmistakable, the Dr. says, and his deductions are very different from mine, and he says I am "narrow minded" because of the difference in our deductions.

"The Universe seems empty only to the vacant mind," the Dr. says, and I understand, or suppose, that he thinks all minds vacant that have not the assurance that there is a God, and a soul, and, that to such minds the "Universe is void"; minds as broad as the Dr.'s should not be so easily deceived. The Dr. seems to have a very extensive imagination and so in fact have all these broad minded people like the Dr., people that have grand sweeps of creative thought; in fact a belief in a God is founded on the imagination, and God him-or-itself, is a creature purely of the imagination; whether there is such a thing, or not, as God, it must be so, as we have no knowledge to guide us in forming any opinion of him; and even the imagination itself fails to find any consistent conception of such a being; laying aside, for a moment, the proofs that there is a God, there is not in existence to day, an essay, treatise, definition or description of God that will stand the test of just criticism; if the Dr. thinks there is, or that he can give one, or if he thinks he can bring forward any proofs that there is a God, or any logic in support of anything of God, I, for one, would be very glad to have him do so; not that I care a "straw" whether there is one or not, any further than I wish to learn all that is true from the very love of truth itself.

FRED. WELLINGTON.

Saginaw City, Michigan.

The population of the world is 1,288,000,000. The different religions stand thus:

Pagans.....	738,000,000
Christians.....	286,000,000
Mohammedans.....	250,000,000
Jews.....	4,000,000

The Christians are subdivided thus:

Catholics.....	188,000,000
Protestants.....	98,000,000

Catholics are subdivided thus:

Roman Catholic.....	150,000,000
Greek ".....	38,000,000

The Protestants are divided into near 300 denominations. The Pagans are divided thus:

Buddhists.....	4,000,000
----------------	-----------

Brahmins, Confucians, Parsees, Taons, Feticists, &c., 338,000,000, the Buddhists being the most numerous of all. Buddhism is older by many centuries than Christianity, and, while it has many more adherents, it has had far less of bloodshed and oppression. In morals it is, to say the least, fully equal to it.

CONJUGAL SINS

Against the Laws of Life and Health, and their Effects upon the Father, Mother and Child. By AUGUSTUS K. GARDNER, A. M., M. D., Late Professor of Diseases of Females and Clinical Midwifery in the New York Medical College. Twentieth Thousand. Revised Edition, with new Preface. *Just Ready.* One vol., 12mo. Cloth, \$1.50; paper, \$1.00.

ENDORSEMENTS AND OPINIONS.

From REV. DR. JOHN TODD, author of the "Student's Manual," etc., etc. "You have done well, and I hail every attempt to lift up or hold back poor humanity from evil most praiseworthy. Were you to hear all the confessions about 'Conjugal Sins' which might be made, your ears would give out under the weight."

"It is a sound, earnest book, written with knowledge, purpose, and feeling."—*New York Tribune.*

"There is no topic properly within the range of the title that is not treated with competent authority and excellent discretion."—*N. Y. Herald.*

"The author's words are of great import, and deserve serious attention. They are, too, so delicately chosen, that they can give no offense to the most fastidious."—*Evening Post, (Chicago).*

"It is unexceptionable in tone and calculated to be very useful in its advice. We hope it will be sold and read and its counsels heeded."—*Congregationalist (Boston).*

"It is written in the best spirit, scientific and moral, and it ought to be read by husbands and wives, and fathers and mothers."—*N. Y. Independent.*

"—It is elevated in tone, thorough and yet delicate in treatment."—*Home Journal, N. Y.*

"No parent will fail of reading every line in the book with the most absorbing interest. It is a boon to womankind."—*Hall's Journal of Health.*

"No one, young or old, should be without the important information it contains."—*Frank Leslie's Illustrated Paper.*

Sent post-paid on receipt of price, by

G. J. MOULTON, Publisher,
601-3t-my 103 FULTON ST., NEW YORK.

J. M. FOLLET. E. B. HILL.

SEWING MACHINE NEEDLES.

We will send by mail, post-paid:

Singer needles, for Sixty cents per doz.
Wilcox & Gibbs, for One dollar per doz.
All others for seventy-five cents per doz.

Sewing Machine Agents and Dealers please send for circular. We want the patronage of every "liberal" in America.

Say you saw this Adv. in the TRUTH SEEKER.

FOLLETT & HILL,

Wholesale and Retail Dealers in
Sewing-Machine Attachments, Needles,
Oils, etc., etc.

12t CAMBRIDGE, HENRY CO., ILLINOIS. my

Spiritualism.

For the purpose of placing a paper, acknowledged to be the leading exponent of Modern American Spiritualism, in the hands of all Liberalists.

THE RELIGIO-PHILOSOPHICAL
JOURNAL will be sent
to New Subscriber.

3 MONTHS FOR 25 CENTS.

The Journal is a large eight-page paper, handsomely printed, and ably conducted. Its columns are filled by such able writers as A. J. Davis; Maria M. King; Prof. B. F. Underwood; Hudson Tuttle; Mrs. Tuttle; Dr. H. T. Child; Dr. E. D. Babbitt; Dr. Talma; Dr. Fahnestock; Judge Edmonds and many other brilliant and scientific minds. The Editorial columns are bold and fearless in advocating everything tending to the advancement of the human race. And equally as prompt in denouncing and showing up in their true colors, all shams and schemes of dishonest tricksters, whether in or out of the ranks of Spiritualism. The regular subscription price is \$3.00 per year. Those who avail themselves of the present offer to become acquainted with the paper for 25 cents, we confidently believe will re-new at the regular rate, which is as low as such a paper can be published. ADDRESS, S. S. JONES, Editor,
Adams Str. & 5th Ave.
CHICAGO, ILL.

ROBERT WALLIN,

NO. 453 NORTH TENTH STREET,
PHILADELPHIA, PA.

Keeps on a variety of Liberal Books and Paper; also, an assortment of Stationery.
N.B.—Mr. Wallin will also act as Agent for THE TRUTH SEEKER.

THE Martyrdom of Man.

BY WINWOOD READE.

12mo., Cloth, 543 pp. Price \$3.00,
post-paid.

Over 500 Topics are treated in the most thrilling manner

CONTENTS:

Under the head of "War," we have "Egypt, The Water Harvest, The Sources of the Nile, Philosophy of Leisure, Agricultural Monogamy, Inequality of Men, Famine the Mother of Astronomy, Cruelty the Nurse of Civilization, Trial of the Dead, the Painted Tomb, Children of the Desert, the Horse of War, the terrible Sahara, Pharaoh triumphant, Egyptian country house, the Luxury question, Theology Stops the Way, Empire of Ethiopia, the India Trade, the Persian Shepherds, the King's Harem, Origin of Greek genius, the Religion, the City of the Violet Crown, the University of Egypt, Seraglio intrigue, Retreat of the Ten Thousand, Tyranny of Athens, Alexander at Babylon, Two Faces under one Hat, A Greek Voltaire, the Purple Trade, Discovery of the Atlantic, Introduction of the A. B. C., the Colonies of Carthage, the Gardens of the Hesperides, Home Rule of Rome, the House of Baal, Silver Spain, the Poor, Hated old Man, Roman Baden-Baden, Cato's little Farm, A dissolute Prig, Africa's place in History, Civilizing War.

Under the head of "Religion,"—Ghost worship, Divine hybrids, Idolatry and Dolatry, Who made God? Nature in the Nude, the Sheik Abraham, Moses in exile, the Delphi of the Hebrews, Pope Samuel, A God-intoxicated man, A pious Brigand, By the waters of Babylon, The character of Jehovah, Simprones, Origin of the Devil, A monopolized Deity, Bright side of the character of Jesus, Dark side, the Miracle Doctor, the Ghetto, Rome sleeping, Heavenly Illusions, Episcopal saliva, the Wonderful Well, the Truce of God, Achievements of Mahomet, Negro States, the African hut, Dance ordeal, School, Philosophy of Salt, Bagdad of the West, Negroes in Mecca, the Black Prophet, Turks in Africa.

Under the consideration of "Liberty," he shows us: The Ancient Germans, the Castle an Academy the Serfs, the Monks, Crusades, Venice, Arab Spain, the Hill of Tears, Orthodox geography, India, Prester John, Lisbon rejoices, Majestic crime, Slavery in London, the Methodists, Giants and Pigmies, Thomas Paine, Cotton, Neck and neck, W. L. Garrison, Rebellion of the North, The Lost Cause, Future of Africa, Future of the Earth, Origin of Man, Tailed Minds.

In the consideration of "Intellect," he introduces, The Children of the Sun, Origin of Life, History of the Cell, Dawn of Reason, Origin of Love, The Ghost Religion, Origin of Priests, Invention of Hell, Musical Conversation, The why, The utility of the Affections, Breeding Laws, Death of Sin, Origin of Chastity, Rome and China, the Buddhists, the Age of the Rosary, War in the Future, the Expedient of Religion, Fallacies of the Commune, American Prosperity, Inventions of the Future, Theory of the Soul, Duties of a Creator, The Theory exploded, Should the Truth be told? Christianity Exposed, the Catastrophes of Progress, Moral Value of Hell Fire, True sources of Morality, Spurious virtues of Theology, The True Religion, The Last Sacrifice.

Of this *The Daily Graphic* says:

"As a composition, this work is brilliantly performed. It is as interesting as a well-told romance, and if circulated widely would do much to popularize history."

The Hartford Evening Post, of March 20, says:

"It is scarcely necessary for us to add that the book is dangerous in the highest degree; the more so that its brilliant rhetoric and its very audacity give it a fatal charm."

CHAS. BRADLAUGH says: "It is the best thing Trubner (the great London House) ever published. It is a splendid book."

Address

A. K. BUTTS,

1cl tf. 36 DEY STREET, N. Y.

1,000 Infidels Wanted.

Liberal Lectures,

AT

Darwin Hall, Paris,

LAMAR CO., TEXAS.

BY R. PETERSON, AND OTHERS,
Every Sunday Evening.

1,000 Infidels Wanted to Locate near Pari

THE WORD,

A MONTHLY JOURNAL OF REFORM.

Favors the abolition of speculative income, of women's slavery and war government; regards all claims to property, not founded on a labor title, as morally void, and asserts the free use of land to be the inalienable privilege of every human being—one having the right to own or sell only his service impressed on it. Not by restrictive methods, but through liberation and reciprocity, THE WORD seeks the extinction of interest, rent, dividends, and profit, except as they represent work done; the abolition of railway, telegraphic, banking, trades-union and other corporations charging more than actual cost for values furnished, and the repudiation of all so-called debts, the principal whereof has been paid, in the form of interest.

E. H. HEYWOOD, Editor.

TERMS 75 CENTS ANNUALLY, IN ADVANCE.

Address,

THE WORD,

Princeton, Mass.

CHAMPION OF HUMANITY:

A Weekly Paper, devoted to

SPIRITUAL UNITY, EQUAL RIGHTS
FOR MAN AND WOMAN,

Self-Sovereignty and the Principles of Human Life.

THE CHAMPION OF HUMANITY will discuss, from the standpoint of free thought and investigation, the causes which produce spiritual inharmonious, unhappiness, disease and crime in society, and will fearlessly advocate the adoption of those principles which tend to unify, elevate, and spiritualize the race, earnestly laboring for the realization of an era of reason, justice and peace.

It will uphold a high ideal of possible attainment in all the walks of life, which will be promulgated with the enthusiasm and devotion of earnest natures. In the Spiritual domain, it will advocate the *Unity of Humanity* and the *Knowledge of a Future Existence*; and in Morality, the daily practice of chastity, honesty and sincerity in all the relations of life. In Politics, it will advocate, thorough education, moral suasion, peace principles and the advent of the good time when each individual will be unfolded sufficiently to become a law unto himself or herself; and in Industry, that justice which will render to the producer the legitimate products of labor. In Physical Development, it will advance whatever is calculated to diffuse a knowledge of the laws of generation, and the best methods of preserving or recovering health. In the Social Relations it will insist on absolute equality between the Sexes, thus raising women to that independence and freedom which will make prostitution impossible in or out of marriage, and which will enable her, in opposition to the demands of lust, to obey the mandate, "keep thyself pure."

THE CHAMPION OF HUMANITY will place its editors and contributors upon a platform of equality in regard to free discussion, as its columns will be open to correspondents to advance new ideas contrary to the general tenor of its advocacy. Brevity, candor, and the presentation of views expressed in appropriate language, and devoid of obnoxious personalities, are the requirements we request.

The paper is composed of eight pages, and will be published weekly at a price to suit the times. Send stamps for specimen copies. Subscription price, payable in advance, \$2 for one year; \$1 for six months; 50 cents for three months; or six cents per single copy.

Club rates at \$1.50 each, per annum, for five or more copies.

LESSIE GOODELL STEINMETZ and JOHN BROWN SMITH, Editors and Proprietors, aided by an able corps of contributors.

All communications and business correspondence should be addressed,

CHAMPION OF HUMANITY,

P. O. Box 3008,
New York City.

SERMONS.

THE NEW YORK DAILY TRIBUNE of Monday, February 23, contains reports of sermons on the preceding day by

Rev. Dr. William M. Taylor,
Rev. W. R. Alger, of Boston,
Pres. Robinson, Brown University,
President Campbell, Rutgers College,
Rev. Dr. Stephen H. Tyng, Jr.,
Rev. Dr. Robert Crook,
Archbishop McCloskey,

and other eminent preachers, the whole occupying more than an entire page of THE TRIBUNE. This series of "Tribune Sermons" will be continued, at least, during the present season of popular interest in religion. THE DAILY TRIBUNE will be mailed to clergymen for 75 cents per month, or the Monday's paper only in clubs of not less than ten, all to one address, for five weeks, for 20 cents per copy.

Address,

THE TRIBUNE,
New York.

Select List of Books published and for sale by Asa K. Butts & Co.

THE QUESTION OF HELL,

An Essay in New Orthodoxy.

BY A PURITAN.

Cloth, 12mo., price \$1.00.

This is the ablest Treatise on the burning theme which has been published yet.

THE ESSENCE OF RELIGION,

BY L. FEUERBACH.

Second Edition. 12mo. Cloth. pp. 79.
75 cents.

EPIDEMIC DELUSIONS,

A LECTURE WITH VALUABLE APPENDIX.

By Dr. FREDERIC R. MARVIN.

Pamphlet form, 25 cents; Cloth, 50 cents.

THE SAFEST CREED,

and

TWELVE OTHER RECENT DISCOURSES
OF REASON.

By Rev. O. B. FROTHINGHAM.

Cloth, Beveled. Tinted paper. 12mo. \$1.50.

THE

Masculine Cross

AND

Ancient Sex Worship,

By SHA ROCCO.

A Curious and Remarkable Work,
containing the

Traces of Ancient Myths,

in the

Current Religions of To-Day.

70 pp., 26 Illustrations 12mo., paper, 75 cts.;
cloth, \$1.

It contains an original chapter on the Phalli of California, which will be new even to scholars.

"It is full of the deepest researches and soundest scholarship, and is cleanly without, but it is not designed for immature minds."

NOW READY.

Ancient Symbol Worship.

INFLUENCE OF THE PHALLIC IDEA IN
THE RELIGIONS OF ANTIQUITY.

By Hodder M. Westropp and G. Staniland Wake.
With an Introduction, additional Notes and
Appendix by Alexander Wilder, M. D.

1 vol. 8vo. beautifully printed on superior
paper, cloth extra. \$2.00.

These papers were read before the Anthropological Society of London, attracting great interest among scholars and persons of cultivation. The whole subject of Phallism is here condensed and set forth modestly yet explicitly, and its connection with the ancient world religions accurately defined. The Biblical student desiring to understand the nature and character of the idolatry of the Israelites during the Commonwealth and Monarchy, and the classic scholar endeavoring to comprehend the ideas and principles which underlie mythology, will find their curiosity gratified, and they will be enabled at the same time to perceive how not only many of our modern systems of religion but our arts and architecture are to be traced to the same archaic source.

*Sent postage free on receipt of price,
J. W. BOUTON, 706 Broadway,

ap 2 New York.

Mark Twain & Warner's Book.

Hollow objects when beat upon resound with a deafening noise. What then should be expected from the blows struck by

The Gilded Age,

but an unearthly din from the belabored heads of those who have been hit by it. But

"In spite of rock, and tempest's roar,
In spite of false lights on the shore,
In spite of those whose heads are sore,

40,000 COPIES

have been sold in SIXTY days; the public like it and ask for more.

It is the most rapid sale of any book on record. A few more peals of thunder from a certain portion of the press and we will have to duplicate our plates to supply the demand.

Read the book and see "how it is yourself."

Agents supplied from office near them.
For information, address the publishers.

AMERICAN PUBLISHING CO.,
Hartford, Conn.

Attractive New Books.

Threading My Way.

Or Twenty-seven Years of Autobiography. By Robert Dale Owen, author of that remarkable work, which is having such an enormous sale, entitled the "Debatable Land between this world and the next."

This new work is a most fascinating one. It is a narrative of the first twenty-seven years of the Author's life; its adventures, errors, experiences; together with reminiscences of noted personages whom he met forty or fifty years since, etc., etc.

"All Mr. Owen's chapters are remarkable not only for the attractiveness of the incidents, but for the light shed on many important social and industrial movements, and for the noble sincerity and good humor pervading them." *A beautifully printed and bound volume. Price \$1.50.

Fanny Fern.

A Memorial volume by James Parton; containing a short biography of Mrs. Parton ("Fanny Fern") and selections from the very best and most popular of her writings. Beautifully printed and bound, with illustrations by Arthur Lumley. A charming volume for the Holidays. *Price, \$2.

Jessamine.

Another splendid new novel, by MARION HARLAND. *Price, \$1.50.

Old Curiosity hop.

The eighth volume of "CARLETON'S NEW ILLUSTRATED EDITION" OF CHARLES DICKENS' WORKS, (the best, cheapest, and handsomest edition in the world.) Printed from new, reliable type; exquisitely illustrated by the original artists chosen by Dickens himself; handsomely bound and sold at \$1.50 per volume.

A Wonderful Woman.

An intensely interesting new novel by MAY AGNES FLEMING, author of "Guy Earlscourt's Wife." *Price, \$1.75.

Bill Arp's Peace Papers.

A new comic book by the great Southern humorist, "Bill Arp," who gives us, in a series of irresistibly funny, satirical papers upon War, Politics, and our Domestic Relations, one of the sharpest books ever printed in this country. *Full of comic pictures, price \$1.50.

Loyal Unto Death.

A deeply interesting new English Novel. One of the best stories that has appeared in London for many a day. *Price, \$1.75.

"Betsy and I are Out."

A Thanksgiving Story in verse, by Mrs. N. S. EMERSON; embodying her famous ballad of "Betsy and I are Out," which has gained such celebrity and been so widely copied throughout the country, as by another author. *Price, \$1.50.

Edna Browning.

Another new novel, by MARY J. HOLMES. One of the best she has ever written. *Price, \$1.50.

Josh Billings' Almanax.

Josh Billings' great Farmers' Almanax for the year 1874—one of the richest and most humorous little hits of the day. Josh Billings has excelled himself, and everybody ought to have a copy, to drive away the "blues" with. *Paper covers. Price, 25 cents.

These books beautifully printed and bound. Sold everywhere—and sent by mail POSTAGE FREE, on receipt of price, by

G. W. CARLETON & CO., Publishers, Madison Square, New York.

G. L. HENDERSON & CO.,

BANKERS,

LE ROY, MINNESOTA.

Will loan money for Capitalists, secured by First Mortgages on improved farms, upon short time or for a term of years, paying 12 per cent. semi-annually. All expense for Abstracts and Recording paid by borrower. Collections and Remittances on such loans, made to any part of the United States free of charge.

REFERENCES:—Allen Stephens & Co., Bankers, New York; S. Merrill, President People's Bank, Des Moines, Iowa; Gilchrist & Co., McGregor, Iowa; City National Bank, Chicago, Ills.; Milwaukee, National Bank, Milwaukee, Wis.; Morris Altman, New York.

GRAND OFFERS

\$12.00 for 2.50. AGENTS WANTED. The ablest and most sensible Literary and Fashion Magazine in America, is furnished to subscribers at \$2.50 a year, with two superb oil chromos, in seventeen colors, or \$2 a year with one chromo. Agents make good wages canvassing for it. A complete Agent's outfit (both chromos and samples of Magazine sent for only 40 cents, or one chromo and samples for 60 cents.) Address M. C. BLAND & CO., Publishers, 208 Broadway, N. Y., or 237 West Madison Street, Chicago.

LATEST REDUCTIONS!

Books at Half Price!

From the following miscellaneous list of Standard and Popular Books we will fill orders, post-paid, to the amount of \$10 for \$7.50, or \$6 by express. Orders by express to the amount of \$30 will be filled for \$15, cash in advance. We send no goods C. O. D., unless expenses both ways are paid in advance:

As a Strong Bird on Pinions Free. Just out.....	75
A Winter in Florida, by L. Bill.....	\$1.25
A Positive Primer, 12mo, cloth.....	75
Angeline Gushington—Thoughts on Men and Things.....	1.50
Autobiographic Sketches. De Quincy.....	1.50
A Father's Advice. A book for every boy.....	20
A Mother's Advice. A book for every girl.....	20
Beliefs of the Unbelievers, by O. B. Frothingham.....	20
Benedict's Wanderings in Ireland, Scotland, Italy, and Sicily, by E. W. Dawson.....	2.50
Christian Propagandism, F. E. Abbot.....	10
Christian Amendment, F. E. Abbot.....	5
Coiningsby, or The New Generation, by the Rt. Hon. Benjamin Disraeli.....	60
Catherine. A Story by W. M. Thackeray.....	60
Childhood and Manhood of the Spirit in Jesus, with New Year's Gift, O. B. Frothingham.....	20
Confessions of an Inquirer, by J. J. Jarves.....	1.50
Compulsory Education. Abbot.....	5
Climates for Invalids. L. Bill.....	1.25
Diseases of the Throat and Lungs, giving their Cause, means of Prevention, and methods of Cure.....	25
Dyspepsia; its Varieties, Causes, and Cure.....	50
Dyphtheria; its Nature, History, Causes, Prevention and Treatment on Hygienic Principles, etc.....	1.25
Democratic Vistas. Political Essay. Prose.....	75
Footprints of the Creator. Hugh Miller.....	1.75
First Impressions of England.....	2.00
F. W. Robertson's Sermons.....	4.00
Life and Letters.....	2.00
Lectures and Addresses.....	1.50
Fear of the Living God. Frothingham.....	5
Faustina. From the German.....	1.50
Festus. A Poem. Large 8vo, full gilt.....	6.00
The same in plain cloth.....	5.00
Female Biography.....	1.50
Fernando De Lemos. A Novel.....	2.00
Edmund Dawn. A Novel.....	1.50
Essays on the Poets. De Quincy.....	1.50
Great Preparation. Dr. Cumming.....	2.00
Great Tribulation.....	2.00
Great Industries of the U. S.....	3.50
Great Consumption.....	2.00
Gustav Adolph. A Novel.....	1.50
God in the Constitution, by A. B. Bradford.....	10
Hugh Miller's Miscellaneous Essays.....	2.00
Hans Brinker, Mrs. Mary Dodge's new story toward Physical Perfection. Jacques.....	1.75
Herald of Health for 1868, '69, '70, '71, and '72, bound in cloth, each.....	1.50
History of Plymouth Church, Brooklyn, from 1847 to 1873. Illustrated.....	3.00
How to Buthe. Paper, 30c. Cloth.....	2.00
Hammer and Anvil. Spielhagen.....	2.00
Heads and Tails for the Wise and Waggish.....	50
House on Wheels.....	1.25
Hawthorne's Italian Notes. 2 Vols., each.....	2.00
Half-Hours with Modern Scientists, containing valuable Lectures and Essays by Wallace, Huggins, Roscoe, Lockyer, Young, Mayer, and Rood.....	1.50
History of the Devil, by Daniel Defoe, author of Robinson Crusoe.....	1.50
Incidents of My Life, by D. D. Home, 1st series.....	1.50
Do., 2d series.....	1.50
"Two very remarkable books." "The history of the most wonderful Spiritual Medium in the world." Les Miserables. Victor Hugo. Cloth, complete.....	2.50
Longevity; its Sources, &c.....	1.50
Love (L'Amour). Michelet.....	1.50
Lecture on the Bible. Charles Voysey.....	10
Life and Death. A Novel.....	1.50
Men, Women, and Ghosts. Miss S. Phelps.....	1.50
Man and his Dwelling Place.....	1.50
Man—Where, Whence, and Whither. Magnetic and Mineral Springs of Michigan.....	1.00
Mother Goose set to music.....	1.50
Mark Gildersleve. A novel.....	1.75
Maurice. A novel. From the French.....	1.50
Materialism, by Dr. L. Buchner.....	25
New Hygienic Cook Book.....	30
Narrative Papers, &c. 2 Vols. De Quincy, each.....	1.50
O. C. Kerr's Papers, 4 vols. in 1.....	2.00
Plato's Phædra; or The Immortality of the Soul, cloth, 12mo.....	1.25
Poems of Collins, Gray, and Beattie, 12mo, cloth, 289 pp.....	1.75
Poems of Howitt, Cook, and Langdon, 12mo, cloth, 589 pp.....	1.75
Practical Treatise on Labor. Wright.....	2.00
Present Heaven. O. B. Frothingham.....	5
Problematic Characters, by Spielhagen.....	2.00

Rathe's Manual of Gymnastics. Illustrated. For instruction in Classes and Private use. Dio Lewis's System Explained. By W. L. Rathe.....	1.00
Signs of Character, or New Physiognomy. Long 8vo. Cloth, gilt extra.....	6.00
Scudder's Domestic Medicine, 2 vols.....	6.00
Shakespeare's Sonnets.....	1.00
Spider and the Fly.....	1.25
Secret History of the French Court.....	75
Sartor Resartus, a Clothes Philosophy The Tin Trumpet.....	75
The Essays read by O. B. Frothingham. John Weiss, E. L. Youmans, James Parton, and others, before the meeting of the Free Religious Association, held in Cooper Institute, New York, Oct. 14, 15, and 16. In pamphlet form.....	35
The Tree of Life, or Human Degeneracy, its Nature and Remedy by I. Jennings, M.D.....	1.25
Tennyson's Poems. Large 8vo.....	3.75
The Bible Argument against Women stated and answered.....	10
The Relation of Witchcraft to Religion.....	15
The Religion of Inhumanity.....	20
The Voices. A Poem. W. S. Barlow. The Essence of Religion. Paper.....	1.25
The True Church, by Theodore Tilton. Full gilt. Richly illustrated.....	50
The Essence of Christianity. 12mo, cloth. English Sheets.....	2.50
Tobacco and its Effects—Being a Prize Essay, showing that the use of Tobacco is a physical, mental, moral, and social evil. By Henry Gibbons, M.D., Editor Pacific Medical and Surgical Journal.....	3.00
The Man who Laughs, by Victor Hugo. Paper.....	20
Tennyson's Last Tournament. Full gilt.....	1.25
Tom Thumb. A Juvenile.....	1.00
The Cloven Foot. A novel, by O. C. Kerr.....	50
The God of Science. Abbot.....	1.50
Through Night to Light. Spielhagen.....	10
The Hohensteins, Spielhagen.....	2.00
The Inn of the Guardian Angel.....	2.00
The Paradox.....	1.25
The Cæsars, by De Quincy.....	1.75
Tales and Sketches, Hugh Miller.....	1.50
Truths for the Time. Abbot.....	1.75
The Sabbath. Pillsbury.....	10
The Woman of Business. A Novel.....	75
The Question of Hell, by A. Puritan.....	1.00
Unions of the Liberal Faith, by O. B. Frothingham.....	20
Vital Force, how Wasted and how Preserved, paper, 50c. Cloth.....	1.00
Woman, (La Femmes), Michelet.....	1.50
What I Know of Farming, by Horace Greeley, 12mo, cloth.....	1.50
Zimmermann on Solitude.....	75

Also, excellent editions, at publishers' prices, of most of the works of Pope, Shelley, Shakespeare, John Keats, T. B. Macaulay, T. Carlyle, and other standard and popular authors. ASA K. BUTTS, 36 Dey Street, N. Y.

New-York Tribune.

THE HEAVENS AND THE EARTH

TRIBUNE EXTRA NO. 9,

(NOW READY.)

Contains Six Lectures on Astronomy.

By Richard A. Proctor.

- I. THE SUN.
- II. THE SUN'S FAMILY OF PLANETS.
- III. COMETS AND METEORS.
- IV. THE MOON.
- V. WONDERS OF THE STAR DEPTHS.
- VI. BIRTH AND GROWTH OF THE SOLAR SYSTEM.

The Extra also contains lectures delivered at the Anderson School on Penikese Island, but never before published.

By Prof. Louis Agassiz.

- I. FIRST LESSONS TO THE ANDERSON SCHOOL.
- II. THE ART OF TEACHING.
- III. THE BEST BOOKS TO STUDY.
- IV. CLASSIFICATION IN NATURAL HISTORY.
- V. GLACIAL HISTORY OF THE CONTINENT.
- VI. NOTABLE WORDS ON VARIOUS TOPICS.

The Proctor-Agassiz Extra takes the number and place in THE TRIBUNE Extra Series of the "Credit Mobilier," Extra, and will hereafter be substituted for that in the "Library for One Dollar," unless otherwise ordered. Price, post-paid, to any address in the United States, 10 cents; twenty copies to one address, \$1.50.

The Series of 14 TRIBUNE Extras, now published, by mail to any address in the United States for One Dollar. Circulars giving details of THE TRIBUNE Extras, free. Address, The Tribune, New York.

Now is the time to subscribe for THE WEEKLY TRIBUNE. Single copies, one year \$3; Thirty Copies, to one address, \$1 each, and extra copy to the getter-up of the club. Specimen copies free.

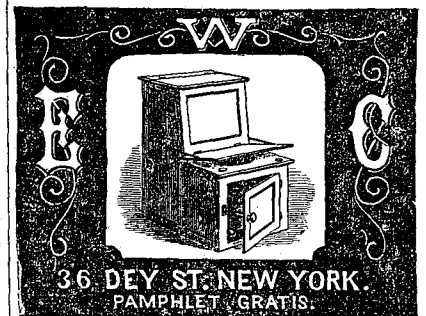
Address, The Tribune, New York.

EARTH CLOSETS.

The Great Blessing of the Age.

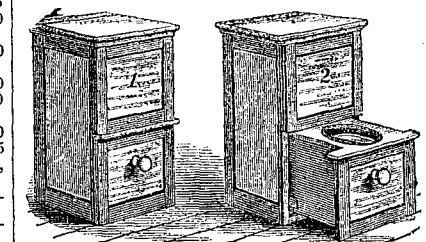
Comfort to the Sick and Feeble.

THE WAKEFIELD



Is one of the latest inventions, and has many advantages over all others. The simple act of closing the lid brings the earth forward and drops it directly in the centre of the pail, thus insuring the absolute certainty of covering all the excrements. This is of vital importance. It also has a dust or odor slide, a child's seat, and an extra large reservoir for dry earth or ashes.

THE WATROUS,



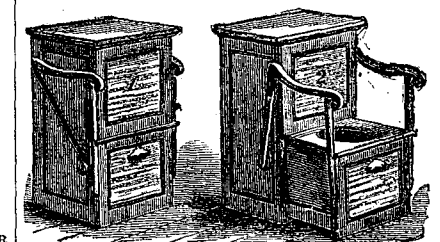
CLOSED.

OPEN.

Is simple in construction, automatic in action, and being entirely inodorous, may be used in any room in the house without offense. When not in use it is a handsome piece of furniture with nothing about it to indicate its purpose.

THE WATROUS:

(With Arms.)



CLOSED.

OPEN.

A CHILD CAN MANAGE IT.

IT WILL LAST A LIFETIME.

LATEST AND SIMPLEST IMPROVEMENTS.

A Necessity to the Aged!

Should be in every Guest Chamber!

Every Hotel, Hospital and Public Building should use them.

DRY EARTH FURNISHED ON REASONABLE CONDITIONS.

PRICES. { WAKEFIELD, from \$25 to \$40. { WATROUS, from \$16 to \$33.

DESCRIPTIVE PAMPHLETS FREE.

The Wakefield Earth Closet Co.

36 Dey Street, New York.

Odds and Ends.

PLUCKY.—A young man, who lost a leg in the war, recently got the other so badly crushed on the railroad, that it had to be amputated. During the operation he said cheerfully to the bystanders, "I thank God I have two strong arms left to get a living with."

Those young ladies who *make up their faces* do not always find young men to make up their minds.

A QUAIN writer says: "I have seen women so delicate that they were afraid to ride for fear the horses would run away; afraid to sail for fear that the boat would upset; afraid to walk for fear the dew would fall; but I rarely saw one that was afraid to get married, which is far more riskful than all these put together."

"CESAR, can you tell me how Adam got out of Eden?" "I spose he clum de fence." "No, that want the way." "Mabbe he borrowed a wheelbarrow and walked out." "No; still wrong." "Den I gubs it up; how was it?" "Why he went into the apple business and got snaked out."

A PAPER from the interior, relates of an Indianapolis wife who was very near-sighted, and who was requested by her husband to put a patch upon the seat of his pantaloons, which were badly worn. The good wife in hunting over her patch-basket, came across a buckwheat pancake, which one of the children had dropped there. Mistaking this for a firm piece of goods, she proceeded to sew it firmly over the hole in the pantaloons aforesaid. It being of a very tough character, held well and did good service until unfortunately one day the husband was exposed to the rain and got wet. The cake becoming saturated, a damp, chilly sensation was communicated to the adjacent parts, which much alarmed the good man, and thinking he was attacked with that terrible disease "Cerebro-spinal meningitis,"—one of the premonitory symptoms of which is a chilly sensation running down the back to the lowest extremity of the spine—he sent at once for a physician, who proceeded to examine the patient and discovered the cause of alarm. The husband was of course relieved to find he had not an attack of the dreaded disease named, and his only regret was that the Indiana laws were so changed he could not easily obtain a divorce from his nearsighted wife.

ONCE upon a time, and not a thousand miles from somewhere, there was a good, pious deacon, having a comfortable allowance of the good things of this world, in the habit of loaning his money at a good rate of interest to his less fortunate neighbors. One of the latter class called upon him for a loan of a thousand dollars, and the rate of interest was negotiated at nine per cent. Now this worthy deacon was in the habit of marking down the rate of interest he thus obtained upon the wall of his room. A near friend looking over these memoranda, noticed the 9 per cent. charged, and thus chided the good deacon: "Brother, how can you have the heart to charge a friend 9 per cent interest? What will the Lord think of the extortion of 9 per cent?" "Oh," said the deacon, "it will be all right with the Lord, you know he looks down from above, and my 9 will look to him like a 6, and he will think that a very fair rate of interest."

HYPOTHETICAL PRAYER.—"O Lord, if there is any Lord; bless my soul, if I have a soul, and save me from hell, if there is a hell."

As the commotion at Bald Mountain has subsided, and no volcano or judgement day evolved, some of the pious souls who were hurried into "getting religion in fear of the day of wrath so near at hand, and that Gabriel was about to blow his horn," are now said to regret the haste which actuated them to enter the ranks of the regenerated, as no calamity has befallen them, and they might otherwise have had such a good time by remaining longer in the service of the Devil. Since, however, the rumbling has commenced again, they will doubtless find it advisable to go in for a new installment of "religion."

Said a good, pious aged brother, in peaking his faith in meeting, with the peculiar intonation so common in former

times: "My Brethren and Sisters—ah; I am now an old man—ah; for forty years have I been on the Lord's side—ah, and now I stand with one foot in the grave—ah, and the other all but—ah."

In a negro revival, a zealous brother in his prayer said: "Oh Lord, we pray you to curtail the power of de Devil on dis earth." "Yes, yes Lord," shouted another brother, "cut his tail smack, smooth off."

A SPORTSMAN, who had been out hunting in an extensive piece of woods, got lost, and when he found his way out, he had become extremely hungry. Fetching up to a pious deacon's house, he readily accepted an invitation to dinner. Sitting down to the table, he proceeded at once to load his plate with the food with which the table was supplied. "Wait, my good friend," said the deacon, who wished to say grace, "we usually say a few words before we eat." "Go ahead," said the hungry man, "say what you darn please, you can't turn my stomach."

It is said that tall men live longer than short ones, though their years may be no more.

A WIDOW being cautioned by her minister against flirting, said she knew it was wrong for unmarried ladies to flirt, but the Bible was her authority. It said "widow's mite." She was flirting awfully at last accounts. Her pastor acknowledged that "widow's mite."

THE darymen are discussing the question, "Is butter of the first rank good butter?" Strong arguments are being made on both sides.

A POOR man, who was ill, being asked by a gentleman whether he had taken any remedy, replied, "No, I ain't taken any remedy, but I've taken lots of physic."

AFTER a recent freshet in Connecticut, an editor telegraphed another at the scene of action, "Send me full particulars of the flood." The answer came, "You will find them in Genesis."

DANBURY asks this startling question: "Can the watermelon be successfully cultivated on sandy soil, in a town of 4,000 inhabitants, and a theological institute located near by, containing 120 students studying for the ministry?"

CHURCH singers are said to live by luck and chants.

A ROMANTIC couple in Iowa paid twenty-five dollars for the privilege of being married in a circus ring, the performance being temporarily stopped to allow of the ceremony. If there is anything in signs, they will lead a rough-and-tumble life.

It was an Irish coroner who, when asked how he accounted for an extraordinary mortality in Limerick, replied sadly: "I cannot tell. There are people dying this year that never died before."

"How far is it to Club Creek?" asked a traveler of a Dutch woman. "Only shoost a little ways." "Is it four, six, eight, or ten miles?" impatiently asked the stranger. "Yaas, I dinks it is," serenely replied the unmoved gate-keeper.

An exquisitely dressed young gentleman, after buying another seal to dangle about his person, said to the jeweller that he would—ah, like to have—ah, something engraved on it—ah, to denote what he was! "Certainly, certainly," said the salesman, "I'd put a cipher on it."

THERE was a young wife at Chicago Who to get a divorce did to law go, And she smiled sweet as honey As she asked for alimony.

This handsome grass widow of Chicago.

You may talk yourself into a bronchial affection, but you can't convince a Vermont woman that there won't be a death in the family if she dreams of seeing a hen walking a picket fence.

"Let us go to prayers," they say now in Ohio, when inviting a friend to drink.

THE *Brooklyn Argus* is of the opinion that a kind word "will always go further than a flatiron or a potato masher."

A LAND agent in Colorado remarked to an inquiring emigrant that all that was needed to make the place a paradise was a comfortable climate, water, and good society. "That is all that is lacking in hell," was the reply.

"Give the Devil his due, Pat, and where would you be?" "Alone, your honor."

SCOVILL'S BLOOD AND LIVER SYRUP!

All cutaneous eruptions on the face or body indicate

An Impure Condition of the Blood, and this may, or may not be SCROFULA; but in either case the disease is nothing more than an INSIDIOUS POISON that

BURNS LIKE A TERRIBLE FIRE, as it courses through the veins, sowing seeds of death with every pulsation.

In this condition of things something is needed AT ONCE TO CLEANSE THE BLOOD; and

SCOVILL'S BLOOD AND LIVER SYRUP will positively effect this desideratum, expelling every trace of disease from the blood and system, and leaving the skin

SOFT, FAIR, AND BEAUTIFUL.

Hundreds of certificates attest its value. Price \$1 per bottle.

JOHN F. HENRY, CURRAN & CO., Proprietors, 8 and 9 College Place, New York.

ALSO PROPRIETORS OF Hall's Balsam for the Lungs, Carbolic Salve, Edey's Carbolic Troches, Oxygenated Bitters for Dyspepsia, Dr. Mott's Liver Pills, Dr. Rogers' Vegetable Warm Syrup, Dr. Bennett's Sure Death to Rats, Mice, and Vermin, Russian Hair Dye, etc., etc.

FOR SALE BY ALL DRUGGISTS.

PROCTOR'S FAREWELL

Lectures on Astronomy.

- I. EARTH'S PAST AND FUTURE.
- II. LIFE IN OTHER WORLDS.
- III. OTHER SUNS THAN OURS.
- IV. THE INFINITIES AROUND US.

BROWN-SEQUARD'S

Lectures on the Nerves.

- I. THE NERVOUS FORCE.
- II. NERVOUS INFLUENCE.
- III. INDIRECT NERVE FORCE.
- IV. NERVE DERANGEMENT.
- V. SUMNER'S SUFFERINGS.
- VI. WHAT NERVES MAY DO.

Published in full in THE TRIBUNE EXTRA NO. 10, NOW READY.

This Extra also contains

BAYARD TAYLOR'S FAMOUS LETTER

ON "SCHLIEMAN'S DISCOVERIES ON THE SITE OF ANCIENT TROY."

And a lecture by Prof. C. F. Chandler on "The Germ Theology of Disease." Price (sheet edition) 10 cents per copy. Pamphlet edition, 20 cents. Fifteen Extras (sheet form) postpaid to any address in the United States for One Dollar, and circulars giving full detail of the contents and price of all THE TRIBUNE EXTRAS free to any address. Address THE TRIBUNE, New York.

IRON CLADS. Books of Ensemble.

"Books that Carry the Old Eternal Ban-ners into the Modern."

By recent special arrangement with the distinguished author, A. K. BUTTS & CO., become the publishers for America of

ANCIENT PAGAN

AND

MODERN CHRISTIAN SYMBOLISM,

Exposed and Explained, Royal 8vo, 83 pp., 16 Plates, 172 Cuts, Price, by Mail, \$3.

Also by the same author
ANCIENT FAITHS
EMBODIED IN ANCIENT NAMES:
OR

AN ATTEMPT TO TRACE
THE RELIGIOUS BELIEF SOCIAL
RITES AND HOLY EMBLEMS OF CER-
TAIN NATIONS,

BY AN

INTERPRETATION OF THE NAMES
GIVEN TO CHILDREN BY PRIESTLY
AUTHORITY, OR ASSUMED BY PRO-
PHETS, KINGS AND HIERARCHS.

BY
THOMAS INMAN, M.D. (London),
Physician to the Royal Infirmary, Lon-
don; late Lecturer, successively, on Bot-
any, Medical Jurisprudence, Materia Medica,
and Therapeutics and the Principles and
Practice of Medicine.

Author of Foundation for a New Theory
and Practice of Medicine; a Treatise on
Mythology; On the Real Nature of Inflam-
mation; Atheroma in Arteries; On the Pres-
ervation of Health, &c.

Late President of the Liverpool Philosoph-
ical Society, &c.

This work, complete, 1913 pp., 8vo, and
several hundred illustrations. Price, \$27.
Address the American Publishers,

ASA K. BUTTS & CO.,
36 Dey Street, N. Y.

'93.

VICTOR HUGO'S LATEST AND GREAT-
EST NOVEL.

This remarkable and powerful story dealing with the events of the French Revolution, begins in THE NEW YORK SEMI-WEEKLY TRIBUNE, March 27, and will be continued regularly in that paper. THE SEMI-WEEKLY TRIBUNE is \$3 per year, or 30 cents per month (8 numbers) for single copies; \$2.50 per year, or 25 cents per month (8 numbers) in clubs of five or over. Address THE TRIBUNE, New York.

MASCULINE CROSS,

AND
ANCIENT SEX WORSHIP.

70 pp., 26 Illustrations 12mo., Paper 75c.; Cloth, \$1.

Contents:
Preface.
1. Origin of the Cross; 2. Emblems; 3. Phallus; 4. Triad; 5. Vocabulary, (very interesting); 6. Yoni; 7. Color of Gods; 8. Fish and Good Friday; 9. Earth Mother; 10. Unity; 11. Four-fold God; 12. Religious Prostitution; 13. Shaga; 14. Communion; 15. Buns and Religious Cakes; 16. Crucifixion; 17. Christna; 18. Phallic and Sun Worship; 19. California. ASA K. BUTTS.

THE MANNA SERIES.

No. 1. Original Manna for "God's chosen." Price, 5 cents each.
No. 2. Manna for Jehovah. (B. F. Underwood's Prayer.) 10 cents per dozen.
No. 3, and 7 other numbers of Manna for all sorts of hungry people are in preparation.

THE IRON CLAD SERIES.

No. 1. The Atonement, by Charles Brad-
lough. Price 5 cents.
No. 2. Secular Responsibility, by George Jacob Holyoake. Price 5 cents.
No. 3. Christianity and Materialism Con-
trasted, by B. F. Underwood. Price 15
cents.
No. 4. The Influence of Christianity on
Civilization—Underwood. 25 cents.
No. 5. The Essence of Religion, L. Feuer-
bach. 50 cents.
No. 6. Materialism. Dr. L. Buchner. 25
cents.
No. 7. Buddhist Nihilism, Prof. Max
Mueler. 10 cents.
No. 8. The Religion of Inhumanity, by
Frederic Harrison. 20 cents.
No. 9. Relation of Witchcraft to Religion.
A. C. Lyall. 15 cents.
No. 10. Epidemic Delusions, by Dr. F. R.
Marvin. 25 cents.
No. 11. The Masculine Cross and Ancient
Sex Worship, (in paper cover) 75 cents.
No. 12. Is in the works, and another fleet
of Iron Clads in active preparation. Any
one who orders Manna or Iron Clads to
the amount of \$2, will receive to the value
of \$2.25. In quantities of \$5 to one address
we discount 20 per cent., all prepaid by
mail. Address

A. K. BUTTS & CO.,
36 Dey Street,
New York.

AN EXTRAORDINARY BOOK!
FIFTY YEARS AHEAD OF THE TIMES!!

PLAIN HOME TALK.

AND
Medical Common Sense.

By E. B. FOOTE, M.D.

A Most Remarkable Work, published in
both the English and German
Languages.

CONTAINING
Nearly 1,000 Pages, and 2,000 Illustrations.

Price, \$3.25.

It contains a full description of all Dis-
eases given in plain language adapted to the
Comprehension of the General Public; with
the most Rational, Reformatory treat-
ment. It contains a vast amount of valu-
able Information not to be found in any
other Medical Work.

Limited space will not permit a Sum-
mary of its Contents to be given here. Full-
er details will be given in our next issue.
Every Family wishing a Medical Work of
the very Highest Order, cannot afford to be
without

DR. FOOTE'S

PLAIN HOME TALK and

MEDICAL COMMON SENSE.

With each copy is presented a splendid
Chromo, entitled "Throw Physic to the
Dogs," representing a pretty girl adminis-
tering medicine to some five sick canines.

Enclose the Price of the Work, \$3.25, to

D. M. BENNETT, 335 Broadway, N.Y.

Publisher of THE TRUTH SEEKER.

and Dealer in all Liberal, Spiritualistic
and Scientific Books. Sent post-paid by mail.

The Truth Seeker.

DEVOTED TO
SCIENCE, MORALS, FREE THOUGHT, FREE DISCUSSION, LIBERALISM, SEXUAL EQUALITY, LABOR REFORM, PROGRESSION,
FREE EDUCATION, AND WHAT EVER TENDS TO EMANCIPATE AND ELEVATE THE HUMAN RACE.

Priestcraft, Ecclesiasticism, Dogmas, Creeds, False Theology, Superstition, Bigotry, Ignorance, Monopolies, Aristocracies,

Privileged Classes, Tyranny, Oppression and Everything that Degrades or Burdens Mankind Mentally or Physically.

"Come now and let us reason together;" Let us hear all sides; Let us divest ourselves of prejudice and the effects of early education; Let us "prove all things and hold fast to that which is good."

Vol. I. No. 10.

D. M. BENNETT,
EDITOR & PROPRIETOR.

NEW YORK, JUNE, 1874.

335 BROADWAY, N. Y. \$1.00 per Year.
SINGLE COPIES, 8 CTS.

The Truth Seeker.

PUBLISHED MONTHLY.

TERMS, \$1.00 PER YEAR, DATING FROM NO. 5, OR ANY SUBSEQUENT NUMBER; 75 CENTS A YEAR, IF BEGINNING WITH NO. 1, VOL. 1.

TO EACH SUBSCRIBER WILL BE MAILED, AS A PREMIUM, A 50 CENT BOOK, ENTITLED, CHILDHOOD OF THE WORLD, OR TO ONE ENTITLED THE ESSENCE OF RELIGION.

CANADIAN SUBSCRIBERS WILL SEND TWENTY-FOUR CENTS EXTRA FOR POSTAGE, WHICH HAS TO BE PRE-PAID.

RATES OF ADVERTISING.

ONE DOLLAR PER LINE, FIRST INSERTION. 75 CENTS FOR SUBSEQUENT INSERTIONS.

Notes and Clippings.

THE Cambridge University Union have adopted a motion, by 101 votes to 42, in favor of introducing the system of cremation into England.

THE Russians are said to be prompt in translating important progressive works into their language. The writings of Buckle, Darwin and other liberalists are widely spread among them.

In the most densely populated parts of this city 240,000 people are living upon a single square mile and many of them in basements and attics hardly fit for the occupancy of rats. It is not singular disease and shortened life are so prevalent in our midst.

Six thousand tons of ice were shipped from Maine to Philadelphia last week for \$3 a ton, and yet our dealers here in New York sell this crystal commodity for \$20 a ton.

For playing upon a jewsharp in church during divine service in New Britain, Conn., Wm. Rathburn has been fined \$10, notwithstanding he defended his solos by quotations from the Bible.

THOMAS Carlyle has hired a house in Wales, and is going there, accompanied by Mr. Froude, to spend the summer. He is very feeble and has almost ceased from writing.

A TEXAS paper complains that since Dr. Brown, a local preacher, found \$10,000 of buried treasure he's been so independent that he won't go out in a snow storm to marry a couple.

The pathetic paragraph headed, "Mr. Stephens going home to die," now making the rounds of the press, excites so much sympathy that a Richmond paper thinks it would be an outrage for him to live any longer.

A COPPER, suggested, for the urn, containing the ashes of "Dear William," when cremated.

"We can't have every thing to please us; Little Billy's gone to Jesus."

M. D. Conway desires to have those who deludedly think Darwin an illustration of his own "missing link" understand that he is a man of the most impressive appearance.

INTELLIGENCE from London is to the effect that Spiritualism is gaining ground rapidly there. The Scientific Investigations of Prof. Crookes and Varley together with the public lectures of Mrs. Cora L. V. Tappan and others have enlisted much attention to the subject.

WOMEN DENTISTS IN GERMANY.—Mrs. Dr. Hirschfeld graduated in Philadelphia and returned to Berlin to practice dentistry. Her success, became so great several other German ladies followed her example, came to America, studied and graduated and returned to their native country to practice dentistry. We see not why women should not become first class dentists.

THE Subject of Cremation was introduced into England by a lady Mrs. Rose M. Crawshaw—wife of the famous and wealthy Iron King of Wales—Robert Crawshaw Esq. She is also a distinguished heretic and gives no little annoyance to the Bishops and Prelates of her locality by her telling pamphlets showing up the fallacies of their Creeds.

So writes M. D. Conway from London.

A SUNDAY school teacher, desirous of waking the dormant powers of a scholar, asked the question, "What are we taught by the historic incident of Jacob wrestling with the angel?" The cautious reply came: "Dunno, exactly, but s'pose 'twas to tell us that we mustn't rastle."

A MINISTER named Hardy, while preaching in Bullitt county, Ky., a few Sundays ago, was worried by a youth who made noisy interpolations at frequent intervals. So he came down from his pulpit and gave the young man a first-class flogging, for which little diversion Mrs. Hardy paid a justice of the peace \$15 the next day.

A SOCIETY of benevolent ladies in this city have already renewed the commendable practice of distributing flowers and bouquets to the sick in hospitals and elsewhere which they have pursued for a few years past. These considerate attentions will be duly appreciated by the afflicted and unfortunate.

MAX WAPTEWITCH, a little black-headed boy of Polish or Russian parentage, aged fourteen, is said to be the most daring and expert pickpocket in this city. He has worked principally in Central Park where he has robbed hundreds of ladies of their portemonnaies. He has often been arrested and nearly as often escaped the meshes of the law. He is however at last convicted and sent to the House of Refuge.

By the public papers, we see, Rev. Major, Ensign brother-in-law of Chaplain Newman, who has combined missionary efforts among the Blackfeet Indians with the labors appertaining to Indian agents under government pay, some time since left his field of labor in Montana and that the Reverend gentleman's absence is likely to prove expensive to those of his friends who are upon his bond of \$2,500 for his non-appearance at court to stand trial upon an indictment found against him for defrauding the government and the Indians confided to his care.

Messrs. Brooks & Baxter who both claimed to be governors of Arkansas, and who have so recently raised armies to enforce by bloodshed their respective claims are members and pew holders in the same Methodist Church in Little Rock and the former is said to be an ex-preacher. They are truly bogus representatives of the lowly Nazarene who taught love and peace towards all men. Already have several lives been taken in the bloody carnage they have inaugurated. One is led to exclaim, "how these Christians love each other! Verily, by their fruits shall they be known." Had a couple of free-thinkers been guilty of such conduct the world would never have heard the last of it.

LITTLE children frequently ask singular questions of their parents, showing how difficult it is for them to fully understand the "mysteries of godliness." A little seven year old girl—daughter of one of our Brooklyn patrons, thus catechised her father, after returning from Sunday School. "Father was Jesus the Son of God?" "That is what your Sunday School teachers tell you, is it not?" "Yes, and was the Virgin Mary his mother?" "So the Book says." "Well, father was God and the Virgin Mary married?" "No, I suppose not." "Then how could they have children when they were not married?" "I cannot explain this to you now, my child, when you get older you will be able to understand more about it."

This question of the parentage of Jesus has puzzled many children of older growth. How a man could have a woman for a mother and a ghost for a father, they are wholly unable to comprehend.

Rev. W. H. H. Murray of Boston, orthodox, is liberal enough to say "Such portions of the Bible as the reason approves should be accepted and the rest rejected." I wish it distinctly understood I don't believe all that is contained in that book.

THE Rev. I. S. Killoch, who ceased to be a Baptist minister, owing to a little affair in Boston years ago, and has since resumed his ecclesiastical functions in Kansas, and is publishing the Kansas Evangelist at Leavenworth. It is a religious paper.

THIS little affair, alluded to above, was that of seducing the wife of one of the members of his congregation.

MAHOMETISM is increasing rapidly in India. In the City of Bombay alone there are 140,000 who believe in the Prophet. Christianity seems to be making no progress at all there. In fact it is much the case with all the foreign missions. Very little progress is made, in many cases the cause is retrograding. Hundreds of thousands of dollars are yearly expended in this man which might be thrown into the sea and as much good be accomplished.

DEAN RAMSEY, in his "Reminiscences of Scottish Life and Character," tells the following. The answer of the old woman under examination by the minister to the question from the Shorter Catechism, "what are the decrees of God?" could not have been surpassed by the General Assembly of the Kirk, or even the Synod of Dort. "Indeed, sir, he kens that best himself."

A SUNDAY school superintendent at Galena, Ill., on his way to school, noticed that the first boat of the season had arrived, and feared he would only have a small attendance. He found a crowd, and praised the boys for being there in spite of the boat's arrival. In two minutes every scholar was at the river. They had not heard of it before.

THERE are 50,000 girls and women in this city who obtain an honest livelihood by pursuing various trades and occupations among which may be mentioned the manufacture of paper and fancy boxes, artificial flowers, clothing, gloves, perfumery, proprietary medicine, &c., as well as telegraphing, type-setting, clerking, book keeping, and numerous other occupations. Their wages average from six to ten and twelve dollars per week.

We are sorry there are one third as many females in this city who do not get their living in a like honest and honorable way, but who from choice or compulsion have taken and are pursuing a life of shame and degradation. The homely old adage says, "there is a Jack for every Jill." When women transgress the laws of chastity and morality they do not do it alone, and they are no more guilty than those of the other sex. Will mankind ever learn that a life of purity and honesty is really the best and happiest life?

A PRIEST in the Netherlands was consulted by a widow on the subject of a second marriage; who directed her to listen to the bells the next time they chimed and pray for grace to understand them rightly. She listened, and the bells said plainly, "Neempt een man, neempt een man." "Take a spouse, take a spouse." When she returned to the confessor with her report, he said, "If the bells have said so, so say I."

Snow fell in New Hampshire on seventeen days in the month of April. Two men crossed Webster Lake in Franklin on May day and found the ice a foot thick and firmly fixed to the shore. A signal station on Mount Washington one night not long since reported a northeast gale blowing at the rate of 140 miles an hour. New Hampshire will have to be set down as possessing a cool, vigorous climate. Apropos of cold climates, an anecdote is told of a stage coach passing on a July day over Cabot Plain, many years ago, when a passenger observed a woman with a broad wooden shovel, digging into a snow-drift by the road side. "Why, madam," said the passenger, "don't you take the snow from the top of the drift, where you can get it easier?" "Oh," replied she, "the snow that is three or four years old is much the best."

Communications.

On the Social Function of Wealth.

By HUGH BYRON BROWN.

THE laws of attraction and repulsion as forces in nature appear to be universal. The conditions of accord and discord are known and studied by the metaphysician no less than by the scientists.

The conflict of ideas as evidenced in human history has been equally as active and quite as destructive as those of the elements. While the forces of nature have been the agents in giving birth to continents and gradually fitting them for human habitations, those of mind have been as active in shaping their institutions, laws, and customs, and are in their operations no less violent and destructive than the former.

Every generation has, par excellence, at least one great wrong to remedy—mission to fulfill or problem to solve. The law of evolution is as marked in the realm of mind as in that of matter. The higher only becomes possible by the pre-existence, and death of the lower.

Our conceptions of right and wrong are not innate; but wholly dependent on the state of the moral sense, which is itself only a creature of education.

It is the order of nature that mankind should be elevated by misfortune, and that happiness shall grow out of misery and pain; the prosperity of one generation is founded on the agonies and woes of the past. No right is secured without a struggle, no wrong overcome and abolished without opposition, no good attained without an effort. The simplest things, or privileges which we accept without a thought, had to be fought for, and wrung from the grasp of those whose interests were deemed to be endangered or injured by their common use.

The great problem for solution and settlement in the fifteenth century was that of religious liberty as against authority, as embodied in Romanism. The great achievement of the eighteenth century was the solution by our fathers of the question whether there could be a church without a bishop, and a state without a king; and that of our own time, was the abolition of chattel slavery, and the repudiation of the principle of the right of property in man.

The next great question that challenges the attention of the world, and which will not down at the bidding of a subsidized press, a wealth-serving pulpit, or by incompetent and pur-blind statesmen, is, the equitable adjustment and honest division of the profits arising from the joint efforts of labor and capital,—in a word, the labor question. That labor has never received an equitable share of the wealth it creates is a fact that few will deny and none can successfully disprove. That a monstrous injustice is daily being done everywhere to the real creators of wealth needs no other proof than that furnished by a comparison of the condition of the laborer, everywhere, with that of the capitalist.

Wealth being the product of labor, it would be natural to suppose that its creators would be its principal possessors; but this is not the case, any where, and never has been. By cunning legislation, and for the want of any equitable measure of equivalents in the commerce of mankind, the wealth of the world centralizes in the hands of a few persons, who did not, and could not give an equivalent for it.

While a few possess everything that money can purchase, the real producer has scarcely sufficient of the wealth he created to supply his coarsest and commonest needs, and in times of commercial disorder is often on the verge of starvation. It is no answer to this statement to say that the poverty of the laboring classes is the result of their improvidence, and want of thrift; because it can be easily shown that the average wages of mechanics and laborers (allowance being made for loss of time, sickness, &c.) is, for the former not over two dollars for each working day; and for the latter about half that sum, which at the exorbitant prices charged for everything they consume, is hardly sufficient to obtain the necessities of life for themselves and families. Saving, except in a few exceptional cases, is impossible.

As a proof, (if proof were needed) that there is no equitable measure of equivalents, in the exchanges between men, and as a further illustration of how the working men get the worst of it everytime they deal with those who administer to their needs, take the case of the attendance of a physician on themselves, or members of their families,—for one visit of a few minutes, the physician will charge an amount that will take the mechanic a whole day to earn!

There is not, and never has been, in the public conscience a just conception of right in the matter of the remuneration of labor; and in consequence, all our laws, customs and usages discriminate in favor of the capital class as against the laboring.

The most essential and necessary thing to promote the peace, happiness and virtue of mankind is the discovery and application of a principle that will make it possible for men to exchange their labor or its products on an equitable basis.

No science has made less progress, and has been studied to so little purpose as that of Sociology. The principles governing the exchanges of mankind are as imperfect and as inequitable as were those known and used by the people of antiquity. For the want

of such a measure there is not, and cannot be a fair and equitable exchange made between men in any direction. And in the absence of such a principle, and with the certain knowledge of the tendency of wealth to centralize in the hands of a few, it has never occurred to legislators, that while protecting men from robbers and assassins they should also protect them by legislation against human selfishness, which is the greatest of all robbers! "Get what you can, and hold what you get," is the recognized law of society—a maxim that is fraught with mischief and misery to the race! Search nature through, and you will find no analogue of man in the matter of selfishness. The shark is rapacious, the tiger cruel, and the wolf ravenous, but when their hunger is satisfied they allow others of their species to seek and obtain a like satisfaction; and never, like man, hoard up and retain for their exclusive use more of the common fund, than kind nature supplies, than is necessary for their wants. The squirrel and the bee do, indeed, lay up a store against a season when food cannot be obtained; but never more than what their prospective wants require. Man, without feeling or remorse, absorbs the product of the labor of ten thousand men, giving them in return for their labor a mere pittance of what they earned. He is enabled to live in luxury, and leave to his posterity millions wrung from the earnings of thousands, while the actual producers, are scarcely able to provide themselves with the necessities of life!

That any human conscience should be so unenlightened and perverted as to regard wealth as exclusively the property of the individual who happens to possess it, and existing solely for his individual gratification, with no regard to the claims of society from whence it was obtained, will, one day, be regarded as we now regard that of the owner or master of a slave ship or of a slave!

The centralization of wealth in the hands of a few will always be, in a great measure, inevitable in every high state of civilization, and do what we may by legislation to counteract it, the most efficient remedy after all will be found in an enlightened public sentiment that shall look upon a man who regards his wealth as wholly individual, instead of social, as a human monstrosity, a social pirate, a Legree of commerce, who, like his prototype in Slavery, should be held up in the Uncle Tom's of the future to the scorn and indignation of an outraged community.

How different to-day might the social and moral condition of the race have been, had the founder of our religion, instead of teaching dogmas and leading men to waste their energies in speculating on the unknown and the unknowable, taught them the value of wealth, rather than to despise it, and made the incentive to its acquisition the good that could be accomplished with it for humanity, and not simply the selfish and individual ends that it might subserve. The mountains of wealth heaped up by our millionaires, which are burdens, and frequently a curse to their possessors, and which when left to their heirs create a monied aristocracy, that makes the equality of citizens in the State and before the law an impossibility, would, if wisely administered for the benefit of those whose labors have contributed to its accumulation, transform society from the hell it now is to a comparative paradise! Want need not be known in any civilized community; and crime, the inevitable attendant of poverty and ignorance might be reduced to a minimum. The homes of the producers of wealth instead of being as now in garrets and tenement houses surrounded by squalor and discomfort might be replete with all the comforts and conveniences of a first-class hotel. Witness the Industrial Palace at Guise, in France, an institution conceived and built by Mr. Godin for his workmen, in which from twelve to fifteen hundred persons are provided with a healthful, comfortable and agreeable home, where may be found the conveniences and enjoyments which are generally only within the reach of those who are rich; while involving no elements of mere charity, it respects individual freedom, and maintains capital and labor in relations of perfect amity, and at the same time of perfect justice, while securing to the capitalist an adequate return for his outlay.

Another conspicuous example of a man endowed with great wealth, and who realizes that his wealth is only his in trust for humanity, is Peter Cooper of New York city. It is simply impossible to estimate the amount of good that that man has conferred on his fellow men by the judicious and helpful uses to which he has applied the bulk of his fortune! Had the rest of the millionaires of the city been imbued with the same spirit and love for their race, how different would have been the lives and characters of the toiling masses of the city. Those dens of crime, and breeders of pestilence—the tenement houses—the homes of the workers and producers of wealth would never have had an existence; but in their place there would have existed Industrial Palaces in which all the comforts, conveniences and enjoyments which make home attractive, would have been as conspicuous as misery, discomfort and squalor now are.

Who can doubt that this philanthropist enjoys more real happiness in one day, from witnessing the good that he is doing, and the happiness he is conferring on his fellow men, than is enjoyed in a life-time by those who regard their wealth as having no other or higher

use than the gratification of their own selfish and individual ends.

When men shall have learned (as they are learning) that the only God which they can ever know is that embodied in *Divine Humanity*, and when they shall learn (as many have) to transfer all their loyalty, love, devotion and duty, now wasted on the unknown and unknowable, a condition of things will be inaugurated on this earth, of which the prophetic minds of all ages have caught glimpses,—a time when the "desert shall blossom as the rose," when the "lion shall lay down with the lamb," when "men shall learn war no more," and when the "mountain of the Lord's house shall be established on the tops of the mountains, and all nations shall flow into it."

New York, May 1, 1874.

[For The Truth Seeker.]

A Specimen of Religious Intolerance.

A little over a year ago the schools of Groton village were organized into a Union Graded School, and among the teachers who were employed, the first term, without reference to their religious opinions, there happened to be two who were Spiritualists. When the Union School was organized a Board of Education, consisting of seven members, were elected, among whom was a certain clergyman, said to be a relative of Brigham Young of Salt Lake, and certainly for shrewd cunning and domineering tyranny he resembled the Mormon light very closely; said clergyman preached sermons in which he advocated the employment of "earnest Christian teachers," and warned his hearers of the danger of patronizing schools where teachers were employed who were not "earnest Christians," thus appealing to the latent bigotry and intolerance of his followers.

In the meantime the School Board employed the two teachers who were Spiritualists for the second term, said teachers were never accused, so far as I have heard, of saying or doing anything in the school room which indicated their religious sentiments, but the simple fact that they enjoyed the rights of a free republic, and entertained such religious ideas as pleased them best, was more than religious bigotry could tolerate, and I am informed by a member of the School Board that said teachers were refused the second term of school, which they had been engaged to teach, on account of their religious opinions.

Then every department of the school was supplied with "earnest Christian teachers," who were supposed to be entirely satisfactory to the Rev. G. H. Sunflower & Co., and the second term opened with a programme of morning religious exercises which might shame half the Sunday-schools in the county, the exercises consisted in singing sensational songs from Sunday-school hymn books, reading a chapter from the Bible, and reciting the Lord's Prayer in concert; in addition the children were asked to bring Testaments and commit verses to memory to be recited in school.

When it became generally known, that so much attention was given to religious instruction, many of the parents objected, and a petition signed by more than fifty men was presented to the Board of Education, asking that "the Practice of Reading or Reciting portions of the Bible in the School, should be discontinued."

This petition thoroughly aroused the superstitious bigotry of the place, nothing of that nature was left dormant, and the whole class of people, who, because they have so much difficulty in believing their own religion, have not the slightest confidence that it can stand on its own merits, and therefore strive to give it every unfair advantage, and are ever willing to maintain their religious interests at any sacrifice of the rights of their neighbors, raised the cry of "Godless schools," and stigmatized the petitioners as contemptuous. The result has been a sort of compromise, the chapel exercises are very much reduced in quantity and held before nine o'clock, parents who wish can get their children excused, although excused children have been subjected to treatment designed to reprimand them for not attending Chapel. And, withal, the very pious and virtuous School Board have included "Evidences of Christianity," in the catalogue of studies. How sad and unfortunate that people who are otherwise worthy should embrace a religious faith which renders their moral sense so defective that they become thoroughly unscrupulous in the course they adopt for promulgating their doctrine. Sadder still that people who are otherwise intelligent should be held in mental bondage, and kept in benighted ignorance upon religious subjects, by priests, "who are interested to the full extent of their salaries," in keeping "the breath of life in churches," but whose usefulness to mankind is questionable.

Yet so it is, and the school which we have heavily taxed to support, is converted into a 'Home-Mission Post' at the demand of a favored church and clergy, who in this village have forty thousand dollars worth of property exempt from taxation. Were they not enslaved by a theology which corrodes, eats out, and destroys all the noblest impulses of the natural heart, withers and benumbs all the noblest faculties of the human mind, they would not have the shamelessness to make so insolent a demand.

Groton, Tompkins Co., N. Y.

[For The Truth Seeker.]

The Present Hour.

IT is more important for each individual to know the duties, obligations and responsibilities of the present hour, than anything of whatever character that has preceded it. If we live up to our highest convictions of to-day, "we have done well, acted nobly, angels can do no more." It is well to learn all we can of the past so long as it interposes no obstacles to the study of our present duties. We learn from the mistakes, as well as the successes of the past. But the end of all such knowledge is the improvement of the present. It is far more important that we make good history, than to learn that of other times. We are too prone to look back for precedents for our guidance now; forgetting that we ourselves are men, as well as they to whom we look.

In no department so much as in that which men call religion, are we so disposed to look backwards for the golden age. Mechanics, agriculturists, men of science do not get their models from remote ages of antiquity. But in religion we regard the men of the earlier centuries with such deep veneration, that we cling tenaciously to their most superstitious notions and clothe these ideas as far as possible with the identical words in which they were originally uttered. Yet we find every crime peculiar to men committed by those people in the cause of religion; the perpetrators claiming direct divine sanction for all their enormities.

Every man has his ideal which he is trying to actualize into practical life. The higher, the more noble his ideal, the more elevated will be his character. But how is it possible to progress, if our ideals are drawn from the more ignorant past; especially when the crude, superstitious notions of the people who lived four or six thousand years ago, with peculiar divine authority. Whoever does this must inevitably partake, to some extent of the characteristics of those whom he has taken for his patterns, whether those characteristics are good or bad. Instead of progressing, we would rapidly retrograde, if we resorted to the same means in other departments of knowledge. Yet we see even strong intellects who dare not trust their own inspirations, but are continually quoting some old sayings that ought to have been considered obsolete centuries ago. In this respect we run counter to everything else in nature. The birds, the fishes and quadrupeds have the same habits perhaps that animals of the same kind had centuries ago. But they do not imitate them, though they closely resemble them. They act out their own nature to day. They know, not, and care not how those did who preceded them. The acorn germinates and grows till it becomes the towering oak of the forest; but not because oaks grew and flourished six thousand years ago, but because it contains within itself the principles of its own vitality. Are we not as great personages in this grand old universe as the animals and the trees? Why not then exhibit the same spontaneity as they? Live the true life of the present, and press forward to newer, higher and grander thoughts than it was possible for them to experience whom we are now erroneously trying to imitate. The great men in history were not those whose ideals were in the past. No man ever becomes great, or has any of the elements of greatness in his character who merely imitates. Such a one lacks the innate force which makes great men. The greatest merit of Jesus consisted in his independent spontaneous action, free from the trammels of authority, yet men foolishly think to resemble him by trying to imitate him.

In taking our ideals from the past we perpetuate the errors of the more ignorant ages. All the religious persecutions that have stained the character of man through all time have come from this prolific source of evil. It was this spirit that reigned through the dark ages. No individual dared, except at the risk of his life, to utter a new or noble thought. The priests of the new religion of Christianity were earnest in their determination to prevent the spirit of progress from getting a foothold on earth. They sent armies of fanatical crusaders to murder and destroy the infidel Mahometans, who really possessed more of the elements of goodness than themselves. Every one who uttered a new and important thought was thrust into prison to be slowly tortured, or burnt directly at the stake. It is said that in the reign of Philip II. of Spain, eighty thousand human beings were slaughtered to prevent men from having a higher ideal than that of the church. Even after the reformation, though Luther asserted the right of private judgment, the Protestants still strove to fetter the human mind to the past. Calvin in the plenitude of his bigotry burnt Servetus at the stake; and the much boasted Puritans hung innocent Quakers in Boston, the most enlightened city in America.

The same spirit is abroad in our land to day, though shorn of its power to burn and hang, and subject to inquisitorial torture those who dare to reject the dogmas of the church; but it flings with contemptuous scorn the name of infidel on the truest and noblest sons and daughters of great nature now on our globe. In looking over this green earth the eye rests not on a spot a rood square on all its beautiful surface where there is even an attempt to do justice to our fellow men. Cruelty, wrong and oppression everywhere prevails. Orthodoxy passes by him who has

fallen amongst thieves, and with cold indifference preaches unintelligible dogmas to dozy and listless ears. Both orthodoxy and radicals see their brothers and sisters all over Christendom crushed remorselessly under the iron heel of oppression—the young and beautiful driven by the false system of society which both are upholding, to barter their beauty for the means of subsistence; yet one will go to his church and preach on the great importance of infant baptism, and the other repair to the free meetings and talk of the movements of the spirits beyond the grave.

My friends these are questions that this age ought to settle forever. The relations that labor stands to capital is one of transcendent importance with which we should grapple now, not at some future day, but now. It is demanded by him who drudges out his life in ceaseless toil while tyranny eats up the fruits of his hard industry. It is demanded by her, whom you in your pride call a servant girl; who performs your dirty work for a pittance per week, while you turn up your nose in aristocratic pride as though she were not your sister. It is demanded by her who is driven to shame and degradation because we do not reconstruct society on a more just and humane basis.

There certainly are present, questions enough to occupy our thoughts in the interior of our daily avocations without going back to the dark ages of the past, or gazing with anxious eyes towards the unseen and unknowable future. If we love not our brother whom we have seen, how shall we love him whom we have not seen? If we love not our neighbor while he is here how shall we love him when he passes to that other country beyond the tomb? Are the poor, the needy and the friendless willing to forego our love and kindness here that we may love their spirits in the future? Or would it not be better to bind up the broken heart now? to infuse into the sorrowing soul a little gladness while it is yet with us. Let us fulfill the law of each day, and the future will all be right. I am aware that these theological discussions may do much towards turning the thoughts of men in new channels, and thereby lessen the amount of bigotry by which their souls are cramped and tortured from their symmetrical proportions.

But what higher blessedness can mortals experience than that of doing present good to those who need our kindness? Every effort we make in this direction enlarges the capacity for still higher good and nobler enjoyment, and elevates our ideals far above those who live only for self.

W. E. LUKENS.

[For The Truth Seeker.]

A Remarkable Dream.

AND it came to pass that I, even I, dreamed a dream, and whether in the body or out of the body I cannot tell: But lo and behold I was in a large city, and there was a multitude of people gathered together, and there came men from all nations—even from the uttermost parts of the earth; and they came to teach and preach and call upon all men to worship one of the gods of the people even as they did worship. Now there are many gods that people do worship, but these people called themselves Reverends, and said their god was the true god; so the Reverends brought forth a book and read, what they called, the Ten Commandments, and said:

1. "I am the Lord, thy God, that brought thee out of the land of Egypt and out of the house of bondage. Thou shalt have no other gods but me." And then Truth spoke, and said: "Art thou the god that commanded the children of Israel to steal and borrow every one of his neighbor, jewels of silver and jewels of gold, under false pretences, and thereby caused the people to sin and do evil?" And Reason spake and said "If ornaments of silver and ornaments of gold were necessary for the journey through the wilderness, why not send them with the manna, so the people sin not in obtaining them?" Then spoke Truth, again, and said: "Is this the God that hardened Pharaoh's heart, that he would not let the people go, that he might teach the people barbarity by slaying the first-born in every household, and thereby cause death to the innocent that knew no sin, and by that let this wrath and vindictiveness be known to future ages?" The reverends answered not. Then Mercy enquired "Art thou the God that sent two bears to tear and mangle forty-two children for what they thought harmless diversion? or was it that god that commanded the people to bake their bread with human dung and eat thereof?" And Faith spoke, and said, "Is it this God that put a lying spirit into the mouth of the prophets, and said 'If the people are deceived, have not I the Lord deceived them?' Will the dove lay her eggs in the eagle's lair, or the cony bring forth her young in the hole of the fox?" But the Reverends spoke not a word. And Justice spoke again, and said, "Is this the God that afflicted poor Job, a man that was perfect in all his dealings, that loved to do right and eschewed evil? Was it to please a fiend that he was robbed of his sons and his daughters, his oxen, his camels and sheep, and all that he had; or was it to please a fiend that he was afflicted with sores from the crown of his head to the soles of his feet?" Truly is it said, the ways of some gods are past finding out.

Then the Reverends read the second commandment:

2. "Thou shalt not make to thyself any graven image." And Truth spake, and said: "Ignorance is the father of idols; and crafty men build them temples for gain. The god of nature fills the husbandman's garner, but the servants of false gods rob him of his increase. Truth bows her knee to no god, but deception would worship the devil. Justice gives the devil his due, and to the gods he makes no discount, for are not the devil's four pecks equal to any god's bushel, even by weight? Justice scorns praise, but vanity loves flattery. Honesty never wore a mask, or paid hirelings to sing her praises."

3. "Thou shalt not take the name of the Lord, thy God, in vain." And Reason spake and said: "In thy conversation thou shalt not use the word God, least people take you for a liar."

4. "Six days shalt thou labor," etc. And Prudence spake and said: "Six days shalt thou labor and do all that thou hast to do, but on the seventh day thou shalt not let the cattle starve or the poor man leave thy door without bread, for on this day thy corn groweth in thy field and the rain falleth on it, that it may not die; neither let thy hogs break into thy vineyard, least thou also come to poverty." "Whatsoever thy hand findeth to do, do it with all thy might." "The prudent man taketh care of the provender of his ass."

5. "Honor thy father," etc. And Justice said: "Honor thy father and thy mother lest they become poor and no one to do them honor. As they made a smooth path for thy little feet, lay not a stumbling block before them in their old age."

6. "Thou shalt do no murder." "Nor tempt people to drink poison or play with venomous serpents, or cut off thy hand or pluck out thine own eye, no, not even to please a god."

7. "Thou shalt not commit adultery." "With any man or any god or any Ghost, lest some one should say 'I am God's kinsman,' and the people make a saint of them and worship them."

8. "Thou shalt not steal." Justice spake and said: "Whosoever takes every tenth shock of corn from the poor man's field, after he has reaped the small produce of his farm, leaving his lambs, his cattle, and his ass too, to want for food, breaks this command."

9. "Thou shalt not bear false witness against thy neighbor." Except it be for the honor and glory of thy God.

10. "Thou shalt not covet thy neighbor's house or his wife." Reason then spoke and said: "Thou mayest covet thy neighbor's daughter or his maid, as one may be thy wife, and an help to thee in thy old age."

And the Reverends were very wrathful that Truth and Justice were there, and they came away, and Honesty, Reason and Charity came away with them, and old Satan would have come too, but the Reverends could not spare him, so he with Hypocrisy, Vanity, and Deception stayed with the Reverends to help them along.

And I awoke, and behold it was the Evangelical Alliance that I had been dreaming of.

T. B. JOHNSON.

Sterling, Iowa.

[For The Truth Seeker.]

A Mistaken View.

THE following Resolution was discussed with considerable animation and defeated by almost a unanimous vote at the last meeting of the Elba Farmer's Club in this county.

"Resolved, that universal suffrage and universal intelligence are indispensable to, and form the basis of a Republican Government, and that in order to establish securely and permanently this basis the members of The Elba Farmer's Club are in favor of what is termed a "compulsory system" of education in the United States."

The Resolution in my opinion is an important one and doubtless will interest the thoughtful reader of THE TRUTH SEEKER.

I would like, Mr. Editor, to read your views upon it in your invaluable paper. Also the views of your able correspondents upon this subject. "Let there be light," and those who have eyes can see.

A. J. WARNER.

Eugene, Knox Co., Ill.

WE regard the Resolution eminently correct. Universal suffrage and universal intelligence are assuredly the true basis of a Republican Government. We decidedly are in favor also of what is termed "Compulsory Education." Ignorance is the greatest evil in our land and provisions should be made that every child reared here should receive a fair education.

[Ed. T. S.]

THE lawyers of Indianapolis are torturing their brains over an extraordinary problem. Some years ago a lady of that city was married, and four months thereafter separated from her husband, was divorced and remarried in a month, and four months thereafter gave birth to a child by her first husband. Quite recently the second husband procured a divorce, and the custody of the child was awarded to him. Now comes the first husband and claims the child. Who is entitled to its possession?

Thoughts not Stultified.

BY A. B. CHURCH.

THIS country is called one of free thought and expression, but lacks much of it; for,

1st. According to Bibles and history, "God's chosen people" have existed over 5,800 years, and Infidels, so called, equally long, the Catholics over 1800 years, and the different sects not 400 years old; and yet they assail their progenitors and "brethren in Christ" with opprobrious epithets, and do so continually, as if they had the truth—others much error!

2d. It is well known, that no one can give expression to their religious, and many their political convictions, but what exceptions, strife and in many cases ill will, if not hostile feelings, are manifested.

3rd. All females are denied having a free voice in this boasted free government, yet are compelled to pay taxes, just or unjust, and to keep silent.

4th. So long as the human mind is stultified on theology, and equal rights and privileges denied to one half of humanity, just so much and so long this country lacks of being what it should be.

I was taught, "hell is a lake of fire and brimstone with infants in it not a span long." After this, I learned people were taxed to support this doctrine whether they believed it or not.

I well remember, though only a boy, the grief and dismay of my mother when this tax was remitted by popular vote.

The same spirit exists to-day in the efforts of "God in the Constitution" men, such recently asserting in this section, "that all unbelievers of the Bible ought to be sent to the Penitentiary, and with the power would be sent there," and this was given to the world in the columns of a newspaper. What a free country we would have with such men to rule, and Church and State united as they wish.

The fact is, in all past time, Pagans, Jews, Mahometans and Christians have manifested the same spirit, more or less—aye, became so overbearing, oppressive and troublesome, that reaction occurred. From such cause, the Jews lost their power. From the same cause, the Athenians lost theirs, the appeals and eloquence of Demosthenes, failing to arouse the apathy of his country. So, also, the Romans their power, for Cicero, with all his wisdom and effort, with others after him, failed to prevent the fall of Rome and the Empire.

The same spirit caused the loss of Papal power; for, Luther was a strong adherent to it, and did not wish to leave it, or break with the Church, but it had become so corrupt and its influence so extended, with all freedom of thought and its expression banished, that such could no longer be endured—hence the Reformation.

Henry VIIIth, of England, was appealed to for aid: the Pope raved because of a refusal—this had no more effect on the lofty mind of Henry, than the bark of a puppy dog, so Luther dubs him with the title "Defender of the Faith," and from this circumstance and date Protestantism gains a foot hold, and commences to hurl its anathemas evidently imbibing much of the turbulent, tyrannical character of its friend and protector, The Pope to day, is striving hard to maintain, if not to regain his lost power, as also to extend what he has, notwithstanding the rebellious spirit of France and Italy. The clergy in America are also striving for more power, hence beware of the "God-in-the-Constitution" men!" yes, beware!!!

It is evident the immense sums raised among all people in building costly places, as also the large amounts paid to a privileged class to do the talking in them, has not resulted in unity and good feeling. Let every one do their own praying and thinking, and thus prevent the enslavement of the human mind to priestly rule, such being an insurmountable bar to free thought and its expression, as also to the attainment of a pure, free, and glorious Republic such as we might have.

As all should have the right to be sovereigns, and to confer delegated rights, and thus rule, therefore speed the day when no female is excluded her rights.

As the future can only be surmised by the past, and with this hasty view, it is plainly evident a new school of thought must arise, with far more extended perceptions, and become extensive, before free expression can be had, and humanity attain to its proper condition to be enabled to discuss the great problem of a future existence calmly, and with a commendable spirit.

It is evident metaphysical disquisitions have hitherto failed, for humanity is yet adrift in a stormy sea, with but faint hopes of finding a safe, secure harbor.

Now suppose we look to nature alone for a solution, and all who wish, take a Bible under one arm, and reliable or the best history extant, under the other, as an aid, with no priestly rule, or any embargo on the intellect to interfere in the least. This agreed on, we have the world with all things visible and invisible—before, behind, above, below and everywhere. Do they not constitute Universal Being? Are they not all the God there is? Does not such govern all things? Does not the idea of an Invisible Supreme Being as existing distinct from matter, do more harm than good? Has not the effect of such ideas on humanity, in all lands in all past time, with their condition to day, give evidence to prove that such do harm, and are

false and destructive to truth, to happiness, and to unity of feeling? Can we reason except from what we know or can conceive? Has not like produced its like in all past time up to this? Is anything of consequence known to the contrary?

If we admit a God of Infinite Power exists in nature the idea is instantly nullified to our human perceptions, when it cannot conceive of any power that can make a straight stick with one end only; or make garden flowers grow fishes; or to make either deliver a speech on the benefits of free thought and its expressions—the past to be the present, and the future: a fish to preach on the benefits of a belief in Jesus; to say, by damn!—I am sick—and "thus saith the Lord." From this it is plain to be perceived the idea of "all things with God are possible" must be received with some reservation. It is easy to say God, or Infinite power could make all worlds and things out of his own infinity; could "overshadow" a Jew girl, and so on, but our experience, reason and common sense, as also that of all humanity the world over, will not permit the firm conviction and the mind's full assent, *free from all doubt*, that the second person in the Trinity—God's equal—could be produced, as stated in the gospels, any more than they can believe a fish can talk. From the foregoing, it appears evident, that all things in nature, the mind itself, and even God, or Infinite power (so called) are under inexorable, irrevocable, unchangeable, never ending law from which there is no escape for all things living, or for God himself.

"What! can God die?" says some. Certainly, he can, if the Jews ever killed him, which all Christians profess to believe. "It was his Son," you say, "not God." Very well; was he in human form? You say "Yes." Well, then, how do you know this? "We were taught so; besides this, we have the New Testament for authority, as also that of the Church and all good people." And I was taught the same, but the result is far—far from unity, and is the same everywhere? The "Testament authority" says when God—or his equal, called Jesus—was dying on the cross, he said "My God—my God, why hast thou forsaken me?" Can God forsake himself, become something else, and be alive and now sitting at his right hand, or that of a God, and be now making intercession for sinners? for you, and for me, because I wonder how many labor pains his mother had at his birth, or whether he required any soothing syrup when a baby god, or made boys' play things, and was captain over other boys, as stated in the rejected gospels, besides other wonderful things there noted?

It is asserted "God is everywhere," then of course in a whale, a louse, a buzzard, a hornet's nest, and in the hornet—in asafetida—a tree—a bawdy house, and in hell—must be a she as well as a he, hence disputing Christians have many things to learn and think of, besides contending as if they were the paragons of perfection.

Some contend that "solids, fluids, gas and spirit, which exist in nature, are convertible into each other; that by constant action and interaction, with the force of attraction and repulsion inherent in matter, are, from this cause held in balance, thus producing motion, life and all worlds and things that exist, and that by no possibility can there be any cause separate from the above four named elements." It must be frankly admitted there is much appearance of truth in this assertion. We know life exists, and that without air, matter and motion in combination no life would be manifested.

What is Life? I view to be a question in itself, hence, for the present, matter and spirit is full enough for attention. What is spirit? it is not matter, and that is all we know about it. And what is matter? it is not spirit, and that is all we know about that either. "Whew! an abominable idea," some may say, or, "don't I know the difference between a pretty girl and a side of sole leather?" No sir, you do not, of matter in itself—in its real essence!!! between the girl and the leather you do. A few years ago, the once visible matter that contributed to produce the girl, existed in the soil, wheat, corn, potatoes, coffee, sugar and even the old cow, her milk, grass, water, bone, muscle, blood, nerves, etc., etc., therefore, the essence of all that contributed to sustain the life of the girl, or the old cow with her hide, and much else not noted, must be considered, and yet the essence of matter remains unknown.

All will agree that mind appears to exist in matter, and if life is not separate and independent of matter, then each pass into the grave in eternal oblivion.

To be continued.

THE strangest description of hell is that of Heinrich Heine. "Hell," he says, "appeared to me like a great town kitchen with an endlessly long stove, on which were placed three rows of iron pots; and in these sat the damned and were cooked." In the third row sat the heathen, who, like the Jews, could take no part in salvation, and must burn forever. I heard one of the latter, as a square-built, burly devil put fresh coal under his kettle, cry out from his pot: "Spare me! I was once Socrates, the wisest of mortals. I taught truth and justice, and sacrificed my life for virtue." But the clumsy, stupid devil went on with his work, and grumbled, "Oh, shut up there! All heathen must burn, and we can't make an exception for the sake of a single man."

The Debate at Paris, Texas.

FRIEND BENNETT:—The debate announced in the March number of your paper, to come off at Paris, Texas, on the 6th of April, between R. Peterson, Liberalist, and L. W. Scott, Campbellite preacher, on the following propositions: "The Religion of Christ, as Taught by his Apostles, is of Divine Origin"; and "The Influence of Christianity has been Unfavorable to Civilization," took place accordingly, and continued for seven successive nights. Mr. S., and his friends—more especially the preachers of the various churches of this place—were very sanguine of an easy victory; and the latter gentlemen (the parsons) were constant in their conferences with their champion, furnishing voluminous authorities, until the debate began.

The first night, the house (The Christian Church) was crowded with people of both sexes. Nearly all the ministers of the various churches were in attendance. But, strange to relate, after that not a single preacher made his appearance. They abandoned their champion like rats are said to desert a sinking ship. Whether it was that they had suddenly lost confidence in their man, or had under-rated his adversary, deponent saith not.

Mr. S. began by reading from a little book compiled by Alexander Campbell, purporting to be extracts, mainly from Dr. Lardner's great work of twelve volumes, on the credibility of the Gospels, to the effect that Josephus, Celsus, Porphyry, Julian and Tiberias corroborated the Christian story; together with a few others: Pliny, Tacitus, etc., were the burden of his song on the first proposition to the end.

As a matter of course, it was an easy case for Mr. P., who had Lardner's, Michaelmas's, Jones's, Eusebius's, Mosheim's, etc., etc., complete works, to refute, and show up the imbecility of this mode of argument. Lardner himself condemning, as a base forgery, the much quoted passage from Josephus. Jones repudiating the so-called letter of Pilate to Tiberias; and the lying, forging, and corrupt practices of the early Christians to bolster up their faith, as detailed by Mosheim, etc., etc.

But the crowning defeat of the Gospel advocate occurred upon the last night. During the discussion on the second proposition, Mr. P. had massed together a black and bloody catalogue of the persecutions perpetrated by the followers of the meek and lowly toward Pagans, Jews, and even amongst themselves, in past ages. Their crusades, inquisitions, massacres, wars, etc. Mr. S., put in a plea of confession and avoidance. That was not the result of pure, but adulterated Christianity. That his church, (the Christian) had never persecuted, and hence these things could not be laid to Christianity, but the corruptions of it. Mr. P. retorted by reading from the New Testament a number of those blood-freezing passages from Matthew, Luke, John, Galatians, Corinthians, etc., where Christ says he came to send a sword, not peace; where people are to be accursed if they preach any other gospel; where Christ demands that his enemies are to be slain; where fathers are commanded to hate their children, children to hate their parents, sisters to hate their brothers; and told an anecdote of a temperance lecturer, who had charged to the use of whisky, an endless list of crimes,—murder, robbery, arson, etc., whereupon a red-nosed individual, in the rear part of the house, got up and asked permission of the temperance speaker to make a few remarks. He held in his hand a large flask of whisky, labelled "Simpkin's Sour Mash," and said, "He admitted all the lecturer had said about the evils of intemperance; but those evils arose not from the use of genuine whisky, but from adulterated whiskies, and that if people would just let these impure whiskies alone, and drink nothing but Simpkin's Sour Mash, he would guarantee that there would be no more crimes laid to the effect of whisky—that there was not a headache in a barrel of his whisky," etc. And here, Mr. P., pointed to his opponent and remarked that he had a bottle of Simpkin's Sour Mash Christianity, warranted simon-pure, and not to cut in the eye!

Again, Mr. P. turned to the New Testament, and read divers passages from Matthew, Mark and John, about what a man could do if he had faith. He could remove a mountain, cast out devils, raise the dead; and said he had a baby that had been asleep in the village grave-yard for some fifteen years. If Mr. S. was a true believer, he had the promise of Christ that he could do even greater things than He did, and proposed to go at once to the cemetery, and let Mr. S. show his faith by his works. Mr. S. declined the offer. Again, Mr. P. read, where Christ says, "these signs shall follow them that believe; in my name shall they take up serpents, and if they drink any deadly thing it shall not hurt them," and after some appropriate comments, deliberately took from his vest pocket a little vial, which he said contained a solution of strychnine—enough, the druggist told him, to kill fifteen Infidels. He poured the fluid into a tumbler, presented it to Mr. S., and in the most solemn manner, called upon him in the name of the God he adored, the Christ he worshipped, and the Bible he believed in to swallow this "deadly thing," and prove to the audience that he was a true believer, and that he had faith as a grain of mustard seed. Mr. S. indignantly refused the proffered dose, to the infinite amusement and laughter of the spectators.

Paris, April 18, 1874.

COMMON SENSE.

Poetry.

For The Truth Seeker.

IGNORANCE and error stand,
At many a temple's gate;
With gory battle-axe in hand;
Truth to smite and exorcise.
Toiling up the steep of time,
The truthful and the brave;
Through ev'ry land and ev'ry clime,
Have sought mankind to save.
Have uttered well their deepest thought,
To ring through coming years,
With bigotry and error fought;
Mid poverty and tears.
But, in this nineteenth century,
A fearless host arise;
With science for their panoply,
Old superstition dies.
Mid ancient mounds, and mystic scrolls,
Seekers of truth appear;
The age of man is thence unrolled,
One hundred thousand years.
Some who lived as years have passed,
From out the viewless air:
On photographs their image cast,
Their endless life declare.
The fall of man is proved a myth,
Atonement, priestly fraud;
The way of life is nature's laws,
Their fountain is in God.
Would you secure unmeasured bliss,
And mount the vaulted skies,
Trust not in Bibles, nor in Priests,
To gain a Paradise.
But harmonise yourself with law,
To shun disease and pain,
And from the fount of wisdom draw,
The light you may attain.
That, when life's fitful scenes are o'er,
Beyond the reign of death,
Immortal on the spirit shore,
In love's Elysium rest.
An endless chain of love entwines,
The varying grades of men;
Redeeming power! All hearts enshrine,
With love's encircling gems.
Celestial Dove! Angelic charm!
What transport thou canst give!
Enrapturing thrill, that glows and warms!
And all my being fills!
So streaming down from spirit spheres,
Ethereal currents flow;
And myriad friends with hope and cheer,
Come greeting us below.
May children share this heritage,
A lofty, lucid brain;
Transmitted from their parentage,
A soul without a stain.
Parents! See here within this glass
Reflections most sublime:
A wealth of mind, whose boundlessness,
O'erleaps the bounds of time.
Then see to it—all, who would bring
The race to lofty heights;
Full harmony in laboring,
Embracing equal rights.
Ye architects and builders grand,
Display your science here;
In rearing temples for the man,
The Prince of coming years.
And daughters equal to their sons,
Fair princesses sublime;
In wealth of thought and depth of love,
Their mission is divine.
Can reason's light all fade and die,
And love's entrancing bliss,
Be blotted out in endless night,
With all the hopes of years?
What! All our treasured wealth of thought,
Our quenchless love of truth;
Expire with us! be then snuffed out!
And perish as the brute?
Electric life in surges roll,
Through matter's wide domain;
Flames upward through the human soul,
And conscious life remains.
Whatever is—is something then,
In high or low degree;
And matter in its endless chain,
Enrolls eternity.
Intelligence and conscious love,
Outwrought the same in man;
From nothing, nought but nothing comes,
Is truth since law began.
Effect, we trace to primal cause,
And cause implies effect;
And when we've mastered every law,
We may their cause detect.
Then let us not with impious eye,
Peer into awful realms;
Content that progress lifts us high,
O'er error's dark domains.

Munderville, Mich.

D. Higbee, M.D.

[For The Truth Seeker.]

God's Wrecks.

BY HORACE M. RICHARDS,

CANST thou chain old Time in his march from the past?
Canst thou stay the simoon's death-dealing blast!
Will a sweep of thy hand send backward the tide,
To the sources that channel the steep mountain's side?

Will darkness return? The sun cease to shine?
Or Nature revolt to obey words of thine?
Will thy voice hush the music of unnumbered spheres?
Will it lengthen, or shorten, the incoming years?

Will spirits that have fled their earthly abode,
Re-inhabit their forms at thy beck, or thy nod?
As well might thou try all these to control,
As to stay the march of a human soul.

Though born in Sin, and raised in despair,
The Soul of a God lies slumbering there.
Then this be the lesson, O man in thy pride,
God's Wrecks that now drift down humanity's tide.

Thy brothers, thy sisters, are all in His care;
The highest, the lowest, His love equal share,
And Souls that seem buried in Sin's deepest tomb,
In their hearts hold the germ of blossom and bloom.

Friendly Correspondence.

S. M. BALDWIN, Washington, D. C., writes: You are doing a great work, Brother B. Go on. You are making a splendid investment for the life to come, the thought of which in eternity will be a never-failing stream.

D. HIGBEE, M.D., Munderville, Mich., writes: I am much pleased with THE TRUTH SEEKER. Such an outspoken, candid sheet should be sustained.

W. S. WOOD, Coshocton, O., says: You are making THE TRUTH SEEKER an able, valuable paper.

WARREN RICHARDSON, Pueblo, Colorado, writes: Some of the miners of this locality have been stopping at my house, and saw some copies of your paper, and are much pleased with the same. I send you the price of the paper for three of them. They will doubtless find a rich feast in them among their lonely hills and valleys in perusing the gems you are publishing. I find miners are a free-thinking set of mortals, and when in town went go to church worth a cent. Truth seems to love the light, bracing mountain air here among the old Rocky Mountains, and is rattling and shaking old fogism out of men here.

I find I have more borrowers for my radical, free-thought papers than I can supply. I hope to send you a new subscriber now and then. I can say of your paper, as the extatic poet did of his ideal Christ,

"It shall descend like showers,
Upon the fruitful earth,
And joy and peace like flowers
Spring in its path to birth,
Before it on the mountains
Shall Truth, the herald go,
And Freedom's rills like fountains,
From hill and valley flow."

Go on in the course you have commenced—God speeding, and riddle the old Sebastopol of superstition and bigotry, until its frowning, shadowing, blighting walls and battlements shall be razed, and its site made to yield sustenance to suffering, down-trodden humanity.

R. J. LAMBORN, Chester Co., Pa., writes: A gentleman of West Chester placed in my hand a number of your TRUTH SEEKER. I read it with much pleasure, for its out-spoken independence. We have orthodox on the extreme, and we want liberalism equal in zeal, just as your paper proclaims; so I forward my subscription at once. I can not consistently subscribe to the creeds and dogmas of the day, and believe everyone ought to do something to advance truth and mental freedom. I have given to my West Chester friend the amount of subscription for four copies of your paper, to be sent to acquaintances of mine. I say to them, read and circulate, and if you find you have received in value the price of the paper, pay for it, if not, I intend to forward others on the same conditions. There must be pioneers to introduce new seed and new ideas, and I have never known the true seed when once taken root fail to flourish. I learned originally the Quaker trade, but have ceased long since to follow it. I look upon all sects as trades and apprenticeships, learned in Sunday-schools, tract-reading, &c. People want reliable evidence to be examined impartially to awaken them to a sense of their deluded condition, and the more such is circulated the better.

WM. GARLICK, Silver City, Idaho, writes: I am delighted with the way in which you show up the "Holy Churches," and hope you will be sustained until churches are taxed the same as other property. I would like to see the clergy compelled to pay a license the same as attorneys, and also be required to give bonds for good behavior. This might materially lessen seductions. I am more than persuaded the cause of truth is gaining ground, and the number of those who are satisfied the Bible is not the word of God is increasing every day. Long may they continue to increase is the heartfelt desire of your humble servant.

DAVID WRIGHT, Des Moines, Iowa, among other things, says: "I feel like doing an average share towards sustaining Liberal Publications. Give, I mean give, for when we merely 'pay' our subscription it is not giving; it is only paying. I will say THE TRUTH SEEKER has already arrived to greater perfection than I expected in so short a time. I certainly wish it continued success. When I was young, (say thirty years ago,) I learned to bear persecution for the 'abolition of American slavery,' and since 1837 for the abolition of Priestcraft, Superstition, Idolatry, &c. The abolition of slavery was a success, and now, (after years of persecution,) I feel that my most sanguine hopes in the complete success of Liberalism is about to be realized. Much, however, depends upon the liberality of Liberals, what good does noise do without dollars? Liberal friends send on your dollars and you need not ask whether Liberalism will succeed. It will be sure to succeed. I do not clamor for a weekly 'TRUTH SEEKER,' but before you risk it be sure that it will be sustained.

THOMAS H. DODGE, a poetic, humorous friend of Orford, O., writes thus:

FRIEND BENNETT:

I snatch pen, paper and ink,
To write a line as quick as wink,
To let you know I am well,
And on Long street I do dwell,
Working hard for THE TRUTH SEEKER,
To get the name of our John Meeker;
I left your paper for him to learn,
And in his place got John M. Sturn,
As good an infidel as ever you saw,
For in old creeds he'll pick a flaw.

For cunning priests who hunt a fleece
Will tell some artful story,
And to beguile they'll talk awhile
Of heaven's immortal glory;
And by the by you'll hear them cry,
The only way to heaven,
Is to believe some creed they give,
And you'll be forgiven.

"That's what's the matter," Mr. Editor I was born in the wrong time of the moon to be a poet, and there is another cause—I never had but three months schooling all told, so when you get any writing from me you will find bad spelling and bad grammar no doubt.

I will inquire just here;

When a lady gets stalled in a gutter
In the midst of a populous street,
Like a fly that is stranded in butter,
And has to uncover her fur;
As gently the erinoline she lifts,
And gives it her gracefulest sweep,
Is a fellow to blame Mr. Editor
If at her ankles he peeps?
Just to see if they're thick or thin,
Say, my Dear Sir, is it a sin?

Nay, Bro. Dodge, we cannot consider turning the eyes toward an interesting object to be a sin, nor can we think serious blame would be incurred thereby.—[Ed.]

EDWARD PALMER, Castine, Maine, writes: I feel a personal interest in THE TRUTH SEEKER. It is the only paper I have read for years that I can fully appreciate, and I cannot resign the idea of having our paper placed upon an independent, solid basis that will ensure its prosperity. It cannot prosper without a suitable capital for a foundation. The CHARLOT TRUTH SEEKER must have wheels of its own and not be carried in a hearses.

D. R. BURT, Dunleith, Ill., at the close of a friendly letter, says: "Courage friend COURAGE, you must expect rough roads and rough weather, but let the sacredness of the cause inspire you with an untiring industry and energy. Remember the will is almost omnipotent.

JAMES M. PRATT, Pratt, Ill., writes: I am so well pleased with your paper I would not take the price of a year's subscription for a single copy. I hope your success may be a perfect one.

W. W. RICHMOND, Atlanta, Ill., writes: The April and May Nos. of THE TRUTH SEEKER are absolutely rich and racy. The perusal of their columns affords me a "feast of reason and a flow of soul." I like the paper immensely and hope it will meet with the success it justly deserves—a brilliant, permanent, enduring prosperity. I shall keep a file of THE TRUTH SEEKER for future and frequent perusal.

John Sypher's article on "Give the Devil his Due" is quite spicy and as amusing as true.

Mr. Editor you are laboring in a noble cause. Your reward may be deferred, but in the end it is sure. The shackles of religious superstitions and prejudice must be broken and the people of this fair land redeemed, regenerated and disenthralled from a worse than Egyptian bondage." Success to your efforts.

JOHN DOOLEY, Hampton, Va., writes: I am a subscriber to your paper and while reading its sacred pages I have fallen in love with you and one of your contributors, Mr. John Syphers. If it does not put you to any trouble, you will please tell him that whenever it suits his convenience to raise that monument to the memory of the Devil, spoken of in the April number, I will insure him 1000 subscribers.

T. B. CURAS, Eldorado, Iowa, writes: I send you \$1 for THE TRUTH SEEKER to be sent to J. Huntzinger, this place, who, I can affirm, will be a permanent subscriber. There are others here whose names I hope to be able to send you soon. I will do all I can for you, but it is slow work, for this is a religious, self-righteous community. I am often scandalized by the good people here; but then I know how it is myself, for I was a Christian ten long years, until three years ago, I was liberated by E. P. Hammond the great revivalist; since which I have taken THE INDEP. I will send for your paper for myself as soon as I can spare the money. Sickness prevents my doing so now. I want it very much, for I want it to read. I am a stranger here comparatively; but I think I will not be so long, for everybody is pointing me out as the man that is trying to circulate Bennett's infidel paper.

I am just recovering from three felons at once, and my comforters tell me that "God sent them to me as a punishment for my unbelief." I think there is another cause

E. A. PRESCOTT, Bath, Maine, writes: I am very much pleased with your paper. It shows clearly the errors of the past and gives more light than old Theologians ever dreamt of. I hope your subscribers may multiply very fast.

R. MCINTOSH, Davenport, Iowa, writes: Your paper has much improved and pleases your readers here. If a little were pains taken by your friends it would doubtless have a wide circulation.

MATTHEW ROMER, Martinsville, Pa., writes: I like your journal better and better each succeeding issue. I am really delighted with the May number. I will do all I can to get new subscribers for it. I am so glad you commenced the publication of Ingersoll's "Oration on the Gods." It is alone worth the price of the paper.

JAMES M. WOODS, Knightstown, Ind., writes: Your April number is grand and your subscribers here are proud of it. I am sorry the thinking class of the United States do not now liberally speak out and help the cause. Count myself and other subscribers here in favor of a weekly.

J. A. RUTHERFORD, Honey Grove, Texas, writes: I love to read THE TRUTH SEEKER. I hope that I and it may live many years yet. It is young and I am old. I think I am a Spiritualist. I have not seen much, but I have read much; and have concluded that I can't withstand such a "cloud of witnesses."

The Nature and Destiny of the Intellect.

BY A. O. GENUNG.

PROBABLY no question of human interest has elicited a greater degree of careful, persistent, and untiring thought, than that concerning the nature and final destiny of the thinking principle in man. In every age of his habitation on the earth, of which we have any account, whether we reflect on remote antiquity, on the dark and cheerless period of the middle ages, or on the science-illuminated days of our own time, we find man ever busying himself in a ceaseless endeavor to explore successfully the mysterious labyrinth of his own brain.

Nor does this fact furnish occasion for surprise when we submit for consideration the remarkable nature of the phenomena emanating from that reservoir of thought; it is indeed difficult to entertain a more sublime conception than that of man in the full possession of the mental faculties, and we do not marvel at Paley who, as Liebig said of Dr. Buechner—merely promenaded along the border of natural science—for falling into the error of confounding adaptation with design. To the casual thinker, there is nothing remarkable attending a contemplation of brain substance, white and gray, together with its outlying system of ramifying nerves; to such an observer, early erroneous education, added perhaps to long continued possession, has rendered them wholly without interest, and as long as they continue to perform their office, he has little need to inquire into the nature of their operation. But when by careful research and systematic reflection, we gain some insight into the nature of the relations existing between physical and mental organization, how marvelous seems the result of their combination; what wonderful processes, and what intricate manipulations of mental force are being enacted in the laboratory of the human mind; with what unerring accuracy the several organs of the external senses perform their respective functions. The grand sweep of the intellectual powers is only bounded by the material universe itself, and they embrace every object in nature, from the minute animalcule that sports in a drop of water, to the orbs which roll on their ceaseless rounds through the depths of space. A number of infinitesimal rays of light quit, say the "fixed star" Sirius; after speeding for centuries on their course through illimitable space, they fall upon the upturned retina of a human eye. How wondrous the result; instantly they are conveyed through a piece of mechanism more accurate than that ever fashioned by the most skillful artisan; thence flashed along the optic nerve, till finally they arrive at the brain, and mind takes cognizance of that distant world!

But meditations such as these only serve to awaken enthusiasm, and such an emotion is but little calculated as a rule, to stimulate inquiry into the nature of cause and effect. When we take into consideration the illiteracy of past times, and the powerful systems of belief with which a true interpretation of the nature of the mind has had to contend, we no longer wonder at the fact that the thinking principle has so long been looked upon as a distinct entity, and that the animal organization is but the instrument through which it performs its wonted operation. From such a deduction it is no more than natural that the philosophy of the past should be impregnated with a theory that mind, unlike the body, is indestructible; and that man, once brought to a state of conscious existence, should remain conscious through all eternity. The scholar of antiquity, as well as he of somewhat later times, could only grasp the subject from purely metaphysical grounds, and was ever at a loss for an *experimentum crucis* which would place the subject strictly within the limits of demonstrable knowledge. Since man began to discriminate between life and death, this subject has been rendered abstruse and mysterious by craft and sophistry; the true character of the intellect has ever been wrapped in the glamour of the supernatural, and it was not until psychology and physiology were studied together by the devotees of untrammelled science, that this hitherto inexplicable problem became intelligible. For this reason we need only take a cursory glance at the eventful pages of the world's history to become convinced, that in all ages and among all races, man has ever been found engaged in an almost desperate search after the key which is to unclose to him the wondrous mysteries of an after life; a majority, perhaps, of mankind, has ever placed implicit credence in that system of belief which has made such pleasing demands on its credulity; the philosopher in his meditations, the soldier on his crusades, the cowed monk at his ayes; the learned and the unlettered, the opulent and the lowly, have each and all been sustained in a childlike dependence on a life beyond the grave.

Yet when we submit all the evidence tending to establish the reality of such an existence that the world has had to offer, to the careful and candid analysis of the senses, how utterly wanting in all true principles of logic seems the reasoning of its most able exponents. If we except the somewhat questionable disclosures of the "mystic rap," little more has been presented than an appeal to early prejudices, to the feelings, and to the imagination; and viewing the subject apart from all objective revelation, and in the light which science is shedding on every question of

human interest, there is scarcely an argument advanced by the advocates and apologists of such an existence worthy of any serious attempt at refutation.

It is impossible in an article of these limits to present any considerable number of the facts tending to illustrate the identity of mind and body; a brief notice of those most familiar must suffice.

From the very nature of his terrestrial existence, man is unable to take cognizance of anything which may occur to his rational faculties after the body is ready for the sepulchre; the only course which would furnish indubitable proof of vital concomitance existing between body and mind—that of separating them and observing what effect such an act would exert on either, is of course denied him, and to acquaint himself with the nature of his final destiny, he must necessarily confine his powers to a careful system of observation, reasoning, and analogy. The only field open to such an inquiry is that embracing the laws governing consciousness in animal organization, and to explore this wide domain he must look to the seat of consciousness itself; what that seat is, and the true character of its concomitants should certainly be of interest to every sincere lover of truth, simply for the sake of truth itself, and regardless of any bearing it may have on cherished opinion or creed. And to arrive at any rational conclusions regarding the fate of mind, after the body ceases to furnish its fitting tenement, every force found to exert a deviating influence on cerebral activity will be of great importance, and must necessarily submit itself to a critical method of investigation.

The utter want in times past, of systematized information concerning the facts made known by modern research into the laws of nature, has furnished occasion for a degree of charlatanism in philosophy, and the fact of man's being possessed of a superior rank in intelligence, has been pointed out as evidence that he is therefore entitled to a distinct place in the economy of nature; but it will hardly be necessary to state to the intelligent reader that this view is wholly untenable and erroneous. In considering the condition of man's mentality after death, we must inevitably speak of it as identical with that of the entire animal kingdom; what is applicable to the one is certainly so as to the other, for the line of demarcation between instinct and reason is so ill defined, and so indistinct, that the most careful observation and the most subtle reasoning have failed to detect a difference between their respective methods of action. No fact brought to light by research in the study of comparative anatomy is more apparent than that the brain of man and that of some of the higher vertebrates are very similar in their construction, and the inference must be that the physiological action of that organ is also similar in both. Instances in substantiation of this latter resemblance are not wanting, and apropos of the subject Prof. Agassiz has aptly inquired: "How does the delight of a dog who starts with his master for a day's hunting differ, except in childishness of expression, from that of the hunter himself." Indeed, as the psychological development of man and of animals becomes better understood, the chasm between them gradually lessens, and will doubtless one day wholly disappear; and should such a view obtain in the realm of ascertained scientific facts, the very terms which now seem to so fittingly convey an idea of the distinguishing characteristics of mental processes in man and in animals will become meaningless, and must, in their present signification, fall into disuse, words more expressive of the true character of the several types of intellectual force being used in their stead.

In the whole range of material organization, there is no example of two agents so intimately united as mind and body, without some mutual relation or adaptation; everywhere in nature we find this law holds good, and the fact, although not furnishing conclusive evidence that they may not exist apart, yet viewing the matter from analogy—a method of study in this case of great value—such a circumstance seems altogether improbable. And a very well understood fact in physiology is that the growth, character, and health of the mind depend largely on the condition of the body; and that vice versa, these same conditions of the body depend in no wise less a measure on the state of the mind. As a basis of reasoning bearing on the first of these propositions, we have the following data; who has not remarked the influence which the vicissitudes of time exert on the mind of an individual, from the hour he enters the world till he quits it; and why this influence if the physical organization be not first effected? Not only physically but mentally, man is constantly changing—constantly developing or deteriorating, from the time he assumes the embryo till he is ready to be laid in his final resting place. First we recognize him in the weakness and innocence of childhood; then in the bloom and vigor of youth; again in the dignity of middle life; and finally in the decline and dissolution of old age; and furthermore as testimony bearing on this point, we have the following instances, the application of which is too self-evident to need any extended illustration; they are as follows; the dependence of our mental health on the state of the stomach; hunger and repletion; physical injuries and disease; and sleep; besides many others which will readily occur to the student of the subject. In this connection Alexander Bain has aptly observed, "A healthy man awakens in

the morning with a flush of spirits and energy; his first meal confirms and re-enforces the state. The mental powers and susceptibilities are then at their maximum; as the nutrition is used up in the system, they gradually fade, but may be renewed once and again by refreshment and brief remission of toil. Towards the end of the day lassitude sets in, and fades into the deep unconsciousness of healthy sleep." The brain, being the great seat of all sensation—aided and supplemented by the nervous system, muscles, &c., also affords very interesting proof of the subjective relation of mental to physical functions; a fact frequently met with in the practice of medicine and surgery, is that a blow upon the cranium often effects seriously and permanently the action of the mind, and has also been known to restore it to its normal condition, after meeting with injury, either natural or accidental. And every physician is familiar with the symptoms of abnormal action of the mind which always accompanies typhus fever. On the other hand instances are not wanting to illustrate the dependence of body on mind; all are familiar with the fact that mental suffering not unfrequently produces insanity, and with it the train of abnormal physical changes so often met with in that disease; and when not producing so marked a derangement as lunacy, severe mental labor or trouble, is often followed by serious bodily affliction and even malformation. And again long continued mental suffering even changes the structure of the brain.

But in considering the inter-relation of mental and bodily functions no series of facts are of greater importance than those relating to the action of the blood upon the brain; says Richard A. Procter in this connection—"It is now a well established physiological fact that mental action is a distinctly physical process, depending primarily on a chemical reaction between the blood and the brain, precisely as muscular action depends primarily on a chemical reaction between the blood and the muscular tissues. Without the free circulation of the blood in the brain, there can be neither thought nor sensation—neither emotions nor ideas." And this is certainly true; the cerebral circulation is of vital importance in furnishing nutrition to the brain, and we can not conceive of its existence in a state of animation without the co-operation of this indispensable adjunct; and as mind is not known to exist apart from brain, it follows that on a cessation of the arterial flow of blood to that organ—and its consequent decomposition—the thinking principle becomes extinct.

Nor is it true that mind and body act on each other; this is no paradox when we explain that neither is ever permitted to pursue its course alone. Of mind apart from body we have absolutely no knowledge; from our earliest acquaintance with these agents we find them ever in the closest relationship, and in all our sensations of bodily wants, or of mental processes and concomitants in the judgment, the memory, the emotions and the passions, we ever find them one and the same. To quote again from that incomparable thinker, Prof. Bain: "It would be incompatible with everything we know of the cerebral action to suppose that the physical chain ends abruptly in a physical void, occupied by an immaterial substance; which immaterial substance, after working alone, imparts its results to the other edge of the physical break, and determines the active response—two shores of the material, with an intervening ocean of the immaterial."

No; these agents are not separate and distinct; every fact made known by unerring science forbids the idea, and the degree in which they mutually intermingle is no less apparent than the blending of the intricate pulsations of the light ray in the solar spectrum! If absolute precision in scientific demonstration is to exert any influence in deciding upon questions effecting human knowledge, certainly the identity of body and mind is established beyond a peradventure.

But it will be urged however, that this view is in direct opposition to our wishes and aspirations; and that such a philosophy is characterized by all that is dark and forbidding. But in answer to these objections we will say that the temporary comfort and consolation afforded by a belief founded in error, is more than made up by the enduring satisfaction of knowing what is true. Mr. Gradgrind's exclamation of "Facts, sir, facts," is very much to the point.

And even were it conceded that a longing for immortality furnishes credible evidence of its final accomplishment, this very fact carried out to its logical sequence, removes the subject into the realm of the ridiculous. Who doubts for instance, that the meanest creature in all animated existence, in common with the most exalted, feels, so far as the nature of his mentality permits him to take cognizance of the fact of existence, an intense interest in his own physical and mental longevity, and that had he the option of deciding on his own fate, would continue to live through all the cycles of eternity.

But we do not admit that the fact of the perishable nature of the mind is altogether uncomfortable to contemplate. We know that this life does not prove to all an unalloyed blessing, and that to many a poor mortal afflicted in body or mind, dissolution is welcomed as a harbinger of rest; then who knows—were we assured of a future life—that such an existence would prove a happier condition? As an illustration

of the by no means comfortable character of the philosophy of materialism—which by the way is only a term designating the theological aspect of science—we can do no better than subjoin the following from an able writer: "Let us consider the short pang, the trifling bodily pain, the not more than momentary resistance, and then the long, long, undisturbed repose; the sweet slumber of unconsciousness; the absolute, complete, unsurpassed rest; Let us imagine a dreamless, deep, quiet sleep, from whose embrace no clamor can awake us; the entire forgetfulness of all suffering, regret, or disappointment; in short that serene repose wherein the tired, worn, exhausted frame, the harassed, tortured, troubled mind, are alike oblivious of this world's pain, and death has lost its sting and superstition its most powerful weapon!"

And even so, this subject has too long been obscured by worthless tradition and by fallacious reasoning. It is time that mankind should free itself from the thrall of ignorance, chicanery, and fraud, and place this question on a basis commensurate with the march of human improvement.

Bradley, Ill.

[For The Truth Seeker.]

A Woman's Plea

"Mrs. S—, I hear that you believe in Woman's Rights! That you want to turn the world topsy-turvy and have the women take the place of the men; and do the work on the farm, attend town meetings and elections, vote, hold office, and become vulgar, coarse, rude and masculine; while the men themselves do the kitchen work, scrub, bake, wash, sew and take care of the children!"

I am proud to say, Harriet, that I am a believer in Woman's Rights, Men's Rights, Children's Rights, and Equal Rights! In the rights of every breathing, living existence. Every organized being, in its own nature, demands, and is entitled to, all it needs for its highest development. It is true that the strong, the vigorous and the fortunate, will, in most cases, crowd out the weak, the puny and the unfortunate. A plant sows its thousands of tiny seeds, each one of which would in turn produce another plant as perfect as its parent, under favorable circumstances, but, as it is, in the present condition of things, only a small proportion of them even vegetate at all, and of these few, only now and then one of the strongest and most vigorous reaches maturity. The rest are crowded out of existence, by their more fortunate companions and kindred. Just so of fishes, insects and all animal life; the law that ensures the "survival of the fittest" destroys all that are weaklings or superfluities. But in the human race we see a new order of things, the legitimate offspring of Reason and Conscientiousness. Faint and almost imperceptible in some of the lowest of the barbarous races, we trace its development through to semi-civilized, civilized and enlightened classes, and on still further to the most refined and cultured of these; and there we find the idea developed in all its fullness; that *right* is no longer a consequence of *might*. Actions are no longer ruled and swayed by outward and tangible laws; but that a higher law—the inward monitor of an educated conscientiousness,—governs, guides and rules.

Now, way back in the long ages of the past, when man was hardly more than a brute, and force was the rule of action, and the weak the prey of the strong; woman being physically the most feeble of the two, man obtained the mastery over her, reducing her to subjection, and constituting himself ruler and lord; and this point once secured he soon made himself her superior in all things. He allowed her to learn only such things as contributed to make her more useful or pleasing in his eyes, and kept from her all else, because he knew "knowledge was power." He made the laws and made them in his own favor, taking not only herself as his property but her earnings as his own; and even the children she bore in pain and suffering were not hers, but his to do with as he chose! He advanced step by step in the scale of being, she keeping, or being kept, at due distance in his rear. He endowed colleges, theological institutions, medical schools, seminaries, etc., etc.,—voted away, and taxed women's property to sustain them, but never allowed her to enter one of them as a pupil. He held the reins of power, voted himself into all the offices; made the laws to suit himself and sustain him in his position as chief and supreme ruler of all. It was very easy, after having forced woman into subjection by superior physical strength, to retain that superiority by becoming in the end *intellectually* stronger. Intelligence will always rule.

The pen is mightier than the sword. What the sword of physical strength conquers, the pen and the intellect strive to retain. Man's superiority once supremely acknowledged gives him all power as long as he can maintain the superlative distance between himself and woman. Possession is nine-tenths in Law, and possession is *his*.

It is no marvel that to the uninitiated, it seems like destroying the foundations of all society, to attempt to restore to woman her birth-right of Liberty and Equality. Generation after generation, age after age, has seen woman chained to her "proper sphere" (?) and taught both sexes that she would lose every charm of modesty, virtue, beauty and femininity if she

once stepped beyond it! But, let me here assure you, Harriet, that this big "bug-a-boo" of a scare, has no more foundation in truth or reality, than has the old belief in ghosts, witches and devils.

We do not seek to reverse the situations of men and women. We only desire for each sex equal rights and privileges; equal educational and governmental facilities and powers. We do not wish her to forsake the nursery or the kitchen, should circumstances compel or incline her to find her occupation there. A competent housekeeper is just as valuable to society, and just as deserving of due praise and respect, as a good farmer, lawyer or mechanic; but we think it not right to confine all women or any woman to the kitchen or nursery, any more than we would all men or any man to the farm, the office, or the work bench. Let each and all have an equal chance everywhere, as taste or inclination may lead them. If a man and woman enter into a life-partnership, called marriage, and she proves more competent to attend to outside matters than he, why not allow her to have her say so about them? And her choice of out-door work, also, if she prefers it? Is it any disgrace for him to care for his children any more than for her to do so? No honest employment is degrading or belittling. It is the *spirit* in which we do a thing that ennobles or debases us.

Woman, by virtue of her sex, is the natural caretaker of the young, the aged, or the sick; but not all women should be compelled by law or custom to bear children, nurse the sick, or attend to the aged, and man should never feel that he is exempt, by virtue of his sex, from those cares and duties which we all owe to one another as helpers of our kind. As to town-meetings, elections, voting, etc., it is not only woman's privilege—but her *duty*—to take a part in them all! Nothing so cramps and narrows the intellect as continual confinement in the sewing-room, nursery and kitchen, never allowing the mind to dwell upon anything broader or wider than the little diminutive sphere of home. If we would have women of great comprehensive intellects, minds cultured, and truly refined, capable of rearing and guiding our future men and women, they must mix and mingle with the great world of thinkers and doers; they must be allowed to enter our legislative halls, not as spectators merely, but as participants in the great business of law-making and law-executing, so that they may have new ideas generated and born in their minds by friction with other great minds of the day. As to these things making her coarse and vulgar, that is all nonsense. No pure, true, cultured individual, either man or woman, can be coarse or vulgar! Who would imagine such an anomaly as a coarse, rude, or vulgar expression from the lips of such men as Emerson, Hawthorne or Sumner? Of such women as Ernestine L. Rose, Lucretia Mott, or your own loved and sainted mother? Why then fear it in the educated and respected mothers and sisters of the coming race, when all shall be equal?

With culture and refinement, coarseness and vulgarity drop from every one as something not at all akin to them. Men should be as good, tender, refined, moral, polite and virtuous, as they demand it of woman to be. Equality places all upon one level, and proclaims virtue and goodness to be of no sex.

ELMINA D. SLENKER.

Snovville, Pulaski Co., Va.

To be continued.

Extracts, Queries, and Comments.

By E. E. G.

SOME one has written: "In this great temperance simoon that is now sweeping over the country, I see all men uniting for the common good of the whole without respect to creed or party, and when men can strike hands together," &c. I thought it was a woman's campaign. How happens it that they are left out in the cold? Because it is so common to call all the world "he" and "him": Is that it?

W. & C.'s Weekly has the following upon the same subject: "Although the Weekly does not believe that the Lord is likely to be injured by the women of Ohio, for they certainly have not taken his name 'in vain' as is proved by their success." Neither did Elisha take the name of God in vain when he "cursed the little children in the name of the Lord" for "two bears came out of the wood and tore forty and two children of them!" There's success! Does every success in the name of the Lord prove that the cause is just or the measure justifiable? Then the successful martyrdoms of fanatics in the name of the Lord proves the righteousness of the deed! If that is true then the rebels in the late war should have been successful, for they too fought and trusted in the name of the Lord of the Bible and Christianity.

In France they are discussing the question whether it is right for a man to kill a faithless wife.

Good. Why not discuss whether it is wrong for a wife to kill a faithless husband?

In America the Washington Clubs discuss, "Can a man marry his aunt?" or "Is it moral, or in any sense in accordance with revealed religion to kill your mother-in-law?" Good again. But why don't the women discuss "Can a woman marry her uncle?" or "Is it in accordance with revealed religion or our own feelings to kill our father-in-law?"

"The whole Christian religion is summed up in one word—*Substitution*; or Jesus Christ died in my stead." Spurgeon. What part of Jesus died? His body? Then if a substitute our bodies should never die. On the contrary we are told that it is our souls he saves from death. If our souls, then if he died in our stead—a substitute—it is his soul that must have died, else he could not have been a substitute for souls! It is strange how these priests and D.D.'s get mixed up in their theology; and yet not strange, since it is patchwork, each bungling, unfledged theologian having contributed his piece! What wonder, that there is fitness in the whole, since each individual's idea was but a protest against some one else's idea!

"Wine gladdens the heart of man," says the Psalmist; "and he knew as much as you do what is proper and permissible." The Jewish Times on The Woman's Temperance Movement. So did Uriah's wife gladden his (the Psalmist's) heart, but shall every man because of that steal his neighbor's wife and kill her husband to conceal the deed? Didn't David know what was "proper and permissible" on the "woman question" as well as in the "wine" business? When we take such sorry, old scoundrels as he is represented to be, as patterns in anything, we might as well lay aside morals at once, and be drunkards, free-lovers, polygamists, (or Brighamists'), liars, thieves, and murderers; for if he was not worse than all these, then the record slanders the "man after God's own heart," and "the spirit" of the "sweet singer of Israel," "the King of Judea"—"the father of the Messiah"—ought to arrest for defamation those who have libelled his character for nearly three thousand years.

In Miss Elizabeth Stuart Phelps's new marriage ceremony, we find the following:—"You recognize it to be the duty of every man and of every woman to live a life of individual service to an individual God; and you hold it to be the especial aim of marriage to assist men and women in the pursuance of such a service."

Mercy on us! What are we coming to! Not content with an effort to put God into the National Constitution and having him already in our schools, school-books and most everything else that should be of a purely sectarian character, there is an attempt to foist him into the marriage relation, so that no poor fool could even get married without subscribing to a religious creed, and binding himself and herself to make it "the especial aim" of their married life to render "such service" to an individual God as these creed-makers and creed-mongers might elect! Pshaw, it is the business of married people to live sensible, honest lives, get a living, pay their debts, give their children a good education, set a good example before them, if they happen to have children, and if they have not, if they choose, adopt some little waif thrown on the ocean of a boisterous society, and doing other good deeds to humanity, instead of building up some sectarian church, which will generally be found to be the result of the recognition of a life of "individual service to an individual God," and "an especial aim to assist men and women in the pursuance of such a service!" How would such a woman vote on the Christian Amendments? Of course in its favor, and consider it her "duty" to teach all other women to do the same. We trust women will not get the franchise until they are educated out of non-sense into common sense. Woe to us, as a nation, if they do.

"Much of the land given to New York churches for sacred purposes has been leased for long periods to keepers of grogeries, gambling halls, and houses of prostitution. The members and trustees have known this all along, but as the rent was big, and cash, they said nothing, until now public opinion has forced them to turn the property to better use."

Sacred purposes! O, how sacred! Sacred to their pockets! How these Christians need looking after by the sinners, instead of being looked up to! Preaching and praying, on salaries, to save souls from the wrath to come (alias Hell) in another world that no one knows to exist, and at the same time fitting them to become its inhabitants, providing their doctrine is true! Why not give these sinners the use of these "grogeries" &c., rent free as they do their preaching and prayers when they "go out into the bye-ways and hedges and compel them to come in?" And are these some of the "general benefits of Tax Exemption of Church property," that the Christians and Clergy boast of and which "preserve good morals" and are their "protection"? No wonder they fight against the repeal of the law! If all this property was taxed, they would have a proportionate less amount of "sacred" rent-money to put into the "Treasury of the Lord," wherewith to convert souls (i.e.) get them into the Church. Sacred truly! O, how sacred!

It seems that another "Beecher" has got into trouble and this time it is a cousin of Henry Ward's, the Rev. L. Beecher, D.D., of Nyack, New York, and all for kissing pretty Mrs. Wessels, who indignantly informed her husband, who called the Reverend to account at a public "tea party" in the parlors of the Y. M. C. A.; which when the D.D. denied, the enraged husband slapped him in the face, saying—"Then you say my wife lies!" Woe to the sinners when the saints are such sad, practical moralists! Preaching and kissing are often synonymous, though not always discovered by the kissed party betraying the kisser! Suppose all the husbands, who are kissed by women not their wives, should indignantly report to their spouses, and they should avenge their husband's wrongs by publicly slapping the kisser in the face. Pray, how many women would get slapped, and who?

The Truth Seeker,

A JOURNAL

OF REFORM AND FREE THOUGHT.

D. M. BENNETT, Editor and Prop'r.

No. 335 BROADWAY, NEW YORK.

The Bible.—No. 7.

WE call attention for a few moments to the account in Genesis of the creation of man, to see if we can find it to be a reasonable truthful account. It seems this creation was a part of the sixth or last day's work. As every living creature of the earth, cattle, creeping things and beasts were made in the fore part of this day, before man was undertaken, we may well suppose it got to be along towards evening before God said, "Let us make man." There seems to be a slight discrepancy in the narrative. The first chapter with the first three verses of the second chapter purports to give a comprehensive account of the creation of the entire universe—the suns, starry orbs, the moon and earth including vegetation, animals and man. In the 27th verse it says, *God created man in his own image; in the image of God created he him; male and female created he them.* We are left to suppose by this that man and woman were created at the same time and in the same manner, the original plan being to have male and female of the human species the same as in all other varieties of animal life. We are not here told of what material God formed man and woman; but in the next chapter, which is evidently the production of another individual—the style and language being materially unlike, we have a very different account. There we are told "*The Lord God (in the first chapter it had been God only) formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*"

As man has lungs similar to other animals and breathes the same air, it is natural to suppose his breathing apparatus was gotten up in a similar way to theirs, but according to this account it seems the process was different, for we are told nothing about the Lord God breathing into the nostrils of horses, cattle, hogs, sheep, dogs, cats, toads, frogs, snakes and the entire list of animated life, and notwithstanding this they have continued to breathe from that day to this and just as efficiently as the human race.

By the second chapter it seems God originally designed man to be of the masculine gender only, for that is the way he made him; and he remained this way for some time long enough at least for God to plant a garden in the eastern part of Eden, and cause trees and plants to grow bearing fruit to eat and to look upon, after which the Lord God placed man in this garden to dress and keep it. Then it seems the Lord God formed out of the ground every beast of the field and every fowl of the air, and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof. Now according to this story in the second chapter Adam was made before any of the beasts, of the field or fowls of the air, for we have just seen the Lord God formed them out of the ground and brought them to Adam as he made them, to be named. According to the first chapter these were all made before Adam was commenced and he was the last work performed on the last day. Query: Which account is the real word of God? And if he wrote both accounts how came he to write them so differently?

Well, after all these animals and birds were made male and female and plants and trees were made (possessing also the male and female elements) it seems to have been discovered that Adam had no mate and that it was not good for him to be alone; and as a sort of after-thought the Lord God concluded to make a woman that Adam might have company.

The account says Adam was formed of the dust of the ground. This material was doubtless as plenty and handy as anything, but we submit it, that the account is not true. While human bodies possess a certain portion of earthy matter it really forms but a small percentage of their organization. Man is composed of many primitive elements known in chemistry,

among which may be named oxygen, hydrogen, nitrogen, carbon, phosphorous, lime and several other elements in smaller proportion, most of which are not earth at all, nor usually found in the form of "dust." The proportion of absolute earth in the human body is but a few ounces and amounts to less than two per cent of the whole matter. The great bulk is made of the gasses just named, in a combined state; but when this account was written nothing was known about oxygen, hydrogen, carbon, nor any of the elements, the science of chemistry has brought to light, and if God did not understand anything about this, or the science of chemistry, we ought not, perhaps, be too critical about it.

When, however, it was thus discovered that it was not good for Adam to be alone and it was decided to create a woman for him, though there was doubtless plenty of the material left of which Adam was composed, the Lord God saw fit to take another material and another process. He put Adam into a deep sleep, when he performed a very difficult surgical operation and took out one of his ribs, without doing the man the slightest injury, and of this rib he formed a woman.

Wishing, of course, to treat this subject with all due reverence and seriousness, we are constrained to remark that it seems to us that a rib bone would not be first rate material out of which to form a woman. How the rosy cheeks, the brilliant eyes, the glossy hair, the rounded, symmetrical limbs, the swelling, palpitating bosom, together with all the "little variations" and et ceteras of which a certain good deacon had so high an appreciation, could be modulated from a piece of dry bone, weighing three or four ounces has always been a mystery to us. Bone is composed principally of lime, with some carbon and a small percentage of phosphorous. From these materials how it could be possible to convert all the hydrogen, oxygen, nitrogen, &c. &c., which necessarily enters into the body of a woman weighing, say, one hundred and twenty five pounds, the writers of the book of Genesis, have given us no clue.

It has doubtless been noticed by some of our readers that we are slightly skeptical on some points. Well we are; and we cannot help it. We cannot believe this tale, nor do we want to. It exhibits too much ignorance, contradiction and absurdity, to convince us that it is a revelation from the God of the universe and given for the enlightenment of thinking, rational beings. It is vastly easier for us to think there has been some mistake about this being the "Word of God"; that it was written by some person or persons who were not gods, but merely men and with very rude and limited information at that.

For our use, the investigations and researches of Professors Lyell, Hitchcock, Dana, Denton and other eminent geologists, relative to the great age and antiquity of the earth—the philosophies and discoveries of Darwin, Spencer, and other scientists, as to the origin, development and evolution of the different forms of animal and human life are so much more rational, scientific, sensible and truthful than this clumsy, slipshod, irregular, impossible Bible story, that we greatly prefer them. They convince our reason of their superiority and truthfulness and we are bound to accept their teachings.

Christians tell us this Bible narrative of the creation, on which their system of religion is founded is positively and absolutely the word of God and that if we do not believe it we must burn in hell forever, though they present us not the slightest proof either positive or circumstantial that this story was written by God or that he had anything to do with it. If we have to burn for not believing it, why burn it is; for believe it, we cannot.

We doubt, however, their tales and threats about the burning, as much as we do the story itself. We cannot think God will ever doom a being to eternal torment for not believing that which it is impossible for them to believe. It is our opinion also, that those Christians know as much as to what God will in the future do with us, as we know as to what he will do with them, and that is just nothing at all.

In our next, we will take a brief view of "life in Eden" and the fruits that grew in that locality; as well as pay our passing respects to his satanic majesty—*The Big Snake.*

Arraignment of Priestcraft.

AS far back in the ages of antiquity, as we have any account of the human race, we find there has been a class of men who have claimed peculiar privileges, have assumed authority over their fellow-men; have insisted upon being obeyed and revered; have required support from their more industrious brethren, and have demanded immunity from the menial and laborious avocations of life. They have in all ages claimed to have direct authority from the gods; and they have assumed that they were delegated and commissioned by these gods to proclaim to their fellow-men what was required of them, and have professed that they had more influence with these mysterious deities than all the world besides!

They have in fact been the inventors and manufacturers of gods; mankind has known little or nothing relative to these gods save what this privileged aristocracy have told them. They have managed the business so adroitly that they have maintained great and almost supreme control over the minds and bodies of their fellow-men; and, by threats, invectives, and denunciations have succeeded marvelously in keeping the human race in an abject condition of ignorance, terror, and slavery. It has been their object and aim to hold the masses in ignorance; to discountenance investigation and inquiry, and they have assumed the right to tell their fellow-men all they needed to know about the gods and heaven, as well as demons and hell. They have virtually said to their dupes: "It is unnecessary for you to approach the gods, or have intercourse with them, we will act for you, and will say to the gods all that needs to be said, and will proclaim to you their will and commands; and this is all you need to know. For these disinterested services on our part, we claim of you in return, implicit obedience, unquestioning submission, and devout veneration, and we modestly demand that you give us the first fruits of your crops, the fattest of your flocks, the finest of your linens, silks, wools and furs, for ourselves and our families. We, of course, expect you to be unstinted in your donations, and that you will look to us as your mediators, your lawgivers, your guides and rulers. Remember, we demand humble submission on your part to all our claims; and failing in this, the curses of the gods and the judgements of heaven will be hurled upon you."

This privileged class of which we are speaking, have been known in the world as *Priests*, though other appellations have frequently been applied to them; sometimes Oracles, sometimes Dervises, sometimes Seers and Prophets, sometimes Monks and Friars, sometimes Fathers and Elders, sometimes Bishops and Prelates, and sometimes Cardinals and Popes. In modern times they have been termed Ministers, Preachers, Pastors, Clergymen, Reverends, and Divines. They have been numerous in all systems of religion, and in all manner of beliefs. Of the three thousand different religions inflicted upon the human family, all have had their Priests—their "holy men"—men who have professed to know all about God and the unknown world, and have assumed to impart this knowledge to their credulous followers.

They have in all ages been an un-producing class; having neither cultivated the earth nor tended the flocks. They have always lived upon the labor and toil of others, and have absolutely been dead weights and "dead beats" in the society of the world, feeding upon the best the earth afforded, and scarcely lifting a finger to produce a grain of wheat, a kernel of corn, a hill of beans or potatoes.

They have not only originated the thousands of different gods believed in, in all ages of the world, but as many systems of religion with which humanity has been cursed. Nor is this the least evil they have inflicted on the race; they have been the inciters of dissensions, the promoters of discord, the instigators of persecutions, and in thousands of cases the prime movers in wars, carnage, and bloodshed. They have evinced the most cruel, merciless, blood-thirsty and fiendish traits ever known in human character. They have committed and caused to be committed murders without number, both in public and private. They have instigated, in the plenitude of their godliness, as just observed, the most bloody and devastating wars the world has known, and have caused rivers and oceans of human blood to be spilled, sparing neither

the helpless mother nor her sucking infant.

As great a curse as king-craft has been to the human race, priestcraft has been a thousand times greater. True, kings have subdued nations, devastated populous and happy countries, destroyed the labors and wealth of many people, rolled back for centuries the wheels of progress and civilization, and have drenched the earth in human blood; but Priests have done all this and more. They have incited kings and tyrants to the wars and slaughters they have committed; they have inflamed the passions of the ignorant masses, and led them on in the work of carnage, bloodshed and death. They have instigated the most needless and cruel wars of which we have any account, and the most fiendish massacres, assassinations, and murders that have ever been committed.

Who, in the eleventh and twelfth centuries instigated the wars of the Crusades against the Mohammedans of the East, the Moors of Spain, and the Waldenses of France, and other countries, by which millions of human beings were slain, and human blood enough spilled to float all the ships of the world? It was Priests, and in their interests was the whole demonic, bloody work prosecuted.

Who was it in the twelfth century instituted and conducted the infernal Inquisition for the trial and punishment of Heretics, which was kept up for five hundred years, and before which hellish courts were dragged, at all hours of day and night, countless numbers of innocent, defenceless persons, and where, by unutterable cruelties of the rack, the wheel, pinchers, thumb-screws, faggots and fire, and nameless other diabolical inventions, they were made to confess crimes they never committed, and when, without a chance of making a defence, or of confronting their accusers, hundreds of thousands of these hapless, helpless mortals were forced out of the world by the infliction of the most terrible cruelties of which the mind can conceive? It was Priests—men who claimed to be holier than other men, and to be the mediators between God and man.

Who were the authors and instigators of the notorious massacre on St. Bartholomew's day in Paris, in 1572, when thousands of innocent people, men, women, and children, were cruelly murdered and wantonly assassinated, and for which abominable slaughter the Pope ordered special thanksgiving to be rendered in all his churches and Te Deums and "Masses" to be performed? It was Priests—true to their historical, bloody character.

Many similar fiendish and inhuman crimes have they been guilty of, both on a large and small scale, but we cannot now stop to mention a title of them. History, however, is full of such recitals and instances without number, can be given if desired.

As many thousands and millions of innocent lives as the Priests have been the means of taking, without show of reason or justice, as much as they have done towards destroying the peace and quietness of nations, communities, and families, the greatest evil they have done to the world has been in the darkness they have cast over the minds of men and women, and in the clogs and brakes they have fastened upon the wheels of the car of progress, science, and civilization. Under the divine authority from the gods which they have represented, they have taught and enjoined the most pernicious doctrines. They have made Deity appear to mankind as a cruel, blood-thirsty monster; they have compelled their dupes, to accept the most abhorrent creeds and dogmas; they have discouraged and prohibited free thought and free investigation; they have retarded and kept back for thousands of years the advance of science, truth, and mental freedom. They have promoted ignorance and opposed education; they have favored tyranny and oppression, and have fought to the bitter end liberty and civilization. They have dwarfed the human intellect; they have spread and held a pall of darkness and gloom over the entire world, and have obscured the sun of light and truth and progress. They have bound fetters and shackles upon deluded human beings, and doomed them to lives of the most abject slavery. They have claimed to be the best friends of the human race, but have really been its worst enemies. They have prated much of God and heaven, but their rule and influence has resembled more the worst conceptions of the devil and hell. They have taxed the people of

the world to the extent of thousands of millions of dollars—impoverishing nations, ruining families and individuals for the services they claimed to be heavenly and God-inspired, while in reality their conduct has been fitted to the character of demons incarnate.

Our language to some may seem somewhat extravagant, but it is simply the truth, and we have not uttered a thousandth part of what can be said in perfect keeping with the facts of history. It is certainly our wish to mis-state and over-state nothing. The truth, in all conscience, is bad enough, and there is not the slightest necessity for drawing upon the imagination. It is truly an appalling thought to realize the wrongs this class of men have perpetrated upon humanity, and how much they have retarded the progress of the race. When it is remembered how many iniquities and absurdities they have fastened upon the human intellect, it is enough to make the "blood of an honest man boil," and cause him to curse them as the most unmitigated enemies poor human nature has had to contend with.

If the wealth of which Priests have robbed the world—if the exactions they have laid upon mankind; if the time, toil, and effort which they have used in binding upon the minds and consciences of men, debasing creeds, degrading dogmas, and worse than useless doctrines, had been used in enlightening mankind, in elevating their views and opinions, in establishing schools of science, of art, and of truth; in promulgating the principles of peace, benevolence and fraternity, what a paradise this priest-ridden world would now be—how infinitely better and happier the human family would be to-day. Why, if we simply had the money that has been paid to these Priests for *forgiving sins*, for *praying souls out of purgatory*, for *performing masses* for the dead, and for *granting indulgences* to their simple dupes, to commit immoral conduct, we could build a school-house in every township in the United States, and an asylum for destitute widows and homeless orphans in every county in the land. If we had the hard-earned treasures that have been wrung from the patient and deluded people by these Priests for teaching creeds that are vain, and dogmas that are false, together with the cost of temples, pagodas, mosques, cathedrals, and churches that have been built at their dictation, we could erect a hall of science and education in every town and village in the habitable world—we could reclaim all the waste and swamp lands in the United States—make commodious highways in every neighborhood, and construct railroads and telegraph lines leading and connecting from every city, town, and hamlet.

It may be claimed that Priestcraft presented its worst features in olden times, before the introduction of the Christian religion. This is not so. Though the Jewish Priests were culpable in the extreme, and some of them specimens of depravity in human form, though many of the pagan Priests were ignorant, barbarous, and cruel, it was the Christian priesthood which transcended all others in crimes, depravity, and horror; and if in the last three centuries they have materially improved, it has not arisen from any inherent virtue or goodness within themselves, or their institution, but because the world has advanced in spite of them, and they have been compelled to measurably keep pace with the progress of the age. As we remarked, they opposed science, education, and mental liberty, and persecuted students of learning as long and as effectually as in their power, but by degrees they have been compelled to yield to these civilizing and elevating influences, until now they fain would claim they have all along really been the patrons of science and education. Nothing can be further removed from justness and truth than this claim.

We do not for a moment assert that there have been and are no sincere, honest men among the clergy, nor that many are not aiming to do their duty according to their best understanding, and are commendable exceptions to the general rule, but we do claim they are engaged in teaching falsehoods and errors, the world would be better without, and that their influence has been most baneful in the past, and is mischievous and hurtful in the present. They have not made the world moral in the past, and they are not making it moral to-day. Let mankind be fully educated in the truths of science, and in the superiority

of fraternal human conduct towards their fellow-men, without regard to invisible gods or devils which have no existence in fact, and the world would be vastly more moral than now. They would be fully able to do their own thinking and praying, and have not the slightest use for a pampered, designing, and most expensive Priesthood.

As greatly as the world has improved, as much as the Priesthood have advanced, they really have no superiority in morality and virtue over other men. They surely have an equal greed for gold, an equal anxiety for applause, as great a desire for power and domain, as much fondness for pleasure, as liable to indulge in passion, and as ready to yield to temptation as any class of men in the world.

They are as artful, as designing, and use as much cunning and finesse in achieving their purposes and in carrying out their plans as any portion of humanity. In yielding to improper influences, in weakness in withstanding the besetments of life, and in their proneness to wrong and culpable conduct, they are not superceded by any portion of their fellow-men. They claim to be better, holier, and purer, but these claims are baseless and false. They have abundantly proved themselves unfit conscience-keepers for their fellow-men, and that in virtue, morality, and manhood they possess no superiority. Their partiality for tender, yellow-legged chickens and pretty women has passed into a proverb.

We wish not to exaggerate their short-comings, or to misrepresent their motives, nor even to tell the whole truth concerning them; but we will in this connection give a few instances, derived from authentic sources, where our modern clergy have shown themselves weak and criminal, proving conclusively to the unprejudiced that they are unworthy the reverence and obsequiousness accorded them. And right here the question arises, If they are not better or holier, or more godly than other men, why will their silly, infatuated followers still continue to revere and absolutely worship them under the mistaken belief that they are "men of God," and superior to all others?

U. S. SENATOR BROWNLOW, of Tennessee, who was for many years a clergyman, as well as an editor and after, Governor of the State, in his book published some years ago, uses this language in reference to clergymen in the South. "I have no hesitancy in saying, as I now do, that the worst men who make tracks upon Southern soil are Methodist, Presbyterian, Baptist and Episcopal clergymen, and at the head of them for mischief are the Methodists." [p. 187.] "A majority of the clergymen have acted upon the principle that the kingdom of their Divine Master is of this world, and as a consequence many of them have embarked in fighting, lying and drinking mean whiskey." [p. 190.] "Here, as in all parts of the South, the worst class of men are preachers. They have done more to bring about the deplorable state of things existing in the country, (meaning the war of the rebellion), than any other class of men. And foremost in this work of mischief are the Methodist preachers. Brave in anticipation of war, and prone to denunciation on all occasions, even in the pulpit, they have been among the first to take to their heels." [p. 392.]

REV. MR. CRAIG, El Paso, Ill., was guilty of *crim. con.* with a lady of the place.

A CLERICAL GENT of Detroit, forsook his wife and family, and went away with another woman, and resumed preaching in the far West, hoping to "meet all his Detroit friends in heaven."

REV. MR. WESLEY, Geneseo, Ill., ran away with another man's wife.

REV. E. P. W. PACKARD had his wife put in an insane asylum when she was not insane, because she would not acknowledge she believed a part of the human family were destined to burn forever in hell.

REV. EPHRAIM K. AVERY, a promising young clergyman of New England, it will be remembered by many, after seducing his victim, a young lady of previous good character, cruelly murdered her in the most fiendish manner, and left her hanging by the neck.

A CATHOLIC PRIEST, of Evansville, Ind., was proved to be guilty of gross improprieties and immorality with young girls under his charge.

A REV. GENT, of England, was recently proven guilty of forgery and other criminal conduct.

The case of the Rev. HENRY WARD BEECHER is still fresh in the public mind. The charge of his numerous *liaisons* with the females of his flock has not been disproved or denied. That he is a man of great amateness is well understood by those who know him best. This, however, we do not mention as a crime, and it doubtless is the secret of his great magnetism and popularity, but it is expected Divines will keep their animal passions under suitable control.

(Continued on twelfth page.)

[Continued from the last number.]

Oration on The Gods.

By COL. ROBT. G. INGERSOLL, Peoria, Ill.

AN HONEST GOD IS THE NOBLEST WORK OF MAN.

Many writers maintain that an idea to become universal must be true; that all universal ideas are innate; and that innate ideas can not be false. If the fact, that an idea has been universal, proves that it is innate, and if the fact, that an idea is innate, proves that it is correct, then, the believers in innate ideas must admit that the evidence of a god superior to nature, and of a devil superior to nature, is exactly the same, and that the existence of such a devil must be as self-evident as the existence of such a god. The truth is, a god was inferred from good, and a devil from bad phenomena. And it is just as natural and logical to suppose that a devil would cause happiness, as to suppose that a god would produce misery. Consequently, if an intelligence, infinite and supreme, is the immediate author of all phenomena, it is difficult to determine whether such intelligence is the friend or enemy of man. If phenomena were all good, we might say they were all produced by a perfectly beneficent being. If they were all bad, we might say they were produced by a perfectly malevolent power; but as phenomena are, as they affect man, both good and bad, they must be produced by different and antagonistic spirits; by one who is sometimes actuated by kindness, and sometimes by malice; or all must be produced of necessity, and without reference to their consequences upon man.

The foolish doctrine, that all phenomena can be traced to the interference of good and evil spirits, has been, and still is almost universal. That most people still believe in some spirit that can change the natural order of events, is proven by the fact, that nearly all resort to prayer. Thousands, at this very moment, are probably imploring some supposed power to interfere in their behalf. Some want health restored; some ask that the loved and absent be watched over and protected; some pray for riches; some for rain; some want diseases stayed; some vainly ask for food; some ask for revivals; a few ask for more wisdom, and now and then one tells the Lord to do as he may think best. Thousands ask to be protected from the devil; some, like David, pray for revenge, and some implore, even God, not to lead them into temptation. All these prayers rest upon, and are produced by the idea that some power not only can, but probably will, change the order of the universe. This belief has been among the great majority of tribes and nations. All sacred books are filled with the accounts of such interferences, and our own bible is no exception to this rule.

If we believe in a power superior to nature, it is perfectly natural to suppose that such power can and will interfere in the affairs of this world. If there is no interference, of what practical use can such power be? The scriptures give us the most wonderful accounts of divine interference: Animals talk like men; springs gurgled from dry bones; the sun and moon stop in the heavens in order that General Joshua may have more time to murder; the shadow on a dial goes back ten degrees to convince a petty king of a barbarous people that he is not going to die of a boil; fire refuses to burn; water positively declines to seek its level, but stands up like a wall; grains of sand become lice; common walking sticks, to gratify a mere freak, twist themselves into serpents, and then swallow each other by way of exercise; murmuring streams, laughing at the attraction of gravitation, run up hill for years, following wandering tribes from a pure love of frolic; prophecy becomes altogether easier than history; the sons of God become enamored of the world's girls; women are changed into salt for the purpose of keeping a great event fresh in the minds of men; an excellent article of brimstone, imported from heaven free of duty; clothes refuse to wear out for forty years; birds keep restaurants and feed wandering prophets free of expense; bears tear children in pieces for laughing at old men without wigs; muscular development depends upon the length of one's hair; dead people come to life, simply to get a joke on their enemies and heirs; witches and wizards converse freely with the souls of the departed, and God himself becomes a stone-cutter and engraver, after having been a tailor and dress-maker.

The veil between heaven and earth was always rent or lifted. The shadows of this world, the radiance of heaven, and the glare of hell mixed and mingled until man became uncertain as to which country he really inhabited. Man dwelt in an unreal world. He mistook his ideas, his dreams, for real things. His fears became terrible and malicious monsters. He lived in the midst of furies and fairies, nymphs and naiads, goblins and ghosts, witches and wizards, sprites and spooks, deities and devils. The obscure and gloomy depths were filled with claw and wing—with beak and hoof—with leering looks and sneering mouths—with the malice of deformity—with the cunning of hatred, and with all the slimy forms that fear can draw and paint upon the shadowy canvass of the dark.

It is enough to make one almost insane with pity to think what man in the long night has suffered; of the tortures he has endured, surrounded, as he supposed,

by malignant powers and clutched by the fierce phantoms of the air. No wonder that he fell upon his trembling knees—that he built altars and reddened them even with his own blood. No wonder that he implored ignorant priests and impudent magicians for aid. No wonder, that he crawled groveling in the dust to the temple's door, and there, in the insanity of despair, besought the deaf gods to hear his bitter cry of agony and fear.

The savage, as he emerges from a state of barbarism, gradually loses faith in his idols of wood and stone, and in their place puts a multitude of spirits. As he advances in knowledge, he generally discards the petty spirits and in their stead believes in one, whom he supposes to be infinite and supreme. Supposing this great spirit to be superior to nature, he offers worship or flattery in exchange for assistance. At last, finding that he obtains no aid from this supposed deity—finding that every search after the absolute must of necessity end in failure—finding that man cannot by any possibility conceive of the conditionless—he begins to investigate the facts by which he is surrounded, and to depend upon himself.

The people are beginning to think to reason, and to investigate. Slowly, painfully, but surely, the gods are being driven from the earth. Only upon rare occasions are they, even by the most religious, supposed to interfere in the affairs of men. In most matters we are at last supposed to be free. Since the invention of steamships and railways, so that the products of all countries can be easily interchanged, the gods have quit the business of producing famine. Now and then they kill a child because it is idolized by its parents. As a rule they have given up causing accidents on railroads, exploding boilers, and bursting kerosene lamps. Cholera, yellow fever, and small-pox are still considered heavenly weapons; but measles, itch and ague are now attributed to natural causes. As a general thing, the gods have stopped drowning children, except as a punishment for violating the Sabbath. They still pay some attention to the affairs of kings, men of genius and persons of great wealth; but ordinary people are left to shirk for themselves as best they may. In wars between great nations, the gods still interfere; but in prize fights, the best man, with an honest referee, is almost sure to win.

The church cannot abandon the idea of special providence. To give up that doctrine, is to give up all. The church must insist that prayer is answered—that some power superior to nature hears and grants the request of the sincere and humble Christian, and that this same power in some mysterious way provides for all.

A devout clergyman sought every opportunity to impress upon the mind of his son the fact, that God takes care of all his creatures; that the falling sparrow attracts his attention, and that his loving kindness is over all his works. Happening one day, to see a crane wading in quest of food, the good man pointed out to his son the perfect adaptation of the crane to get his living in that manner. "See," said he, "how his legs are formed for wading! What a long slender bill he has! Observe how nicely he folds his feet when putting them in or drawing them out of the water! He does not cause the slightest ripple. He is thus enabled to approach the fish without giving them any notice of his arrival." "My son," said he, "it is impossible to look at that bird without recognizing the design, as well as the goodness of God, in thus providing the means of subsistence." "Yes," replied the boy, "I think I see the goodness of God, at least so far as the crane is concerned; but after all, father, don't you think the arrangement a little tough on the fish?"

Even the advanced religionist, although disbelieving in any great amount of interference by the gods in this age of the world, still thinks, that in the beginning, some god made the laws governing the universe. He believes that in consequence of these laws a man can lift a greater weight with, than without, a lever; that this god so made matter, and so established the order of things, that two bodies cannot occupy the same space at the same time; so that a body once put in motion will keep moving until it is stopped; so that it is a greater distance around, than across a circle; so that a perfect square has four equal sides, instead of five or seven. He insists that it took a direct interposition of providence to make the whole greater than a part, and that had it not been for this power superior to nature, twice one might have been more than twice two, and sticks and strings might have had only one end apiece. Like the old Scotch divine, he thanks God that Sunday comes at the end instead of in the middle of the week, and that death comes at the close instead of at the commencement of life, thereby giving us time to prepare for that holy day and that most solemn event. These religious people see nothing but design everywhere, and personal, intelligent interference in everything. They insist that the universe has been created, and that the adaptation of means to ends is perfectly apparent. They point us to the sunshine, to the flowers, to the April rain, and to all there is of beauty and of use in the world. Did it ever occur to them that a cancer is as beautiful in its development as is the reddest rose? That what they are pleased to call the adaptation of means to ends, is as apparent in the cancer as in the April rain? How beautiful the process of

digestion! By what ingenious methods the blood is poisoned so that the cancer shall have food! By what wonderful contrivances the entire system of man is made to pay tribute to this divine and charming cancer! See by what admirable instrumentalities it feeds itself from the surrounding quivering, dainty flesh! See how it gradually but surely expands and grows! By what marvelous mechanism it is supplied with long and slender roots that reach out to the most secret nerves of pain for sustenance and life! What beautiful colors it presents! Seen through the microscope, it is a miracle of order and beauty. All the ingenuity of man cannot stop its growth. Think of the amount of thought it must have required to invent a way by which the life of one man might be given to produce one cancer? Is it possible to look upon it and doubt that there is design in the universe, and that the inventor of this wonderful cancer must be infinitely powerful, ingenious and good?

We are told that the universe was designed and created; and that it is absurd to suppose that matter has existed from eternity, but that it is perfectly self-evident that a god has.

If a god created the universe, then, there must have been a time when he commenced to create. Back of that time there must have been an eternity, during which there had existed nothing—absolutely nothing—except this supposed god. According to this theory, this god spent an eternity, so to speak, in an infinite vacuum, and in perfect idleness.

Admitting that a god did create the universe, the question then arises, of what did he create it? It certainly was not made of nothing. Nothing, considered in the light of a raw material, is a most decided failure. It follows then, that the god must have made the universe out of himself, he being the only existence. The universe is material, and if it was made of god, the god must have been material. With this very thought in his mind, Anaximander of Miletus said: "Creation is the decomposition of the infinite."

It has been demonstrated, that the earth would fall to the sun, only for the fact, that it is attracted by other worlds, and those worlds must be attracted by other worlds still beyond them, and so on, without end. This proves the material universe to be infinite. If an infinite universe has been made out of an infinite god, how much of the god is left?

The idea of a creative deity is gradually being abandoned, and nearly all truly scientific minds admit that matter must have existed from eternity. It is indestructible, and the indestructible cannot be created. It is the crowning glory of our century to have demonstrated the indestructibility and the eternal persistence of force. Neither matter nor force can be increased nor diminished. Force cannot exist apart from matter. Matter exists only in connection with force, and consequently, a force apart from matter, and superior to nature, is a demonstrated impossibility.

Force then must have also existed from eternity, and could not have been created. Matter in its countless forms, from dead earth to the eyes of those we love, and force in all its manifestations, from simple motion to the grandest thought, deny creation and defy control.

Thought is a form of force. We walk with the same force with which we think. Man is an organism, that changes several forms of force into thought-force. Man is a machine into which we put what we call food, and produce what we call thought. Think of that wonderful chemistry by which bread was changed into the divine tragedy of Hamlet!

A god must not only be material, but he must be an organism, capable of changing other forms of force into thought-force. This is what we call eating. Therefore, if the god thinks, he must eat, that is to say, he must of necessity have some means of supplying the force with which to think. It is impossible to conceive of a being who can eternally impart force to matter, and yet have no means of supplying the force thus imparted.

If neither matter nor force were created, what evidence have we then, of the existence of a power superior to nature? The theologian will probably reply, "We have law and order, cause and effect, and besides all this, matter could not have put itself in motion."

Suppose, for the sake of the argument, that there is no being superior to nature; and that matter and force have existed from eternity. Now suppose that two atoms should come together, would there be an effect? Yes. Suppose they came in exactly opposite directions with equal force, they would be stopped, to say the least. This would be an effect. If this is so, then you have matter, force and effect without a being superior to nature. Now suppose that two other atoms, just like the first two, should come together under precisely the same circumstances, would not the effect be exactly the same? Yes. Like causes, producing like effects, is what we mean by law and order. Then we have matter, force, effect, law and order without a being superior to nature. Now, we know that every effect must also be a cause, and that every cause must be an effect. The atoms coming together did produce an effect, and as every effect must also be a cause, the effect produced by the collision of the atoms, must as to something else have

been a cause. Then we have matter, force, law, order, cause and effect without a being superior to nature. Nothing is left for the supernatural but empty space. His throne is a void, and his boasted realm is without matter, without force, without law, without cause, and without effect.

But what put all this matter in motion? If matter and force have existed from eternity, then matter must have always been in motion. There can be no force without motion. Force is forever active, and there is, and there can be no cessation. If, therefore, matter and force have existed from eternity, so has motion. In the whole universe there is not even one atom in a state of rest.

A deity outside of nature exists in nothing, and is nothing. Nature embraces with infinite arms all matter and all force. That which is beyond her grasp is destitute of ooth, and can hardly be worth the worship and adoration even of a man.

There is but one way to demonstrate the existence of a power independent of and superior to nature, and that is by breaking, if only for one moment, the continuity of cause and effect. Pluck from the endless chain of existence one little link; stop for one instant the grand procession, and you have shown beyond all contradiction that nature has a master. Change the fact, just for one second, that matter attracts matter, and a god appears.

The rudest savage has always known this fact, and for that reason always demanded the evidence of miracle. The founder of a religion must be able to turn water into wine—cure with a word the blind and lame, and raise with a simple touch the dead to life. It was necessary for him to demonstrate to the satisfaction of his barbarian disciple, that he was superior to nature. In times of ignorance, this was easy to do. The credulity of the savage was almost boundless. To him, the marvellous was the beautiful, the mysterious was the sublime. Consequently, every religion has for its foundation a miracle—that is to say, a violation of nature—that is to say, a falsehood.

No one, in the world's whole history, ever attempted to substantiate a truth by a miracle. Truth scorns the assistance of miracle. Nothing but falsehood ever attested itself by signs and wonders. No miracle ever was performed, and no sane man ever thought he had performed one, and until one is performed, there can be no evidence of the existence of any power superior to, and independent of nature.

The church wishes us to believe. Let the church, or one of its intellectual saints, perform a miracle, and we will believe. We are told that nature has a superior. Let this superior, for one single instant, control nature, and we will admit the truth of your assertions.

We have heard talk enough. We have listened to to all the drowsy, idealess, vapid sermons that we wish to hear. We have read your bible, and the works of your best minds. We have heard your prayers, your solemn groans and your reverential amens. All these amount to less than nothing. We want one fact. We beg at the doors of your churches for just one little fact. We pass our hats along your pews and under your pulpits and implore you for just one fact. We know all about your mouldy wonders and your stale miracles. We want a this year's fact. We ask only one. Give us one fact for charity. Your miracles are, too ancient. The witnesses have been dead for nearly two thousand years. Their reputation for "truth and veracity" in the neighborhood where they resided is wholly unknown to us. Give us a new miracle, and substantiate it by witnesses who still have the cheerful habit of living in this world. Do not send us to Jericho to hear the winding horns, nor put us in the fire with Meshech, Shadrach and Abednego. Do not compel us to navigate the sea with Captain Jonah, nor dine with Mr. Ezekiel. There is no sort of use in sending us fox hunting with Samson. We have positively lost all interest in that little speech so eloquently delivered by Balaam's inspired donkey. It is worse than useless to show us fishes with money in their mouths, and call our attention to vast multitudes stuffing themselves with five crackers and two sardines. We demand a new miracle, and we demand it now. Let the church furnish at least one, or forever after hold her peace.

In the olden time, the church, by violating the order of nature, proved the existence of her God. At that time miracles were performed with the most astonishing ease. They became so common that the church ordered her priests to desist. And now this same church—the people having found some little sense—admits, not only, that she cannot perform a miracle, but insists that the absence of miracle—the steady, unbroken march of cause and effect, prove the existence of a power superior to nature. The fact is, however, that the indissoluble chain of cause and effect proves exactly the contrary.

Sir William Hamilton, one of the pillars of modern theology, in discussing this very subject, uses the following language: "The phenomena of matter taken by themselves, so far from warranting any inference to the existence of a god, would on the contrary ground even an argument to his negation. The phenomena of the material world are subjected to immutable laws; are produced and reproduced in the same invariable succession, and manifest only the blind force of a mechanical necessity."

Nature is but an endless series of efficient causes. She cannot create, but she eternally transforms. There was no beginning; and there can be no end.

The best minds, even in the religious world, admit that in material nature there is no evidence of what they are pleased to call a god. They find their evidence in the phenomena of intelligence, and very innocently assert that intelligence is above, and in fact, opposed to nature. They insist that man, at least, is a special creation; that he has somewhere in his brain a divine spark, a little portion of the "Great First Cause." They say that matter cannot produce thought; but that thought can produce matter. They tell us that man has intelligence, and therefore there must be an intelligence greater than his. Why not say: God has intelligence, therefore there must be an intelligence greater than his? So far as we know there is no intelligence apart from matter. We cannot conceive of thought, except as produced within a brain.

The science, by means of which they demonstrate the existence of an impossible intelligence, and an incomprehensible power, is called, metaphysics or theology. The theologians admit that the phenomena of matter tend, at least, to disprove the existence of any power superior to nature, because in such phenomena we see nothing but an endless chain of efficient causes—nothing but the force of a mechanical necessity. They therefore appeal to what they denominate the phenomena of mind to establish this superior power.

The trouble is, that in the phenomena of mind we find the same endless chain of efficient causes; the same mechanical necessity. Every thought must have had an efficient cause. Every motive, every desire, every fear, hope and dream must have been necessarily produced. There is no room in the mind of man for providence or chance. The facts and forces governing thought are as absolute as those governing the motions of the planets. A poem is produced by the forces of nature, and is as necessarily and naturally produced as mountains and seas. You will seek in vain for a thought in man's brain without its efficient cause. Every mental operation is the necessary result of certain facts and conditions. Mental phenomena are considered more complicated than those of matter, and consequently more mysterious. Being more mysterious they are considered better evidence of the existence of a god. No one infers a god from the simple, from the known, from what is understood, but from the complex, from the unknown, and incomprehensible. Our ignorance is God; what we know is science.

When we abandon the doctrine that some infinite being created matter and force, and enacted a code of laws for their government, the idea of interference will be lost. The real priest will then be, not the mouth-piece of some pretended deity, but the interpreter of nature. From that moment the church ceases to exist. The tapers will die out upon the dusty altar; the moths will eat the fading velvet of pulpit and pew; the Bible will take its place with the Shastras, Puranas, Vedas, Eddas, Sagas and Korans, and the fetters of a degrading faith will fall from the minds of men.

"But," says the religionist, "you cannot explain everything; you cannot understand everything; and that which you cannot explain, that which you do not comprehend, is my God."

We are explaining more every day. We are understanding more every day; consequently your God is growing smaller every day.

Nothing daunted, the religionist then insists, that nothing can exist without a cause, except cause, and that this uncaused cause, is God.

To this we again reply: Every cause must produce an effect, because until it does produce an effect, it is not a cause. Every effect must in its turn become a cause. Therefore, in the nature of things, there cannot be a last cause, for the reason that a so-called last cause would necessarily produce an effect, and that effect must of necessity become a cause. The converse of these propositions must be true. Every effect must have had a cause, and every cause must have been an effect. Therefore, there could have been no first cause. A first cause is just as impossible as a last effect.

Beyond the universe there is nothing, and within the universe the supernatural does not and can not exist.

The moment these great truths are understood and admitted, a belief in general or special providence becomes impossible. From that instant men will cease their vain efforts to please an imaginary being, and will give their time and attention to the affairs of this world. They will abandon the idea of attaining any object by prayer and supplication. The element of uncertainty will, in a great measure, be removed from the domain of the future, and man, gathering courage from a succession of victories over the obstructions of nature, will attain a serene grandeur unknown to the disciples of any superstition. The plans of mankind will no longer be interfered with by the finger of a supposed omnipotence, and no one will believe that nations or individuals are protected or destroyed by any deity whatever. Science, freed from the chains of pious custom and evangelical prejudice, will, within her sphere, be supreme. The mind will

investigate without reverence, and publish its conclusions without fear. Agassiz will no longer hesitate to declare the Mosaic cosmogony utterly inconsistent with the demonstrated truths of geology, and will cease pretending any reverence for the Jewish scriptures. The moment science succeeds in rendering the church powerless for evil, the real thinkers will be outspoken. The little flags of truce carried by timid philosophers will disappear, and the cowardly parley will give place to victory—lasting and universal.

If we admit that some infinite being has controlled the destinies of persons and peoples, history becomes a most cruel and bloody farce. Age after age, the strong have trampled upon the weak; the crafty and heartless have ensnared and enslaved the simple and innocent, and nowhere, in all the annals of mankind, has any god succored the oppressed.

Man should cease to expect aid from on high. By this time he should know that heaven has no ear to hear, and no hand to help. The present is the necessary child of all the past. There has been no chance, and there can be no interference.

If abuses are destroyed, man must destroy them. If slaves are freed, man must free them. If new truths are discovered, man must discover them. If the naked are clothed; if the hungry are fed; if justice is done; if labor is rewarded; if superstition is driven from the mind; if the defenceless are protected, and if the right finally triumphs, all must be the work of man. The grand victories of the future must be won by man, and by man alone.

Nature, so far as we can discern, without passion and without intention, forms, transforms, and re-transforms forever. She neither weeps nor rejoices. She produces man without purpose, and obliterates him without regret. She knows no distinction between the beneficial and the hurtful. Poison and nutrition, pain and joy, life and death, smiles and tears are alike to her. She is neither merciful nor cruel. She can not be flattered by worship nor melted by tears. She does not know even the attitude of prayer. She appreciates no difference between poison in the fangs of snakes and mercy in the hearts of men. Only through man does nature take cognizance of the good, the true, and the beautiful; and, so far as we know, man is the highest intelligence.

And yet man continues to believe that there is some power independent of and superior to nature, and still endeavors, by form, ceremony, supplication, hypocrisy and sacrifice, to obtain its aid. His best energies have been wasted in the service of this phantom. The horrors of witchcraft were all born of an ignorant belief in the existence of a totally depraved being superior to nature, acting in perfect independence of her laws, and all religious superstition has had for its basis a belief, in at least two beings, one good and the other bad, both of whom could arbitrarily change the order of the universe. The history of religion is simply the story of man's efforts in all ages to avoid one of these powers, and to pacify the other. Both powers have inspired little else than abject fear. The cold, calculating sneer of the devil, and the frown of God, were equally terrible. In any event, man's fate was to be arbitrarily fixed forever by an unknown power superior to all law, and to all fact. Until this belief is thrown aside, man must consider himself the slave of phantom masters—neither of whom promise liberty in this world nor the next.

Man must learn to rely upon himself. Reading bibles will not protect him from the blasts of winter, but houses, fires, and clothing will. To prevent famine, one plow is worth a million sermons, and even patent medicines will cure more diseases than all the prayers uttered since the beginning of the world.

Although many eminent men have endeavored to harmonize necessity and free will, the existence of evil, and the infinite power and goodness of God, they have only succeeded in producing learned and ingenious failures. Immense efforts have been made to reconcile ideas utterly inconsistent with the facts by which we are surrounded, and all persons who have failed to perceive the pretended reconciliation, have been denounced as infidels, atheists and scoffers. The whole power of the church has been brought to bear against philosophers and scientists in order to compel a denial of the authority of demonstration, and to induce some Judas to betray Reason, one of the saviours of mankind.

During that frightful period known as the "Dark Ages," Faith reigned, with scarcely a rebellious subject. Her temples were "carpeted with knees," and the wealth of nations adorned her countless shrines. The great painters prostituted their genius to immortalize her vagaries, while the poets enshrined them in song. At her bidding, man covered the earth with blood. The scales of Justice were turned with her gold, and for her use were invented all the cunning instruments of pain. She built cathedrals for God, and dungeons for men. She peopled the clouds with angels and the earth with slaves. For centuries the world was retracing its steps—going steadily back towards barbaric night. A few infidels—a few heretics cried, "Halt!" to the great rabble of ignorant devotion, and made it possible for the genius of the nineteenth century to revolutionize the cruel creeds and superstitions of mankind.

To be concluded in our next.

(Continued from 9th page.)

REV. H. D. FIELDS, Maquoketa, Iowa, attempted to commit suicide.

REV. J. S. BARTLETT, Milford, Ohio, was guilty of criminal intimacy with a pretty married woman of that town, who had no children.

REV. MR. LINN, of Pittsburgh, was guilty of several improprieties with the ladies of his congregation.

REV. MIRIAM D. WOOD, of Decatur, Ga., seduced Miss Emma J. Chivers. Result, a bouncing boy without a legal father.

REV. J. M. MITCHELL, of Savannah, Ga., and formerly from Maine, was guilty of gross improprieties with females of his fold. When charged with the offences, he stoutly denied it, and asserted his innocence, but when proofs accumulated and stared him in the face, he was compelled to confess to Bishop Beck with that he was not only guilty of the offences as charged, but that he had used the grossest falsehood in endeavoring to conceal his crimes.

The embroglio between REV. DR. LANGDON and REV. DR. GOODENOUGH and several other Reverends of the Methodist Book Concern of this city, is well remembered, when charges of dishonesty, embezzlement, falsehood, &c., &c., were freely made against each other.

REV. MR. LINDSLEY, of Medina, N. N., whipped a little child of his three years old, for two hours, and until it died. The excuse alleged by the Reverend "man of God" was the child would not obey its step-mother and say its prayers. He was imprisoned at Albion, and came near being lynched by an infuriated populace.

REV. L. D. HUSTON, the Clerical villain of Baltimore, was guilty of seducing and ruining several young, innocent girls, daughters of widows and other members of his congregation, who were sent to him for instruction in morality. The fiendish ingenuity he employed in accomplishing his vile purposes was enough to strike one with horror.

REV. A. T. THOMPSON, of Cincinnati, was guilty of numerous criminal intimacies with ladies, married and unmarried of his congregation, as well as of gross intemperance in the use of intoxicating liquors.

REV. E. F. BERKLEY, of St. Louis, was guilty of criminal liberties with the young ladies of his flock—"the gentle lambs of the fold." Among others was Ella C. Perry, of the immature age of eleven years.

REV. WASHINGTON W. WELCH, near Holly, Mich., committed a rape upon Mrs. Louisa Green, the wife of a brother minister.

REV. GEO. WASHBURN, of the Lewistown and Bradford Circuit, Allegheny County, N. Y., was engaged in courting two or more young ladies at the same time, and was under promise of marriage to several of them.

REV. DR. GRISWOLD, of Maine, of South Carolina, and other localities, was noted as a "ladies' man." His love adventures were numerous and spicy. He was also very fond of jovial and convivial company. He committed the crime of bigamy, having two wives at one time.

REV. WM. HOLT, near Paris, Ill., whipped a widow woman with plow lines.

REV. THURLOW TRESSELMAN, in Annetia, N. Y., seduced several young ladies of his flock, and when unmistakable indications became so apparent that he was charged with the matter, and about to be tried, he left the place very early one morning with the gay Mrs. Hurst, the wife of a gentleman who was absent from home.

REV. E. G. RIBBLE, of De Kalb County, Ill., seduced four young girls in the neighborhood, and ran away, leaving a wife and two children behind him unprovided for. A shocking case of scandalous criminality.

REV. B. PHINNEY, of Westboro, Mass., was guilty of licentiousness with various females connected with his church.

REV. MR. REED, of Malden, was in the same category.

REV. I. S. KALLOCH, of Kansas, while a resident of Massachusetts, visited a neighboring village with a woman not his wife, and hiring a room in a hotel for a short time, committed adultery with her then and there, as an eye-witness was able to testify.

REV. DR. POMEROY, Secretary of the American Board of Foreign Missions, Boston, was proved to be a liberal patron of houses of ill-fame, where he freely used the money his confiding flock had donated for the conversion of foreign heathen. By his own confession he had paid over \$8,000 to women of notorious character in that city.

REV. TUNIS TITUS KENDRICK, of Brooklyn, has very recently been proved guilty of drunkenness and other immoral conduct. His troubles are still unsettled. He is struggling to gain admission into the church from which he has been expelled.

REV. R. H. WILLIAMSON, Wilkesbarre, Pa., (pastor of the St. Stephen's Episcopal Church) was guilty of visiting houses of ill-fame and other immoral conduct.

REV. MR. SMITH, of Illinois, a few years ago drowned his wife in a shallow stream by holding her head under water.

For want of room and from a disinclination to further pursue the subject, at this time, we decline extending the recital of similar instances. With a moderate

effort enough authentic statements of a like character, of our weak, sinful clergy could be collected to fill several sheets like this, and probably scarcely one case in ten of the criminal acts of clergymen are brought to light. They are "hushed up" and smothered for the "good of the cause" when it is possible to do so. Doubtless many of our readers can call to mind cases of clerical peccadillos, falling under their notice which we have not mentioned. We think, however, we have said enough to convince candid, honest people that priests and clergymen are no holier than other men—know nothing more about God—have no more influence with him, and are no more controlled by the principles of virtue, morality and self-denial than their fellow men.

In closing we will ask, is it for such conduct as we have named, and is it for perpetuating and sustaining such a privileged class that the people of this country are paying the priesthood over sixty millions of dollars annually? Is any good to be gained by keeping these facts smothered and concealed, and is it not about time these Reverend gentry were shown up in their true light, and be appreciated by the public in their real character?

Editor's Notes.

We have on hand many valuable communications which we are still unable to find room for. We bespeak the continued patience of our kind friends. We shall give insertion as fast as we can to such as possess due merit and which we think will be appreciated by our readers. We have several articles in type which we are unable to get in this number and will appear in our next.

We give another installment of Col. Ingersoll's "Oration on the Gods." It will be completed in our next issue, to be followed by his able and scathing address upon "Heresy" delivered to a large audience in Kingsbury Hall Chicago, Sunday eve, May 3; to be followed by his "Arrangement of the Church," and his "Orations on Humboldt and Thomas Paine." His style is clear forcible and unapproachable. No Liberals can fail to fully appreciate his enunciations. After these Orations have appeared in these columns they will be issued in book form.

Those whose eyes fall upon this paper and are not already subscribers to THE TRUTH SEEKER are respectfully requested to become so.

If any of your readers know of Liberal enquirers seeking after truth they are requested to use their efforts to influence them to be patrons of this sheet. By so doing they will confer a favor upon the recipient and a special one upon ourself.

PAINE HALL.—We regret that our limited space will allow us to give a brief notice only of the meeting of the Board of Trustees of the Paine Hall Fund, held in Boston, May 8th last. Were present: Josiah P. Mendum, Horace Seaver, Theodore Savage, and Morris Altman, who also, by proxy, represented D. R. Burt.

The Treasurer reported \$28,164.47 in the treasury. A committee of three was appointed to purchase ground upon which to erect a building four stories high to be called *The Paine Memorial Hall and Investigator Home*; the lower story to be used for business purposes, the second floor for a Lecture Room for free discussion and open to all comers, and the upper floors to be forever used as a publication home for THE INVESTIGATOR. The whole cost not to exceed \$60,000.

We since learn the ground has already been purchased, and that the edifice will soon be commenced, with the expectation of completing it by the close of the present year, ready for the next anniversary of Paine's birthday to be held there.

Contributions for the work are still needed and all who feel able and willing to aid the good cause are requested to send such funds to the Treasurer J. P. Mendum, 84 Washington street, Boston, Mass.

We would be glad, could we also have a Paine Hall in this city.

ANNIVERSARIES.—We can give only a brief notice of the anniversary of THE LABOR REFORM, WOMEN'S SUFFRAGE, and PEACE SOCIETIES recently held in this city. The first was presided over by E. H. Heywood of "THE WORD" and Vice President L. K. Joslyn. Able addresses were delivered by S. P. Andrews, Prof. Hume, E. H. Heywood, Dr. and Mrs. Lawrence, Dr. and Mrs. Hallock, Dr. Treat, Elder F. W. Evans, Mr. Hanson and others. An adjourned meeting is soon to be held in this city when further speaking and additional work will be performed.

THE WOMEN'S SUFFRAGE CONVENTION was presided over by President Susan B. Anthony and was addressed by the President Dr. Josephine Mix, Rev O. B. Frothingham, Dr. and Mrs. Hallock, John B. Wolff and others.

THE PEACE CONVENTION was addressed by some of the same speakers and additional

ADOTHER RICHMOND IN THE FIELD.—R. PETERSON, of Paris, Lamar Co., Texas, is the owner of the best and most eligible Public Hall in the city. He christened it *Darwin* in honor of the great naturalist CHARLES DARWIN. In this Hall, he, or others, every Sunday evening, talks Liberalism. So far as known this is the only public Hall in the United States owned, by, or called after, and devoted to the spread of *Freethinker's* opinions. Mr. P. within the last few months has debated with two Divine gentlemen—much, as he imagines, to the "glory" of common sense. He holds himself ready, on demand, to talk, anywhere in the vicinity, on the evils of Priestcraft and kindred topics; or to discuss with any accredited preacher of the gospel, most of the popular theological dogmas. Address as above.

THE PAST SPRING has been marked by most disastrous floods. In the valley of the Mississippi a most distressing state of things has existed. Hundreds of miles of the low lands have been submerged and thousands of families driven from their homes without food or shelter to the hills in the interior. A great amount of suffering and loss of property has been the result.

On the morning of the 16th of May, a most mournful event occurred near the villages of Williamsburgh, Haydensville and Leeds, Mass. A reservoir made by damming Mill River for storing water for driving mills when the dry season comes on, suddenly gave away and a torrent of water rushed down the valley, carrying away like straws, houses, factories, bridges, and everything in the way. Over one hundred and fifty lives were lost by the catastrophe and near \$2,000,000 worth of property destroyed. The suddenness of the disaster was only equalled by the devastation and terror it produced.

Many of our Christian friends will doubtless attribute these sad casualties to "visitations of Providence" for some "all-wise purpose." We cannot believe any good being would willingly cause such disasters and we attribute them entirely to the unsafe condition of the levees in the first place and the dam in the second. The lesson to be learned from the events is to have better work performed and to be more watchful where danger is pregnant.

AMONG our numerous friends, Liberal and Spiritualistic, are two who are Astrologers, who firmly believe in the influence of the planets upon this earth and the inhabitants thereof; and that when the planets are in favorable positions their influence is greater than at other times. They maintain this science, so strongly believed in by the ancients, Hypocrates, Pracelsus and others, is a true one and that by knowing the day and hour of a person's birth and examining the aspect and positions of the planets at the time, they can tell what has been his fortune in the past and what it is to be.

One of these friends is Dr. Charles Winterburn of this city and the other Mrs. Ellis M. Lilly, 825 Spring Garden Street, Philadelphia. The latter has never seen us, but upon learning the hour of our birth kindly sent us a horoscope with our nativity written out. We are compelled to admit her statements were correct so far as the past is concerned, though we fail to see how the planets can have much effect upon the fortunes of individuals upon this globe.

Both the friends alluded to, agree that the stars portend a fair success for THE TRUTH SEEKER (and we will add in parenthesis that we believe this may prove true if the friends of Free Thought in this country will only sustain the sheet as they ought.)

We call attention to Mrs. Lilly's card on page 15.

Two patrons sent us obituary notices with a request to publish them. We intended of course to do so, but the notices have got mislaid and we cannot now place our hands upon them. We ask these friends to pardon us for the same.

COMMON SENSE, No. 1, Vol. I, of a neat sixteen page Weekly by this title, published in San Francisco, is upon our table. It is devoted to morality, education, equal rights, labor-reform and whatever elevates and ennobles our race. It has a decided bearing towards the Spiritual Philosophy. We hail this young champion of mental freedom and the rights of man. We can hardly have too many advocates of the Truth before the public. It appears to be ably conducted and we hope the Liberals and Spiritualists of the Pacific coast will accord it a generous support, and may it prove a success.

DONATIONS TO THE TRUTH SEEKER.

From Wm. Burlingame, Ripon, Wis., 25c.; John Challice Payson, Utah, 50c.; P. Dunham, Leeds, Mass., \$1; David Wright, Des Moines, Iowa, \$2; Isaac Paden, Woodhull, Ill., 25c.; Mrs. S. A. Underwood, Chicopee Falls, Mass., 50c.; O. Prentiss, \$1; M. A. Weatherbee, Dayton, O., \$1; W. S. Sickles, New York, \$1; an Iowa Friend \$5; J. M. Woods, Knightstown, Ind., 50c.; J. H. Foster, Greeley, Col., 75c.; F. O. Johnson, White Water, Wis., 50c.

We fully appreciate the generosity of our kind friends and thank them for the same.

The Great Heresy Hunt.

EDITOR TRUTH SEEKER:—This city is just now experiencing an excitement of no ordinary sort.

Prof. David Swing, D.D., pastor of the Fourth St. Presbyterian Church of Chicago, has been cited to trial on charges of heresy, and the probability is that he will be found guilty and expelled from the church.

Prof. Swing is a young man comparatively, but he is the ablest man in the Presbyterian Church, and if he is to be judged by the thought of his sermons, he will rank any orthodox preacher in America. For two years past he has been the pulpit lion of Chicago. People of all faiths, and especially those of no faith crowd to hear him by thousands and his sermons are all printed in the leading daily papers.

This is the man that has just been on trial for heresy, and the fact has aroused our people to a great pitch of excitement. His chief accuser Prof. Patton of the *Interior* is denounced and sneered at on all sides, and by almost all the people.

All this simply proves that Presbyterianism has had its day. That the people will only tolerate it while it keeps quiet. But if it attempts to vindicate itself by reprimanding or expelling away its leading officers for treason to its fundamental laws it raises a storm about the ears of the faithful that shows them clearly that they are a contemptible minority. Prof. Swing is as radical a freethinker as Frothingham or Parker, and Presbyterianism cannot afford to tolerate him in her pulpit. But it is now very clear that if she dares to assert her authority she loses all the prestige she has had in Chicago. Evidently the form of creed is broken and the church is doomed.

Creeds, empires, systems rot with age.
But the people are ever youthful;
And they shall write the future's page,
To our humanity more truthful.

T. A. B.

Chicago, May 15th, 1874.

Since the above was received, we perceive the Prebtery which tried Dr. Swing acquitted him by a vote of forty-five to fifteen and unless the Synod to which an appeal has been taken reverses the verdict, the Reverend gentlemen will still be permitted to give utterance to his honest views and retain his connection with an orthodox church. This to say the least, is a great gain. [Ed. T. S.]

The Sober Second Thought.

WE are not disposed to take issue with the writers of ancient story, nor with the inventors of modern science. Self respect enables us to be respectful to others. Let us avail ourselves of the facilities derivable from the labors of our predecessors. If we can shove the car of progress a little further up the ascending grade than our great-grand-mothers did, what have we done, more than our share?

For scientific discovery, let us rise above the fogs of our early education, into the serene sunshine and gentle breezes of the practical common sense of the remote future.

From this elevated standpoint, let us take, first, a back look, and then a forward look at what is called *man*.

On a back look, we fail to discover that any humans ever existed, on this little planet, in any better shape—any nearer the likeness of Divinity, than some who now exist.

From an outlook at the past, as well as the present, the Rev. Tho's Fessenden is fully sustained in calling us homos "the Human, Brutal species."

The Great Spirit's revelation to the Dakota squaw, is sustained—"Squaw Pappoose have two squaws in she; one earthy; one Heavenly—earthy squaw grow smart—she do the wigwam. Heavenly squaw come up slow; but she come—She manage earthy squaw. This am Resurrecshun."

Paul's—"That was not first, which is spiritual, but that which is natural; and afterwards that which is spiritual,"—is sustained.

Jesus—"Suppose ye that I am come to give peace on earth—I tell ye nay,"—is fully sustained.

Compounded, as we are, of the mental and human—earthy and heavenly;—*War*—eternal vigilance—is our normal condition—must be our normal condition—till *human*, over the *brutal*—the *heavenly*, over the *earthy*—has obtained complete control.

Till so much be accomplished, what is called *Man*, is, to some extent—be the same more or less—*raw material*. Not till the *divine* element in our make up, has undisputed supremacy, will truth sustain us in calling ourselves *men and women*, in the likeness of the Heavenly Parentage.

Now let us turn the long glass the other way.—In the *future*, what do we see?

We see Heaven—not the heaven of Eliphaz, the Temanite, heavens that "are not clean."—We see clean, new heavens; we see angels,—not the angels of Teman, "charged with folly,"—we see *men and women*, who, by indomitable, chivalrous perseverance, have gained full control over lower law influences—masters and mistresses of the situation.

They are not now as was poor Mr. Paul—"When I would do good, evil is present—bringing me into captivity to the law of sin in my members." They bring themselves up to their divinest aspirations. It might with some showing of truth, be said:—These

are *Men and Women* in the likeness of God.

Have they reached the top of the ladder?

No top, to this ladder.

And now, while at this sublime elevation, suppose we resolve our honorable self into a Committee of Ways and Means.

We want to do some good—somewhere—somehow—to somebody—that existence, in our case, be not a total failure.

The question before this Honorable Committee, is—How shall the Humans of the present, be enabled to naturalize the practical common sense of the remote future? How shall the "natural"—"the elder"—be made to serve the "spiritual"—"the younger"? How may such as aspire to the *purity of angels*, be emancipated from thrall, from the imperious demands of the animal moiety of our conglomerate make up?

To the question, or questions aforesaid, your committee unanimously recommend, thusly—Let the most perfect known type of humanity, of the opposite persuasion, if you please, be selected, and arrayed in the habiliments of Divinity—Keep at reverential distance, distance facilitates reverence.—Keep the *Revered* continually in your mind's eye—in full faith, that the eye of the chosen divinity is continually upon you,—sleeping or waking—the all-seeing eye is upon you.

Should the above fail to enable you to keep yourself clean and nice, we have stronger—more heroic remedies. We hold them in reserve.

PRENTISS.

Letter From Iowa City.

FRIEND BENNETT. If you have any liberal friends who wish to get a good education and at the same time be free from the narrow influences of sectarianism, send them here. The State University and law school is located here. In the College Library are many "Infidel" works and many of the students are freethinkers who do not fear to give public expression to their thoughts. The Institution is flourishing. There are here at present not far from six hundred students. It is refreshing to find such an institution in a new state, after having seen so many narrow contracted little "Gospel mills" (sectarian Institutions) presided over by some old hell fire—"think as I do, or be damned,"—adviser to the Throne of grace, scattered all over our older states.

Since I came here I have met several of the students, and I find among them no half starved intellects, bound to some musty record of the past, looking back into the dark for light, but they look into the future with its bright prospects of freedom from mental bondage. These young men have here an advantage which only those who have been kept down by the soul debasing idea of a mad God, a roaring devil, and a petroleum hell can appreciate. May they go on and through the good influences of free thought, prepare themselves to battle the old dilapidated ideas of the past. In company of some of the students above mentioned I went to the town river to see three young persons go through the soul degrading tomfoolery of immersion. Had they been criminals about to be hung they could not have looked more disconsolate, and I did not blame them much, as it was a cold raw day and the thought that God required the observance of such a foolish rite of them certainly was not calculated to cheer them much or give them a very exalted opinion of their hydropathic Deity.

Yours truly,

JOHN M. FOLLETT.

Cambridge, Henry Co., Ill.

Answer to "A Seeker For Truth"

MY FRIEND, you say, "if I am a believer in, I am not a careful reader of the Bible."

I think you will have to take that to yourself as you quote a passage from that Book to show that beasts have souls. You say that I will find it in Numbers the 21st chapter and 28th verse. Now there is not anything on that subject in the whole Book of Numbers. But you will find those words in Ecclesiastes the 3rd chapter and 18th verse, "I said in mine heart, concerning the estate of the sons of man, that God might manifest them, and that they might see that they themselves are beasts."

19. "For that which befalleth the sons of man befalleth beasts even one thing befalleth them as the one dieth so dieth the other, yea they have all one breath so that man hath no pre-eminence above a beast for all is vanity, all go unto one place, all are of the dust and all turn to dust again. Who knoweth the spirit of man that goeth upward and the spirit of the beast that goeth downward to the earth?"

"Wherefore I (A. Ervin) perceive that there is nothing better than that a man should rejoice in his own works for that is his portion for who shall bring him to see what shall be after him."

Now my friend you see that you do not read carefully and I think that if every body (will read the Bible carefully and all of it) it will change their minds relative to the old filthy book.

That is what is the matter with me. I have read it too much to make a good Christian. Hoping that this may help some poor mortal out that is a struggling for the immortality of the soul, I remain, a lover of truth,

Lebanon, Oregon.

A. ERVIN.

From a Friend.

FRIEND BENNETT.—I took up your paper, the last issue, with the expectation of being able to discover some sins of omission which you had committed, and had definitely fixed in my mind what those particular sins were, but was agreeably surprised to find myself entirely at fault, for here on the first page of your paper, standing boldly set forth, were the facts which I thought you might, through a sense of mistaken leniency toward the clergy, omit to mention. I allude to the many crimes which have been charged and proven against the clergy, and which, just at this time, seem to partake of the character of an epidemic. The press, with some commendable exceptions, fails to criticize with proper severity these cases of moral delinquencies. Many crimes are committed by the clergy which have never been exposed to the full light of day. An instance of this kind occurred in a village not ten miles from this city, where I formerly resided. A pastor, enjoying the confidence of his flock, found opportunities to seduce many of the females of his congregation, maiden and married. When the fearful truth at last came to the ears of a deacon of the church, the disclosures involved the reputation of so many members of religious families, and the church itself, that it was deemed best by the church officials to quietly dismiss the erring "servant of the Lord." No prosecution or publicity followed. Attempts were made to stifle all enquiry as to the actual facts, but the "world's people" soon ascertained them, and were not mealy-mouthed in their condemnation of pastor and saints. It is time the greater publicity be given to cases of priestly criminality, the veil of sanctity which is used to screen them, should be boldly torn aside, so that the public may be able to see them in all their naked deformity.

W. B. S.

New York, April 25, 1874.

LANGUAGE OF THE GOD OF THE BIBLE.—"Love me, or I will roast you. Believe me or be damned."

LANGUAGE OF THE CHRISTIAN.—"I am good, I am holy. You are a sinner. I am a child of God. You are a child of the devil. I will go to heaven. You will go to hell. O, sinner, why don't you come to Christ and be as good as I am?" J. M. FOLLETT.

From the Custom House returns it, appears that nearly 250,000 lbs., of Opium are annually imported into this country—a quantity some ten times greater than was brought into the country ten years ago. This fact shows the alarming increase in the use made of this pernicious drug. It is largely used as a stimulant by some of the most brilliant minds of the country—both male and female—ministers, lawyers, actors, actresses, literary people, ladies of fashion &c., are among its devotees and slaves. Its stimulating effects are peculiar, giving great brilliancy for a time but making inevitable wrecks of those who become its slaves. It completely destroys the digestive apparatus, shatters the nervous system and effeminates and debases the mind. It is much substituted in the place of alcoholic drinks but is much more insidious and dangerous, as it can be used more secretly. It is more baleful than alcohol and more to be shunned and abhorred.

What is Religion?

Not masses, nor crosses, nor Catholic creed.
Not mumbling of Aves, nor counting of beads.
Not church-going, psalm-singing, praying of priests,
Attendance on sermons, prayer-meetings or feasts.
Nor wearing a broad-brim and plain "thou" or "thee,"
Or strait-collared coat, from the world's fashion free.
It is not to kneel with a long, pious face.
Or sing solemn anthems in some holy place.
In secret be cradled, or on a creed nursed,
Believe that every outsider is cursed;
That God has in Heaven ordained us to dwell
But left countless millions to drop into Hell.

What Religion Is.

RELIGION is love in the heart and the life,
The soother of sorrow, destroyer of strife;
The soul's best physician relieves every pain,
And in her dark cavern lights hope once again.
It curses no one who has doubts of its creed;
It hunts up no martyrs to burn and to bleed;
It tells of no devils with tortures and chains,
No hell of unending and horrible pains.
It seeks not to bless men by force or by fear,
But draws them with love to a God very near.
It tells of the right, and whispers "Obey!
To happiness, virtue alone is the way."
This world it makes happy; and then, beyond this,
It points to another all sunny with bliss.
Bright haven of beauty how fair are thy skies!
Thou home of the good and thou school of the wise,

CATALOGUE OF STANDARD AND POPULAR RADICAL AND SPIRITUALISTIC BOOKS.

FOR SALE BY D. M. BENNETT, Editor
"TRUTH SEEKER," 335 B'DWAY, NEW YORK.

All orders, with the price of books desired, and the additional amount mentioned for postage, will meet with prompt attention. Postage is free where no postage is mentioned.

Ancient Symbol Worship.....	\$2.00
Antiquity of Man, by Lyell.....	3.00
Autobiography of J. S. Mill.....	2.50
Ancient Faiths, by Inman.....	27.00
Artificial Somnambulism, by Dr. Fahnestock.....	1.50 16
Alice Vale, by Lois Waisbrooker.....	1.25 16
American Crisis, by Warren Chase.....	.25 2
Answers to Questions, Practical and Spiritual, by A. J. Davis.....	1.50 18
Apocryphal New Testament.....	1.25 14
A Peep into Sacred Tradition, by Orrin Abbot.....	.50 2
Age of Reason, by Thomas Paine.....	.50 8
Cloth.....	.50 8
Age of Reason, by Thomas Paine, Paper.....	.25 4
Arcaea of Nature, by Hudson Tuttle, Vol. I. Philosophy of Spiritual Existence, and of the Spirit World.....	1.25 16
A B C of Life, by A. B. Child.....	.25 2
Arabula; or, The Divine Guest, by A. J. Davis.....	1.50 18
Approaching Crisis, by A. J. Davis.....	1.00 14
Apostles (translated from the French), by Renan.....	1.75 20
Astronomy and Worship of the Angels, by G. Vale.....	.20 2
A Stellar Key to the Summer Land, by A. J. Davis. Paper Covers.....	.30 4
Astro-Theological Lectures, by Rev. Robert Taylor.....	2.00 25
A Kiss for a Blow, a book for children, by H. C. Wright. Small Edition.....	.60 12
Large Edition.....	1.50 16
An Eye-opener, by Zepa. Paper Covers.....	.50 4
Allegories of Life, by Mrs. J. S. Adams.....	1.25 12
Bible in the Balance, by J. G. Fish.....	1.50 16
Blasphemy, by T. R. Hazard.....	.10
Bible in India.....	2.00 20
Beliefs of the Unbelievers, by Frothingham.....	.20 2
Better Views of Living, by A. B. Child.....	1.00 12
Brotherhood of Man, and what Follows from It.....	.25
Book on the Microscope.....	.75
Book of Religions, by J. Hayward.....	2.00
Bible Chronology, by M. B. Craven.....	.10 2
Bailey's Festus.....	1.25
Buechner's Man. English Edition.....	4.00
Boccaccio's Decameron.....	1.50
Bradlaugh's Is there a God?.....	.05
Buddhist Nihilism, by Max Muller.....	.10
Buechner's Materialism.....	.25
By-and-By, by E. Maitland.....	1.75
Buechner's Force and Matter.....	3.00
Bastian's Modes of Origin.....	1.25
Beginnings of Life, by Bastian.....	5.00
Buckle's History of Civilization.....	6.00
Birds and Reptiles, by Figuier.....	4.00
Body and Mind, by Maundslay.....	2.00
Burroughs' Notes on Walt Whitman.....	1.00
Correlation of Forces, by Youmans.....	2.00
Cooper on the Soul.....	.90
Clodd's Childhood of the World.....	.50
Cranial Affinities of Man and the Ape, by Professor R. Virchow, of Berlin.....	.25
Comte's Philosophy of the Sciences.....	2.00
Confucius and Chinese Classics.....	2.00
Child's Book of Religion, by Frothingham.....	1.00
Confessions of an Inquirer, by J. J. Jarvis. Very interesting.....	1.50
Curious Myths of the Middle Ages, by S. B. Gould.....	2.50
Confucius' Life and Teachings, by Legge.....	4.00
Clergy a Source of Danger, by Jamison.....	1.75
Christianity before Christ, by M. B. Craven.....	.25 2
Critical History of the Doctrine of a Future Life in all Ages and Nations, by Wm. R. Alger.....	3.50 52
Contrast, Evangelism and Spiritualism Compared, by Moses Hull.....	1.50 16
Criticism on the Apostle Paul, in Defence of Woman's Rights, etc., by M. B. Craven.....	.25
Conjugal Sins against the Laws of Life and Health, by A. K. Gardner, A.M., M.D.....	1.50 16
Constitution of Man, by George Combe.....	1.75 16
Common-sense Thoughts on the Bible, by Wm. Denton.....	.10 2
Common Sense, by Thomas Paine.....	.20 2
Christ Idea in History, by Hudson Tuttle.....	
Chester Family; or, The Curse of the Drunkard's Appetite, by Julia M. Friend, with an introduction by Henry C. Wright.....	1.50 12
Christ and the People, by A. B. Child, M.D.....	1.00 12
Christianity and Materialism Contrasted, by B. F. Underwood.....	.15 2
Christian Amendment, by Abbot.....	.10
Christianity no Finality; or, Spiritualism Superior to Christianity, by Wm. Denton.....	.05 1
Criticism on the Theological Idea of Deity, by B. M. Craven.....	1.00 15
Chapters from the Bible of the Ages, by G. B. Stebbins, Detroit, Mich. 400 pages, tinted paper.....	1.50 25
Christianity, its Origin and Tendency considered in the Light of Astro-Theology, by D. W. Hall.....	.25
Christian Propagandism, by Abbot.....	.10 1
Claims of Spiritualism, embracing	

the Experience of an Investigator, by a Medical Man.....	.25 2
Compulsory Education, by Abbot.....	.5 1
Christianity, by S. B. Gould.....	2.00
Dictionary (Webster's unabridged) Pocket, flexible cover.....	12.00 ex
Descent of Man, by Darwin, 2 vols. (\$2 per vol.).....	4.00 48
Davenport Brothers—their Remarkable and Interesting History.....	1.50 20
Diegesis, by Rev. Robert Taylor, written by him while imprisoned for blasphemy. This work is an account of the origin, evidence and early history of Christianity.....	2.00 32
Day of Doom, a Poetical Description of the Great and last Judgment, with other poems, from the sixth edition of 1715.....	1.00 12
Devil's Pulpit, by Rev. Robert Taylor, with a Sketch of the Author's Life.....	2.00 20
Deluge, by Wm. Denton.....	.10 2
Dawn, a Novel of intense interest.....	1.75 24
Death and the After-life, by A. J. Davis.....	.75 12
Debatable Land, by the Hon. R. D. Owen.....	2.00
Dr. Bartol's new book, the Rising Faith.....	2.00
Essay on Man, by Pope, cloth, gilt.....	1.00 8
Early Social Life of Man.....	.25 2
Errors of the Bible, demonstrated by the Truths of Nature, by Henry C. Wright, paper.....	.25 4
English Life of Jesus, by Scott.....	2.00
Enigmas of Life, by Gregg.....	2.00
Exeter Hall, a Theological Romance, paper.....	.60 5
Empire of the Mother over the Character and Destiny of the Race, by H. C. Wright.....	.50 4
Elective Affinities, by Goethe.....	1.25 16
Electrical Psychology, by Dods.....	1.50 16
Epidemic Delusions, Dr. Marvins.....	.25
Fear of the Living God, by Frothingham.....	.05 1
Footfalls on the Boundary of Another World, by Robert Dale Owen.....	1.75 24
Free Thoughts concerning Religion; or Nature vs. Theology, by A. J. Davis, paper.....	.50 2
Faithful Guardian, an Inspirational Story, by J. Wm. Van Namee.....	1.50 16
Fountain, by A. J. Davis.....	1.00 12
Fugitive Wife, by Warren Chase.....	.35 4
God in the Constitution, by Bradford.....	.10 1
Good Sense, by Baron D'Holbach.....	1.00
Gates Ajar, by Miss E. S. Phelps.....	1.50 16
Gates Wide Open, by Geo. Wood.....	1.50 20
Gist of Spiritualism, by Warren Chase.....	.50 4
Gospel of Good and Evil, by Silver.....	1.50 20
Great Harmonia, by A. J. Davis, 5 vols., viz. Vol. I. The Physician; Vol. II. The Teacher; Vol. III. The Seer; Vol. IV. The Reformer; Vol. V. The Thinker, each.....	1.50 18
God Idea in History, by Hudson Tuttle.....	1.25 16
Gibbon's History of Rome, 6 vols., sheep.....	10.00 ex
Geology of the Stars, by Prof. A. Winchell, of the University of Michigan, author of Sketches of Creation.....	.25
Greg's Creed of Christendom.....	2.50
Harbinger of Health, by Andrew J. Davis.....	1.50 20
Harmonical Man; or Thoughts for the Age.....	.50 4
History and Philosophy of Evil, paper.....	.50 3
Hayward's Book of all Religions.....	1.75 24
Helen Harlow's Vow, by Lois Waisbrooker.....	1.50 20
How to Bathe, by E. P. Miller, M.D., paper.....	.30 4
Hedged in, by Elizabeth Stuart Phelps.....	1.50 16
History of the Intellectual Development of Europe, by J. W. Draper, M.D., LL.D.....	5.00 60
Human Physiology, Statistical and Dynamical; or, The Conditions and Course of Life of Man, by J. W. Draper, M.D., LL.D., 650 pp., cloth.....	5.00 60
Hobbes' Works, 16 Vols., Royal 8vo.....	25.00
History of European Morals, by Lecky.....	6.00
History of Rationalism in Europe, by Lecky.....	4.00
Higher Law, by Maitland.....	1.75
Hegel's Philosophy of History.....	2.00
Half-hours with Modern Scientists, cloth, 12mo., reduced to.....	1.50
History of American Socialism, by J. H. Noyes.....	3.00
Historic Americans, by Parker.....	1.50
His Marriage Vow, by Mrs. Corbin.....	1.50
Injurious Influences of Schools.....	.25
Influence of Christianity on Civilization by B. F. Underwood.....	.25
Is Romanism Real Christianity? Two Essays, by Francis W. Newman and F. E. Abbot.....	.10
Is the Bible Divine? by S. J. Phinney, paper.....	.35
Is there a Devil? The argument pro and con.....	.25 2
Incidents in my Life, first series, by Cooper.....	1.00 16
Is it the Despair of Science? by W. D. Gunning.....	.15 2
Impossible Conflict and the Unity of God, by Emma Hardinge and T. G. Forster.....	.25 2
Is Spiritualism True? by William Denton.....	.15 2
Irreconcilable Records of Genesis and Genealogy, by Wm. Denton, paper.....	.25 4
Incidents of Life, second series.....	

Home.....	1.50
Junius Unmasked; or, Thomas Paine the author of the Letters of Junius and the Declaration of Independence.....	1.50 16
Jehovah Unveiled; or, the Character of the Jewish Deity Delineated.....	.35 4
Joan of Arc, a Biography.....	1.00 12
Kant's Critique of Pure Reason.....	2.00
King David and his Times.....	1.50 20
Key to Political Science, by John Senff.....	1.25
Koran, with explanatory notes, by George Sale, 8vo, 670 pp. Best edition yet published.....	2.75 40
Law of Marriage, by C. L. James.....	.25 2
Looking Beyond, by Barrett.....	.75 12
Life Line of the Lone One, by Warren Chase.....	1.00 12
Life of Thomas Paine, with critical and explanatory observations of his writings, by G. Vale.....	1.00 15
Life of Jesus, by Renan.....	1.75 20
Love and its Hidden History, by P. B. Randolph.....	1.50 16
Lyric of the Golden Age, by T. L. Harris.....	2.00 20
Legalized Prostitution, or Marriage as it is and as it should be, by C. S. Woodruff, M.D.....	1.00 16
Letters to Elder Miles Grant, by Moses Hull.....	.25 2
Living Present—Dead Past, by H. C. Wright.....	.50 4
Les Miserables, by Victor Hugo.....	2.50
Library of Mesmerism, by Wells.....	4.00
Love, from Michelet.....	1.50
Life of Fourier, by Shaw.....	1.50
Life of Parker, by Weiss, 2 Vols.....	6.00
Lessons for Children about Themselves, by A. E. Newton, cloth.....	.50
Lectures on the Bible, by Voysey.....	.10 1
Modern Thinker, Nos. 1 and 2, each.....	1.00
Mental Medicine, by Evans.....	1.25 14
Ministry of Angels Realized, by A. E. Newton.....	.20 2
Manual for Children (for Lyceums), by A. J. Davis, cloth.....	.70 8
My Affinity, and other Stories, by Lizzie Doten.....	1.50 20
Mediumship, its Laws and Conditions, with brief instructions for the formation of Spirit Circles, by J. H. Powell.....	.25
Moravia, Eleven Days at, by T. R. Hazard.....	.10
Mesmerism, Spiritualism, Witchcraft, and Miracle, by Allen Putnam.....	.30 2
Married Woman; Biographies of Good Wives, by L. Maria Child.....	1.25 16
Modern American Spiritualism, 1848-1868, by Emma Hardinge.....	2.75 32
Moral Physiology, by R. D. Owen.....	.65
Myths and Myth-makers, by John Fiske.....	2.00
Mystery of Matter, by Picton.....	3.50
Morning Lectures (twenty discourses), by A. J. Davis.....	1.50 18
Mediums and Mediumship, by T. R. Hazard.....	.10
Mental Cure.....	1.50 18
Martyrdom of Man, by Reade.....	3.00
Man in the Past, Present, and Future, by Dr. L. Buechner, elegant English Edition.....	4.00
Mill's Autobiography.....	2.50
Masculine Cross, or Sex Worship, illustrated, paper, 75c., cloth.....	1.00
New Physiognomy, by Wells, gilt.....	5.00
Nebulae, Meteoric Showers and Comets.....	.25
Nature's Laws in Human Life; an Exposition of Spiritualism.....	1.50 20
New Testament Miracles and Modern Miracles.....	.60 4
Nature's Divine Revelations, by A. J. Davis.....	3.50 48
Night Side of Nature, by Crowe.....	1.25 20
Oriental Religions, by Johnson.....	5.00
Origin and Development of Religious Belief, Heathenism and Mosaism, by S. B. Gould.....	2.00
Old Theology Turned Upside Down, by T. B. Taylor, A.M., paper.....	.75
On the Vision of Heaven, by Prof. Newman.....	.10 2
Orthodoxy False since Spiritualism is True, by Wm. Denton.....	.10 2
Origin of Species, by Darwin.....	2.00 24
Origin of Civilization and Primitive Condition of Man, by Sir J. Lubbock.....	3.00 34
One Religion, Many Creeds, by Winans.....	1.50 32
Pilgrim and Shrine, by Maitland.....	1.50
Photographs of Dr. L. Buechner, do., Large Size, reduced price.....	.25
Philosophy of Special Providences, by A. J. Davis, paper.....	1.00
Paine's Political Works, 2 Vols., of about 500 pages each.....	.30 2
Philosophical Dictionary of Voltaire. Fifth American Ed., 876 octavo pages, two steel plates. Largest and most correct edition in the English language. Contains more matter than the London edition, which sells for ten dollars.....	6.00 1.00
Persons and Events, by A. J. Davis.....	1.50 18
Planchett—the Despair of Science, by Epes Sargent.....	1.25 16
Penetrabilia, by A. J. Davis.....	1.75 24
Philosophy of Spiritual Inter-course, by A. J. Davis, paper.....	.60
Positive Primer, being a series of familiar conversations on the Religion of Humanity. Reduced price.....	.75
Plato's Phædo on Immortality.....	1.25
Plato's Divine and Moral Works.....	2.00
Plutarch's Morals, 5 Vols.....	15.00
Prosimos's Religious Experience, by R. D. Owen.....	.05
Poems from the Inner Life, by Lizzie Doten.....	1.50 20
Philosophy of Creation, by Thos.	

Paine, through Horace Wood, medium, paper.....	.35 4
Poems of Progress, by Lizzie Doten.....	1.50 20
Parturition without Pain, by M. L. Holbrook, M.D.....	1.00
Pentateuch—Abstract of Colenso's Progress of Religious Ideas through Successive Ages, by L. Maria Child, 3 Vols.....	.75 72
Physical Man, his Origin and Antiquity, by Hudson Tuttle.....	1.50 20
Plain Home Talk and Medical Common Sense, by E. B. Foot, M.D., 1000 pp., 200 Illustrations. Price, with a fine chromo.....	3.25
Question of Hell, by a Puritan.....	1.00
Radical Discourses, by Denton.....	1.50 16
Ravalette, and the Kosciutski's Story, 2 Vols. in one, by P. B. Randolph.....	1.50 20
Radical Rhymes, by William Denton.....	1.25 12
Rabelai's Works, 2 Vols.....	3.00
Religion of Humanity, by Frothingham.....	1.50
Religion of Inhumanity, by Harrison.....	.20
Religious Ideas and Beliefs, origin and development of, by Morris Einstein.....	1.50 25
Religious Demands of the Age, by Miss Frances Power Cobb, 12mo., paper.....	.50
Radical Problems, by Bartol.....	2.00
Strauss' The Old Faith and the New, preceded by the author's Prefatory Postscript, 12mo.....	2.00
Songs of the Sun-lands, by Miller.....	1.50
Supernatural, History of the, by Wm. Howitt, 2 Vols.....	3.00 40
Spirit Works; Real, but not Miraculous, by Allen Putnam.....	.35 3
Soul Affinity, by A. B. Child.....	.20 2
Satan, Biography of, by A. K. Graves.....	.60 3
Sermon from Shakespeare's Text, by Denton.....	.10 2
Sacred Gospels of Arabula, by A. J. Davis, cloth.....	.60 10
Sunday not the Sabbath.....	.25 2
Sexual Physiology, by R. T. Trail, M.D.....	2.00
Self-Abnegationists; or, The True King and Queen.....	.50
Soul of Things, by Elizabeth and Wm. Denton.....	1.50
Social Evils, by Mrs. M. M. King.....	.25
Spiritual Philosophy vs. Diabolism, by Mrs. King.....	.25
Spiritual Delusions, by D. D. Lum.....	1.50
Strauss' Life of Jesus. Very rare. Science of Thought, by Prof. U. C. Everett.....	12.00
Secret History of the French Court.....	2.00
Sartor Resartus, by Carlyle.....	1.25
Songs of Life, by S. W. Tucker.....	.75
Science of Evil, by Joel Moody.....	1.75 20
Spirit Manifestations, by Rymer.....	1.00 2
Syntagma. Taylor.....	1.00 12
System of Nature; or, Laws of the Moral and Physical World, by Baron D'Holbach.....	2.00 24
Starting Ghost Stories, from authentic sources.....	.50 4
Self-Contradictions of the Bible.....	.25 2
Spiritualism a Test of Christianity, by D. W. Hull.....	.10 2
Sefena; or, The Mental Constitution, by Merton.....	1.00
Spiritualism, Discussion of, by Fish and Dunn.....	.40
Science of Knowledge, by Fichte.....	2.00
Science of Rights, by Fichte.....	2.00
Strange Discoveries respecting the Aurora and recent Solar Researches, by Richard A. Proctor, F.R.S.....	.25
Spectrum Analysis Explained, and its Uses to Science Illustrated. With a colored plate and several wood cuts.....	.25
Spectrum Analysis Discoveries, showing its Application in Microscopical Research and to Discoveries of the Physical Constitution and Movements of the Heavenly Bodies. From the works of Schellen, Young, Roscoe, Lockyer, Huggins and others.....	.25
Symbolism, Ancient Pagan and Modern Christian, exposed and explained, 16 plates, 172 cuts.....	3.00
The Truth about Love.....	1.50
The Past and Future of our Planet, by Wm. Denton.....	1.50 20
Transformations of Insects, by P. H. Duncan, F. R. S., elegant illustrated, Extra gilt.....	7.50
The Sun, by Guillemin, illustrated.....	1.50
The Vestal, by Mrs. M. J. Wilcoxson.....	.25 2
Treatise on the Intellectual, Moral and Social Man, a valuable work, by H. Powell.....	1.25
Tale of a Physician, by A. J. Davis, paper.....	.75 5
The Essence of Religion, by Feuerbach.....	.50 8
The Relation of Witchcraft to Religion.....	.15
The Essence of Christianity.....	3.00
The Patriarchs, by Frothingham.....	1.00
The Parables, by Frothingham.....	1.00
Thoughts of the Emperor Marcus Aurelius.....	1.00
Tyndall's Fragments of Science.....	2.00
Tyndall's Light and Electricity.....	1.25
Tyndall's Forms of Water.....	1.50
Tyndall's Heat as a Mode of Motion.....	2.00
Tyndall On Sound.....	2.00
Tyndall On Radiation.....	.50
Tyndall's Six Lectures on Light.....	1.00
The Safest Creed, and twelve other discourses, by O. B. Frothingham.....	1.50
The God of Science, by Abbot.....	.10 1
The Present Heaven, by Frothingham.....	.05 1

- The Sabbath, by Parker Pillsbury .10 1
 Truths for the Times, by Abbot .10 1
 The Merits of Jesus and the Merits of Thomas Paine, as a Substitute for Merits in others. What is the difference between them? by H. C. Wright. .25 2
 The Inner Mystery, an inspirational Poem by Lizzie Doten .20 2
 The Voices, by Warren Sumner Barlow .1.25 20
 Theological and Miscellaneous Writings of Thomas Paine. .2.50 24
 Thomas Paine's Pilgrimage to the Spirit World. .75 6
 Tobacco and its Effects, by H. Gibbons, M.D. .20 2
 The Temple; or, Diseases of the Brain and Nerves, by A. J. Davis, paper. 1.00 8
 To-Morrow of Death, by Figuier. 1.75 14
 Three Plans of Salvation. .10 2
 The Hereafter, by Hull. Paper. .55 4
 Testament New, shown in its true light, by J. P. Whipple. .50 2
 Ugly Come Child, by Henry C. Wright, Paper. .30 4
 Unconscious Action of the Brain, and Epidemic Delusions, by Dr. Carpenter, author of "The Microscope and its Revelations," "Human Physiology," &c. .25
 Unity of Natural Phenomena, by Salgey .1.50
 Universology Basic Outline of, by Stephen Pearl Andrews. 5.00 60
 Universology. Primary Synopsis of, by S. P. Andrews. 1.50 20
 Voices of Prayer, by Barlow. .25 2
 Vestiges of Creation. .75 8
 Vital Force, How Wasted and How Preserved, by E. P. Miller, M.D. Paper 50 cents. Cloth. 1.00 12
 Volney's Ruins; or, Meditations on the Revolutions of Empires, with biographical Notice, by Count Daru. 1.00 12
 Volney's Researches in Ancient History. Very rare. 1.50
 Vivid Truths, a book of great research and interest, by A. B. Church. .50 2
 Whatever is Right, by A. B. Child, M.D. 1.00 16
 Wolf in Sheep's Clothing, by Moses Hull. .10 2
 Walt Whitman's Leaves of Grass. 3.00

All the foregoing books, as well as any others to be had in this city, for sale by

D. M. BENNETT,
335 Broadway,
New York.

BABBITT'S HEALTH GUIDE.

A NEW and higher science of life, with illustrations. Nature's methods of cure incomparably superior to drugs! The science of Manipulation, Bathing, Food, Sleep, Exercise, Marriage, and treatment for 100 diseases; a SELF-DOCTOR worth several times its price.

"I like it immensely."—(Hon. J. M. Peebles, April 14.)

"Of more value than all the old school medical books ever published."—(F. M. Miliken, M.D.)

E. D. BABBITT, M. D., 437 4th Avenue, N. Y.

ELLIS M. LILLY, ASTROLOGIST,

Will, on receipt of correct date of birth, and fee, read your history, as given by the planets under which you were born. Tell what business you are best adapted to and most successful in; tell what part of the country you will be most successful, happy and healthy in; of absent friends; of living or dead; of law-suits; of marriage; of sickness and health.

Give information on all kinds of business; will select every day and hour of the year that is fortunate or unfortunate to each person.

TERMS.

Full nativity, past and future, \$10, future, \$5. Selecting fortunate days and events for one year, \$3. One question, \$2.

All letters of inquiry must contain three postage stamps. Address

ELLIS M. LILLY,
825 Spring Garden,
PHILADELPHIA.

G. L. HENDERSON & CO.,
BANKERS,
LE ROY, MINNESOTA.

Will loan money for Capitalists, secured by First Mortgages on improved farms, upon short time or for a term of years, paying 12 per cent. semi-annually. All expense for Abstracts and Recording paid by borrower. Collections and Remittances on such loans, made to any part of the United States free of charge.

REFERENCES:—Allen Stephens & Co., Bankers, New York; S. Merrill, President People's Bank, Des Moines, Iowa; Gilchrist & Co., McGregor, Iowa; City National Bank, Chicago, Ill.; Milwaukee, National Bank, Milwaukee, Wis.; Morris Altman, New York.

Attractive New Books.

Threading My Way.
Or Twenty-seven Years of Autobiography. By Robert Dale Owen, author of that remarkable work, which is having such an enormous sale, entitled, "The Debatable Land between this world and the next."

This new work is a most fascinating one. It is a narrative of the first twenty-seven years of the Author's life; its adventures, errors, experiences; together with reminiscences of noted personages whom he met forty or fifty years since, etc., etc.

All Mr. Owen's chapters are remarkable not only for the attractiveness of the incidents, but for the light shed on many important social and industrial movements, and for the noble sincerity and good humor pervading them. *A beautifully printed and bound volume. Price \$1.50.

Fanny Fern.
A Memorial volume by James Parton, containing a short biography of Mrs. Parton ("Fanny Fern") and selections from the very best and most popular of her writings. Beautifully printed and bound, with illustrations by Arthur Lumley. A charming volume for the Holidays. *Price, \$2.

Jessamine.
Another splendid new novel, by MARION HARLAND. *Price, \$1.50.

Old Curiosity Shop.
The eighth volume of "CARLETON'S NEW ILLUSTRATED EDITION" OF CHARLES DICKENS' WORKS, (the best, cheapest, and handsomest edition in the world.) Printed from new, reliable type; exquisitely illustrated by the original artists chosen by Dickens himself; handsomely bound and sold at \$1.50 per volume.

A Wonderful Woman.
An intensely interesting new novel by MAY AGNES FLEMING, author of "Guy Earls Court's Wife." *Price, \$1.75.

Bill Arp's Peace Papers.
A new comic book by the great Southern humorist, "Bill Arp," who gives us in a series of irresistibly funny, satirical papers upon War, Politics, and our Domestic Relations, one of the sharpest books ever printed in this country. *Full of comic pictures, price \$1.50.

Loyal Unto Death.
A deeply interesting new ENGLISH NOVEL. One of the best stories that has appeared in London for many a day. *Price, \$1.75.

"Betsy and I are Out."
A Thanksgiving Story in verse, by Mrs. N. S. EMERSON, embodying her famous ballad of "Betsy and I are Out," which has gained such celebrity and been so widely copied throughout the country, as by another author. *Price, \$1.50.

Edna Browning.
Another new novel, by MARY J. HOLMES. One of the best she has ever written. *Price, \$1.50.

Josh Billings' Almanax.
Josh Billings' great Farmers' Almanax for the year 1874—one of the richest and most humorous little hits of the day. Josh Billings has excelled himself, and everybody ought to have a copy, to drive away the "blues" with. *Paper covers. Price, 25 cents.

These books beautifully printed and bound. Sold everywhere—and sent by mail POSTAGE FREE, on receipt of price, by

G. W. CARLETON & CO., Publishers,
Madison Square, New York.

PROCTOR'S FAREWELL Lectures on Astronomy.

- I. EARTH'S PAST AND FUTURE.
- II. LIFE IN OTHER WORLDS.
- III. OTHER SUNS THAN OURS.
- IV. THE INFINITIES AROUND US.

BROWN-SEQUARD'S Lectures on the Nerves.

- I. THE NERVOUS FORCE.
- II. NERVOUS INFLUENCE.
- III. INDIRECT NERVE FORCE.
- IV. NERVE DERANGEMENT.
- V. SUMMER'S SUFFERINGS.
- VI. WHAT NERVES MAY DO.

Published in full in
THE TRIBUNE EXTRA NO. 10,
Now Ready.

This Extra also contains
BAYARD TAYLOR'S FAMOUS LETTER
ON
"SCHLEIMAN'S DISCOVERIES ON THE
SITE OF ANCIENT TROY."

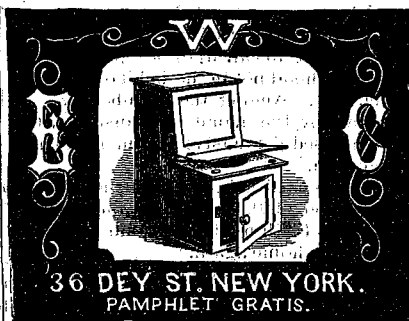
And a lecture by Prof. C. F. Chandler on
"The Germ Theology of Disease." Price (sheet edition) 10 cents per copy. Pamphlet edition, 20 cents. Fifteen Extras (sheet form) postpaid to any address in the United States for One Dollar, and circulars giving full detail of the contents and price of all THE TRIBUNE EXTRAS free to any address. Address THE TRIBUNE, New York.

EARTH CLOSETS.

The Great Blessing of the Age.

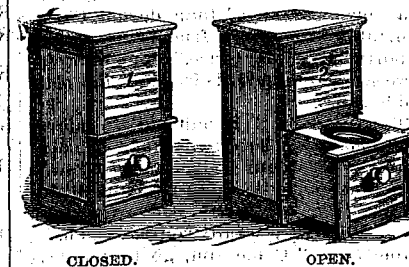
Comfort to the Sick and Feeble.

THE WAKEFIELD



Is one of the latest inventions, and has many advantages over all others. The simple act of closing the lid brings the earth forward and drops it directly in the centre of the pail, thus insuring the absolute certainty of covering all the excrements. This is of vital importance. It also has a dust or odor slide, a child's seat, and an extra large reservoir for dry earth or ashes.

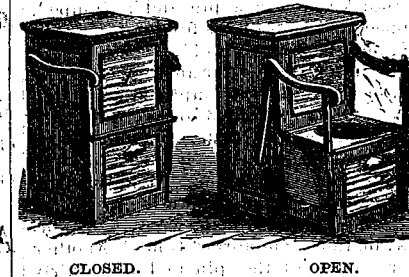
THE WATROUS,



Is simple in construction, automatic in action, and being entirely inodorous, may be used in any room in the house without offense. When not in use it is a handsome piece of furniture with nothing about it to indicate its purpose.

THE WATROUS:

(With Arms.)



A CHILD CAN MANAGE IT.

IT WILL LAST A LIFETIME.

LATEST AND SIMPLEST IMPROVEMENTS.

A Necessity to the Aged!

Should be in every Guest Chamber!

Every Hotel, Hospital and Public Building should use them.

DRY EARTH FURNISHED ON REASONABLE CONDITIONS.

PRICES. { WAKEFIELD, from \$25 to \$40.
{ WATROUS, from \$18 to \$33.

DESCRIPTIVE PAMPHLETS FREE.

The Wakefield Earth Closet Co.

36 Dey Street, New York.

AN EXTRAORDINARY BOOK!

FIFTY YEARS AHEAD OF THE TIMES!!

PLAIN HOME TALK.

AND

Medical Common Sense.

By E. B. FOOTE, M. D.

A Most Remarkable Work, published in both the English and German Languages.

CONTAINING

Nearly 1,000 Pages, and 200 Illustrations.

Price, \$3.25.

It contains a full description of all Diseases given in plain language adapted to the comprehension of the General Public; with the most Rational, Reformatory treatment. It contains a vast amount of valuable information not to be found in any other Medical Work.

PART I.

This Part treats of Disease. Of Blood, mental and nervous derangements—how we violate our moral nature. The food we eat, its conversion into bone, muscle, &c.; The liquids we drink; The atmosphere we live in; The clothes we wear; Bad habits of children and youths; Bad habits of manhood and womanhood; (these essays are startling in nature and remarkably illustrated). The male and female element in nature; The ethics of sexual association; Prostitution; its moral and physical effects; Unhappy marriages; Why they are detrimental to the nervous and vascular fluids; Wealth; Failures in business; Excessive study; Melancholy; How to preserve the health of children; The physiological instruction of children; Sleep; CLEANLINESS; Sunshine; Therapeutic electricity; Animal magnetism; Water; Woman doctors; Rapacious doctors.

PART II.

This part treats on Chronic diseases: Catarrh; Chronic Affections of the Throat; Consumption (this essay on Consumption should be read by everybody); Chronic diseases of the Liver, Stomach and Bowels; Dyspepsia; Constipation; Diarrhea; Piles; Aches and pains; Neuralgia; Rheumatism; Affections of the Eyes and Ears; Diseases of the Heart; Chronic Affections of the Urinary Organs; Diseases of the Kidneys; Private words for Women; Derangements of the Menstrual Function; Falling of the Womb; Vaginal affections; Amorous Dreams; Man-hating; Sexual Dyspepsia; Ovarian Diseases; Hints to the Childless; Causes of Sterility; Local Diseased Condition of Man and Wife; Excessive Amativeness; Temperamental Inadaptation; How to Promote Child-bearing; Private Words to Men; Diseases of the Male Organs; Impotency; Paralysis; Syphilis; Other Chronic Diseases.

PART III.

PLAIN TALK.

This part treats of the Sexual Organs; The Causes of their Disgrace; Their Influence on Physical Development, and on health; Their Influence on the Social Position of Women, and on Civilization; (the philosophy of this subject is fully discussed on all conceivable points); History of Marriage; History of Polygamy; History, Customs and Principles of the Oneida Community; History, Customs and Practices of Mormonism; Early Customs; History of Monogamy; The Advantages and Disadvantages of both Systems; Historical Clippings with reference to Marriage; Marriage as it is in Barbarism and Civilization; Marriage in the Old and New World; Defects of the Marriage Systems; Demerits of Polygamy and Monogamy; The Remedy; Sexual Immorality, Causes and Cure.

PART IV.

ON THE IMPROVEMENT OF POPULAR MARRIAGE.

This part treats of How Marriage may be better than it is; What we Want; Adaptation in Marriage; What Constitutes Mental and Physical Adaptation; The Vital Temperaments; What Combinations are Best; Why Marriage is now a Lottery; Mental Marriages; Physical Marriages; Philosophy of Elopements; sexual Moderation; Its effects upon both sexes; Jealousy; Its Infalible Remedy; The Intermarriage of Relatives; Essays for Married People; The Wife the Equal Partner; Sleeping Apart; Conception; Sexual Indifference; Food for Expectant Mothers; Card to Married People; Child Marking, its Philosophy; Larger liberties should be allowed to ladies to contract or propose marital association; Card to the Unmarried.

This brief summary gives but an inadequate idea of the interesting character, originality, practicability and instructiveness of this wonderful work.

Every Family wishing a Medical Work of the very Highest Order, cannot afford to be without **DR. FOOTE'S**

PLAIN HOME TALK and

MEDICAL COMMON SENSE.

With each copy is presented a splendid Chromo, entitled "Throw Physic to the Dogs," representing a pretty girl administering medicine to some five sick canines.

Enclose the Price of the Work, \$3.25, to **D. M. BENNETT, 335 Broadway, N. Y.**

Publisher of THE TRUTH SEEKER.

aler in all Liberal, Spiritualistic
istic Books. Sent post-paid by mail.

Odds and Ends.

"KISSING your sweetheart," said a trifling young man "is much like eating soup with a fork—it takes a long time to get enough."

AN English cockney said: "The way his spells' saloon is with a hess, a hay, a hell, two hoes and a hen."

A LADY promised her maid \$25 for a marriage portion. "Why, Mary, what a little husband you have got." "Dear me," replied Mary, "what could you expect for \$25?"

THE man who remarked that Prince of Wales was born with a crown upon his head, was not aware that all children are so born.

Some ladies talking of a certain physician of their acquaintance, the question as to what school he belonged to, was raised. One said, "I believe he is alapaca." Said another, "I think he's selectic," and third claimed he was "home of patty."

THE old gentleman who spent a fortune in endeavoring to hatch colts from horse chestnuts is now cultivating the egg plant with a view to raising chickens from it.

A MODEST girl recently refused to wear low neck dresses. "Mamma," said she, "that is more than I can bare."

ON a certain occasion in a western city several clergymen were dining together, and it was found before the meal was over, a corkscrew was needed, and it was not a little curious that everyone of them had one in his pocket.

THE National Baptist knows a man who is boasting that he has never given his wife a cross word in the twenty years they have been married. Those who know the family best give, the true reason, "he doesn't dare to."

A BAD FAULT.—Pious sister Dusenbery discoursing in a confidential manner to a few friends about good deacon Gillis, said "he was in the main a very good man but he had one bad fault—he was too much given to hospitality." "Oh," said one of her listeners "that is no fault; hospitality is certainly a very good thing and one can hardly have too much of it." "Well," said sister D. "I don't know as you understand me, I mean he is altogether too fond of the women."

A DARKEY once attempting to steal a goose was interrupted in the operation by a dog and was compelled to leave without the goose. The next night in the midst of a storm he attempted it again, and just as he was upon the point of getting away with the fowl, lightning struck near him and the thief was nearly frightened out of his wits. Dropping the goose he went off muttering "Peers to me a great fuss is made 'bout here jus ees a feller wants a little goose."

A ZEALOUS but ignorant negro preacher in expounding to his flock as to the astounding nature of miracles got a trifle confused in the matter. He said "my beloved friends: the greatest of all miracles was bout the loaves and fishes—dere was 5000 loaves and 2000 fishes and de twelve postles had to eat dem all, and de miracle is dey didn't bust."

It is possible the darkey's rendition answered the purpose as well as any. It is only necessary the story should be a big one. When he told his hearers that Jonah swallowed the whale they of course believed it. There's nothing like faith, you know.

Two men being overtaken by a severe thunderstorm in a field took shelter under a tree. They were much frightened at the loud thunder and lightning so close to them. One turned upon the other and said "Look here Jim, can you pray."

"No," said Jim "I do not know anything at all about praying. Have never tried to make a prayer since I was a small boy." Just at this moment came a louder clap than ever which seemed to crash through the tree over their heads.

"Well," said the first speaker "something must be done and that d—n quick too."

TIMOTHY O'FLAHERTY was so far overtaken with the spirit of acquisitiveness as to appropriate to himself widow Maloney's pig, whereupon the pious widow reported the case to good Father O'Donohue who took him to task about it. Wishing to impress upon Tim's mind the great wrong of

such an act he said: "What will you do about the matter with widow Maloney on the great day of judgment when you meet her there?"

"Did you say widow Maloney will be there?"

"Yes, she will be there."

"And will the pig be there too?"

"Yes perhaps the pig will be there too."

"Then Your Reverence I will just say, widow Maloney there is your pig."

A CERTAIN Clergyman in the interior, several years ago, being anxious to increase the number of his hearers, made it his business to call upon all persons in the neighborhood not in the habit of attending church. Among the number was a poor man by the name of Ransom with whom he used persuasive arguments to attend church.

"O its no use," said Mr. Ransom "I've got no good clothes. If I go there with my old rags I will not be welcome and you will send me home again."

The clergyman assured him this would not be the case and with further persuasion induced Mr. Ransom to promise that he and his son William would attend the following Sunday. When the day arrived the old man and his son with some reluctance started for the church, when they arrived the preacher was reading the hymn and just as they entered the door the line

"Return ye Ransom's sinners home" particularly attracted the old man's attention and turning to his son said in an audible voice "just as I expected. Bill he don't want us here, lets go home again." And out they went.

A MERCHANT in an Indiana town, who though a church member was decidedly more of a "business man" than devout Christian, taking a meal at a friend's house was importuned to "say grace." Somewhat embarrassed he inclined his face over his plate and began,

"Respected Sir; Permit me to inform you we have methere to partake of some food to nourish our bodies and if it suits your convenience to impart us your blessing, we beg to assure you we remain Most respectfully yours, Amen."

Good boy.—"Come Jim, go to Sunday-school with me."

Bad boy.—"D—n the Sunday-school, what do I want to go there for?"

Good boy.—"O its a good place to go to; we have good Mr. Vic, and the teacher tells us a good many interesting things. Come along."

Bad boy.—"Well, don't care if I do any how."

Arrived there Jim was soon put through the Catechism. The teacher told him to stand up. "My son who made you? Just at this moment a mischievous boy in the rear stuck Jim with a pin and he jumped, clapped his hands on his hinder parts and sung out "God Almighty!"

Said the teacher "Your answer is correct but you need not be so emphatic about it."

"Now tell me who died to save sinners?" "At this moment Jim relieved another stab in the rear and he exclaimed "Je-sus Christ!" Said the teacher, "Right, but why do you get so excited about it?"

"Now tell me what is the portion of sinners and those who forget God?" Another severe probe of the pin and Jim fairly jumped and yelled out "Hell and damnation." The teacher told him his answers were all correct, but his conduct singular, and that he ought to keep calm and cool.

"Cool the Devil," said Jim "do you think you could 'keep cool' with boys sticking pins into your—an inch or more."

Jim was told he might take a seat.

A DEVOUT Catholic of the Milesian persuasion on going to confession had occasion to pass through one of the rooms in the priest's house, saw a fat dressed turkey lying upon a table, and coveting the fowl, yielded to the temptation and took it for his own use. As he entered the priest's room, sudden contrition seizing him said: "Your Riverence I have brought you this fine turkey which I was wicked enough to steal and I now give it to you."

"I do not want anything that has been stolen," said the priest "I will not have it; take it to the man you stole it from."

"I did, Your Riverence and he would not receive it."

"Well then, Pat, as he would not have it, you may keep it yourself."

Thank you, "Your Riverence,"

DARWIN HALL, PARIS, LAMAR CO., TEXAS. Liberal Lectures every Monday evening, at Darwin Hall. Population of Paris, 5,000; Railroad facilities; sandy soil in town; black waxy land all around; timber and water plenty. Cotton staple crop bale to acre; good corn and wheat country; fine schools, male and female in city; land cheap. 1,000 Infidels wanted. For further particulars address R. PETERSON, Paris, Lamar Co., Texas.

DR. ROGERS' VEGETABLE WORM SYRUP.

A brave man may suffer pain, when inflicted upon himself, heroically; but he CANNOT SEE HIS CHILD SUFFER.

There is no other malady, incident to childhood, that is accompanied with more indelible wretchedness to the little sufferers, than that

PRODUCED BY WORMS.

and when the parent fully comprehends the situation, he will not delay a moment in securing the most prompt and efficient remedies to insure the expulsion of the intruders. This Remedy may be found in

DR. ROGERS' VEGETABLE WORM SYRUP.

Please bear in mind that Roger's Worm Syrup is the reliable preparation.

Rogers' Worm Syrup is a palatable preparation.

Rogers' Worm Syrup is liked by children Rogers' Worm Syrup positively destroys worms.

Rogers' Worm Syrup leaves no bad effects ROGERS' WORM SYRUP is highly recommended by physicians, and is unquestionably the BEST WORM MEDICINE IN THE WORLD.

Price 25 cents. For Sale by all Druggists, JOHN F. HENRY, CURRAN & CO.,

Proprietors, 8 & 9 College Place, New York

ELENA.

BY L. N. COMYN, Author of "Atherstone Priory," "Ellice," &c

ONE VOL., 12mo., \$1 50.

"An Italian story of great power and beauty; one that is sure to live."—*Leeds Mercury*.

"Elena" is one of the most elegant and interesting fictions of the season."—*London Messenger*.

"A very pleasing and touching story. It is sure to be read."—*London Daily News*.

RELIGION AND THE STATE.

Protection or Alliance? Taxation or Exemption?

A discussion of this important subject by ALVAH HOVEY, D. D. President of Newton Theological Institution. 16 mo., Cloth, bevelled, \$1 25.

This is altogether a timely and admirable work.—*Literary work*.

Adventures of an Attorney in Search of Practice.

By Sir GEORGE STEHAEN, crown 8vo, 1.25.

ESTES & LAURIAT,

No. 143 Washington street, BOSTON.

500 SPIRITUALISTS

(Not Woodhullites.)

Wanted to settle in and around Honey Grove, Fannin County, Texas, by

J. A. RUTHERFORD and others.

WANTED.

A few copies of "SCIENCE OF SOCIETY," by STEPHEN PEARL ANDREWS, also a Discussion upon Love, Marriage and Divorce, by HORACE GREELEY, S. P. ANDREWS and C. L. JAMES.

Address, stating price, D. M. BENNETT, 335 Broadway, N. Y.

IRON CLADS. Books of Ensemble.

"Books that Carry the Old, Eternal Banner into the Modern."

By recent special arrangement with the distinguished author, A. K. BUTTS & CO., become the publishers for America of

ANCIENT PAGAN

AND MODERN CHRISTIAN SYMBOLISM, Exposed and Explained.

Royal 8vo, 83 pp., 16 Plates, 172 Cuts, Price, by Mail, \$3.

Also by the same author

ANCIENT FAITHS EMBODIED IN ANCIENT NAMES.

OR AN ATTEMPT TO TRACE THE RELIGIOUS BELIEF, SOCIAL RITES AND HOLY EMBLEMS OF CERTAIN NATIONS.

BY AN INTERPRETATION OF THE NAMES GIVEN TO CHILDREN BY PRIESTLY AUTHORITY, OR ASSUMED BY PROPHETS, KINGS AND HIERARCHS.

BY THOMAS INMAN, M.D. (London.) Physician to the Royal Infirmary, London; late Lecturer, successively, on Botany, Medical Jurisprudence, Materia Medica, and Therapeutics and the Principles and Practice of Medicine.

Author of Foundation for a New Theory and Practice of Medicine; a Treatise on Mythology; On the Real Nature of Inflammation; Atheroma in Arteries; On the Preservation of Health, &c. Late President of the Liverpool Philosophical Society, &c.

This work, complete, 1913 pp., 8vo., and several hundred illustrations. Price, \$2. Address the American Publishers,

ASA K. BUTTS & CO., 36 Dey Street, N. Y.

THE MANNA SERIES.

No. 1. Original Manna for "God's chosen." Price, 6 cents each. No. 2. Manna for Jehovah. (B. F. Underwood's Prayer.) 10 cents per dozen. No. 3. and 7 other numbers of Manna for all sorts of hungry people are in preparation.

THE IRON CLAD SERIES.

No. 1. The Atonement, by Charles Bradlough. Price 5 cents. No. 2. Secular Responsibility, by George Jacob Holyoke. Price 5 cents.

No. 3. Christianity and Materialism, Contrasted, by B. F. Underwood. Price 15 cents.

No. 4. The Influence of Christianity on Civilization—Underwood. 25 cents.

No. 5. The Essence of Religion, L. Feuerbach. 50 cents.

No. 6. Materialism. Dr. L. Buchner. 25 cents.

No. 7. Buddhist Nihilism, Prof. Max Mueller. 10 cents.

No. 8. The Religion of Inhumanity, by Frederic Harrison. 20 cents.

No. 9. Relation of Witchcraft to Religion. A. C. Lyall. 15 cents.

No. 10. Epidemic Delusions, by Dr. F. R. Marvin. 25 cents.

No. 11. The Masculine Cross and Ancient Sex Worship, (in paper cover). 75 cents.

No. 12. Is in the works, and another fleet of Iron Clads in active preparation. Any one who orders Manna or Iron Clads to the amount of \$2. will receive to the value of \$2.25. In quantities of \$5 to one address we discount 20 per cent., all prepaid by mail.

Address A. K. BUTTS & CO., 36 Dey Street, New York.

THE MASCULINE CROSS, AND ANCIENT SEX WORSHIP.

BY SHA ROCCO.

70 pp., 26 Illustrations 12mo., Paper 75c. Cloth, \$1.

Contents:

Preface. 1. Origin of the Cross; 2. Emblems; 3. Phallus; 4. Triad; 5. Vocabulary, (very interesting); 6. Yoni; 7. Color of Gods; 8. Fish and Good Friday; 9. Earth Mother; 10. Unity; 11. Four-fold God; 12. Religious Prostitution; 13. Shaga; 14. Communion; 15. Buns and Religious Cakes; 16. Crucifixion; 17. Christas; 18. Phallus and Sun Worship; 19. California. ASA K. BUTTS.

'93.

VICTOR HUGO'S LATEST AND GREAT EST NOVEL.

This remarkable and powerful story dealing with the events of the French Revolution, begins in THE NEW YORK SEMI-WEEKLY TRIBUNE, March 27, and will be continued regularly in that paper. THE SEMI-WEEKLY TRIBUNE is \$3 per year, or 30 cents per month (8 numbers) for single copies; \$2 50 per year, or 25 cents per month (8 numbers) in clubs of five or over.

Address THE TRIBUNE, New York.

The Truth Seeker.

DEVOTED TO

SCIENCE, MORALS, FREE THOUGHT, FREE DISCUSSION, LIBERALISM, SEXUAL EQUALITY, LABOR REFORM, PROGRESSION,
FREE EDUCATION, AND WHAT EVER TENDS TO EMANCIPATE AND ELEVATE THE HUMAN RACE.

OPPOSED TO

Priestcraft, Ecclesiasticism, Dogmas, Creeds, False Theology, Superstition, Bigotry, Ignorance, Monopolies, Aristocracies,
Privileged Classes, Tyranny, Oppression and Everything that Degrades or Burdens Mankind Mentally or Physically.

"Come now and let us reason together;" Let us hear all sides; Let us divest ourselves of prejudice and the effects of early
education; Let us "prove all things and hold fast to that which is good."

Vol. 1, No. 11.

{ D. M. BENNETT,
EDITOR & PROPRIETOR. }

NEW YORK, JULY, 1874.

{ 335 BROADWAY,
SINGLE COPIES, 8 CTS. }

\$1 per Year.

The Truth Seeker,

PUBLISHED MONTHLY.

TERMS, \$1.00 PER YEAR, DATING FROM NO. 5, OR ANY SUBSEQUENT NUMBER; 75 CENTS A YEAR, IF BEGINNING WITH NO. 1, VOL. 1.

TO EACH SUBSCRIBER WILL BE MAILED, AS A PREMIUM, A 50 CENT BOOK, ENTITLED, CHILDHOOD OF THE WORLD or to one entitled THE ESSENCE OF RELIGION.

CANADIAN SUBSCRIBERS WILL SEND TWENTY-FOUR CENTS EXTRA FOR POSTAGE, WHICH HAS TO BE PRE-PAID.

RATES OF ADVERTISING.

ONE DOLLAR PER INCH, FIRST INSERTION. 75 CENTS FOR SUBSEQUENT INSERTIONS.

Notes and Clippings.

THIRTEEN hundred Chinamen have been set to work on a narrow gauge railroad in California. Their bosses say that they do more work and less fighting in a given period than the average railroad laborer.

SHE lives in Douglas county, Oregon; has been married eight times, has eight living husbands, and resides with none of them. Her daughter, aged 23, with energetic emulation, has disposed of three husbands.

As an illustration of the immense resources of Texas, it is stated that one breeder there boasts that he will have 75,000 calves to brand this season. He says that he branded 63,000 last year, and 70,000 the year preceding.

THERE is a woman living in Pencades Hundred, New Castle county, Del., who has been married twenty-four years, and who last week gave birth to her twenty-third child, which makes her record out one child per year since her marriage.

THE Sacramento Bee says: "An old friend tells us that out of 2,700 sheep on his winter range near Oroville, he has but 640 left." It is estimated that \$1,000,000 will not cover the losses in horses, cattle and sheep in California during the past winter and spring.

A PHYSICIAN of skill and experience says a mustard plaster should never be mixed with hot water, but with the white of eggs; and when so prepared does its duty as a counter-irritant without producing the anguish of a blister, as by the old method.

"ALAS!" said the nurse who attended the witty divine, Sidney Smith, in his last illness. "I have made a mistake and given you a bottle of ink." "Then," said the dying wit, "fetch me all the blotting paper there is in the house."

BYRANT, the Tennessee murderer hanged recently seems to have been in an unusually serene frame of mind. He was not only sure of going to heaven, but kindly promised to pray for the unfortunates who were not permitted to accompany him.

It is calculated that if the body of each of the 269,763 persons who died in the United States in 1870 was allowed a full-sized grave, the whole would occupy about 202 acres. If they were cremated, the ashes would make excellent manure for about a thousand acres.

A CANADIAN writer complains that the United States are drawing away their most gifted ministers by the potent magnet of money. He thinks that Canadian churches are as a rule as large and wealthy as those of the United States, and as well able to pay. But they don't pay.

STRANGE reasons are sometimes given for official acts, but one of the most remarkable is that given for the closing of a post office in Maryland: "On account of the death of the Postmaster, the office at Accokuk, Prince George's county, has been discontinued."

It is a beautiful sight to attend an Arizona wedding. The bride in white, the happy groom, the solemn minister, the smiling parents, and from twenty-five to forty shot guns standing against the wall ready for use, make up a panorama not soon forgotten.

THREE young ladies by the name of Welsh, whose ages range from sixteen to nineteen, have purchased a piece of land eight miles west of Dallas, Texas, and intend cultivating it themselves. Not a man, old or young, good or bad looking, is permitted to come on the premises.

THE Government of Guatemala has issued a decree prohibiting priests and clergymen from wearing the usual distinctive dresses of long robes, etc., except when they are engaged in the performance of their sacred duties, under fine of from \$10 to \$50.

A PETITION has been sent to the French National Assembly asking for the passage of a law providing that every child shall have its name and the date of its birth tattooed on its arm. The object is to facilitate identification. Parents neglecting to have their children thus tattooed are to be punished by a heavy fine.

MRS. FRANKIE ASBURY of Sulphur Creek, Cumberland county, Ky., will be 103 years old on July 18, next. Her sight is good, and she walks about without assistance. Aunt Milly Pace of Marrowbone, in the same county, is in her ninety-ninth year, and still well and hearty. Marrowbone is the place for long-lived old ladies.

THE following appears on a tombstone in England: "Here lieth the body of William Strutton, of Pardington: buried the 18th day of May, 1734, aged 97; who had by his first wife 28 children, and by a second wife 17, - own father to 45, grandfather to 88, great-grandfather to 97, and great-great-grandfather to 23; in all, 251."

JASPER MEYERS, a farmer, living about three miles from Madison, Iowa, excavated, according to a telegram in the Chicago Times, a vault containing a number of skeletons larger and heavier boned than the present human frame. Men of science, who have visited the place and obtained specimens, say they belong to the race known as the Mound Builders.

It has recently been discovered that the vanilla flavor may be obtained from fir trees. There is, it appears, in the juice of fir trees, between the wood and the bark, a crystalline substance called coniferin, a glucoside, as chemists call it, which, when acted upon by oxydizing agencies, is easily converted into vanillin, the chemical principle of vanilla.

BEAR LAKE, Idaho, boasts of a monster not more than five or six feet long, and covered with fur or short hair of a light snuff color. The face of the animal is flat, very wide between the eyes and tapering to the nose, with very full blue eyes, and ears like those of a horse, but scarcely as long. It did not look ferocious, and moved slowly, diving and coming up again.

IN Indianapolis, the other day, a three-and-a-half year old child climbed through an attic window and walked along the edge of the roof, thirty-two feet from the ground, and there stood, unconcerned, enjoying the prospect. She was seen by the maid of all work, who pleasantly called out, "Come down; I've got something for you." "All yite," cried the little one, and she retraced her steps and disappeared through the attic window in safety.

A KIND-HEARTED gentleman sat by the bed-side of a wretched, ignorant fellow in a London hospital, to whom he had often spoken before, when he saw the muscles of the poor fellow's face quiver, and at last he drew the sheet over his head and sobbed aloud. The gentleman felt annoyed, and said he hoped he had said or done nothing to pain the invalid, as he only came to comfort him. "Sir," sobbed out the man, "you are the first man who ever spoke a kind word to me since I was born, and I can't stand it."

SOME specimens of English laces were shown at the South Kensington Exhibition the thread of which cost £160 per pound. Much of this thread had to be wasted, not being sufficiently perfect. The threads of these and other laces are so attenuated that the slightest motion in the air foils the worker, and even when this is imprecipitable a north wind has the same effect. So gossamer-like are some of the filaments that the separate threads are almost undistinguishable to the naked eye unless backed by color.

A TRUMPETER of a regiment stationed at the Cape of Good Hope, drank so much one night that he could not stand up, and while in this situation his companions carried him out into the open air, and laid him down to get cool and sober. He soon fell asleep, and a wild beast happening along, and thinking him dead, lifted him up and carried him off, expecting to have a good meal of him. The fellow on awaking was horror-struck to find himself in the power of a ferocious beast, who was making off to the mountains with him as fast as possible. But his fear brought him to his senses, and seizing his trumpet, which hung about his neck, he sounded a terrible blast, at which the beast, thinking he had a dead man to deal with, became as much frightened as the man was with his situation. The prey was dropped, and captor and captive, equally alarmed, scampered in opposite directions as fast as possible.

HENRY WARD BEECHER probably gives utterance to more radical ideas than any other orthodox clergyman in the country. In a recent sermon he said: "The gates of Hell have opened into this world through ecclesiastical judicatories, and the greatest cruelties have been practiced by Christian sects, and the world has been presented with a hideous, bloody-mouthed God, that makes men only to drown them. The Church dominion in the world has been simply monstrous; there have been no excesses more abominable than those committed under Church discipline. The Church has been under the dominion of the Devils." Alluding to his position among the Congregationalists, Mr. Beecher said it was often asked, "Why, as he maintained such liberal views, he did not separate from them?" "I stay here," said he, "because there are men that say Congregationalist ministers shall not stand in the pulpit and say certain things, and I say that they shall!"

These statements are pointed. An unbeliever could not state the facts in much stronger language. A man who has progressed thus far, does not lack much of being a Liberal.

REV. MR. FROST, a Baptist clergyman of Chicago, recently preached a sermon upon "the Drama," in which he declared that the moral reputation of actors was lower than that of any other class of equal talent. No man, he said, would be willing to marry an actress if he wanted a virtuous wife. He would not wish an actor to visit his family and associate with his children. The sermon has caused much indignation in the West, especially among the profession and its patrons. Mr. Frank S. Chanfrau has written in refutation of the charges made by the Reverend gentleman. In speaking of actresses, he says: "Her days are given up to study, be she ever so insignificant; her nights are spent in labor, for acting is not fun to an actress." "The public has an extraordinary idea of the life of these maligned ladies. They do not live on brandy-smashes, mint-juleps and bourbon for breakfast and dinner, nor do they sit around the festive board after performances, drinking wine until they are carried away hopelessly intoxicated. The public would not recognize in the quiet, modest little lady, who, with her mother or sister, friend or husband, steals wearily home to her family, for whose support perhaps she has been laboring, the actress it applauded 'half an hour before.'"

"These poor girls are maligned because they are not understood—maligned by men who endeavor to coin their lies into money by uttering them from the pulpit. Were any other human being to utter such monstrous statements, where is the man who would not resent it?"

Where is the man that will dare to asperse the character of Maggie Mitchell, Little Lotta, Mrs. Chanfrau, Mrs. Hoey, Mrs. Thomas Barry, Charlotte Cushman, Mrs. Chas. Kean, Mrs. Warren, Fanny Kemble, Jane Coombs and thousands of others?"

"These slanders against actresses come with a bad grace from the pulpit of to-day. An actor—a friend of mine—has a record which will fill a small volume. It is a list of infamous clergymen exposed within the last twenty-five years. That book is a terrible weapon. How dare the pulpit utter such slanders in the face of the case of Dr. Huston of Baltimore, Gilbert Robinson of Springfield, Hendricks of Chicago, McCarthy and hundreds of others,

Communications.

An Unbeliever's Reply to a Christian's Letter.

BY HUGH B. BROWN.

SUNDAY, May 10th.

FRIEND BROWN:—Sitting in church this morning, and enjoying the sweet Savior's influence around me, as only a surrender of soul can make possible—I actually cried to think of what you, my friend and brother, are losing—foolishly throwing away. I suppose it was reading the *Index* newspaper yesterday that made me think of you, but I felt so badly that I thought I must talk to you; then I was sure you would laugh at me; so I write to say you have no idea of the perfect peace, comfort, contentment and happiness, beyond telling, that is possible to you, and you will not. I am sorry I cannot meet your arguments and authorities. But, Oh! friend Brown, Christ is, and you can find him.

For the friendly interest that my unknown correspondent takes in my welfare I cannot but feel grateful; for not to appreciate and be affected by such an expression of the sincere convictions and kind wishes of another would imply a heart callous to human sympathy and destitute of feeling.

But, while not indifferent to, or unimpressed with, the views and feelings of the writer, I must nevertheless, dissent from her conclusions and vindicate myself from what, no doubt, appears to her a moral obliquity, or willful rejection of the truth on my part.

My unknown friend, who, if I do not greatly mistake, is of the gentler sex, sorrows to think of what I am "foolishly throwing away" by rejecting the popular belief in the divine and mediatorial character of the Christ of the Gospels.

She does not, indeed, specify the nature of the thing that I am "foolishly throwing away," but I can readily imagine to what she has reference, as I am not ignorant of the views of devout Christians, both Protestant and Catholic, in reference to the interior and spiritual relations, or *rapproch* that may, and ought to subsist between all true believers, and their "Savior."

Of the fact that she, in common with the consecrated Nun, the Sisters of Mercy, and the devout in all the sects, experience this "sweet influence" which "fills them with perfect peace, comfort and contentment," there can be no doubt. Yet, at the risk of giving her pain, I must insist that both she, and they, are wholly mistaken in attributing their ecstasies of soul to the secret and mysterious influence of an individual who is said to have lived, taught and suffered in Palestine eighteen hundred years ago, but whose very existence as a man is not corroborated by sufficient testimony as to place it beyond a doubt!

The mistake made by my unknown correspondent, and by the Christians generally, lies in attributing to a *person*, who may, or may not, have had an existence, her highest ideal conception of the true, the beautiful, and the good.

Our Gods and Saviors are only the creations of our own minds: That is to say, they are only our subjective ideal conceptions, or creations, projected, and viewed objectively.

The "bright gods" of our Aryan ancestors were the varying phenomena of the heavens.

These, in process of time, were transposed into personal gods presiding over human destinies.

Less cultivated nations represented the same thing by images of wood and stone, while we evolve ours from our own inner consciousness.

My friend, like most of her sex, is developed principally on the emotional side of her nature. She has longings for the infinite and aspirations towards human perfectability, aspirations which beget in her mind an ideal, which, by the force of her Christian education, she insensibly incarnates in a human form, of supposed divine origin, and which she terms her "Savior."

Had she been born and educated in the religion of the Hindoos, she would have written precisely in the same style, but would have named, as her Savior, the gentle Christna, the god of the women and children of that faith.

In the one case as in the other, the ideal, although in a measure influenced and shaped by the character of the object worshiped, is no proof whatever of the supposed divine character of that object; for a sublime enthusiasm for the right, an unselfish devotion to duty, and earnest desires towards moral perfection, are not confined to the devoted of any system of faith, but are shared equally by the Pagan and the unbeliever.

Striking examples of this tendency of the female worshippers to mistake their own ideal conceptions for an inspiration from the *god man* of their religion, are frequently found in the biographies of eminent female saints in the Catholic Church, in whose warm and impassioned language, addressed to the object of their devotions, there appears a strange blending of human love with spiritual devotion.

But if there be, as my friend believes, an intelligent mind in the universe, that cares for, and orders all things for the highest good of his creatures, his power must be equal to his beneficence, and if that power be infinite, and consequently universal, its effects can-

not be partial.

Why then is not this "perfect peace and happiness beyond telling" vouchsafed to me and others, who are open to its reception and need it as much as she? I, equally with those who are its recipients, desire to possess it; and if we have a common parent, my claim on him, or his love for me, can be no less than hers, or for her.

My inability to see in the universe all that the naturalist sees, or to believe all that the scientist asserts to be true, does not in any degree exempt me from the effect of its laws, or debar from the advantages flowing therefrom.

Why should it be otherwise with blessings that only the creator can bestow?

If I have not the will, or the capacity to become a recipient of this "perfect peace, comfort and happiness," he is all powerful, and can supply the conditions; at least such is the belief of the Christian church, else why constantly petition the Deity to interfere in the affairs of the world, and to change and dispose of the hearts of men?

The beauty and sublimity of the universe, as seen in its varied phenomena, and the physical enjoyment which result therefrom to all sentient beings, are common to all according to their capacity. Why should the laws of the soul be less universal in their character and operation?

If I will not it is only because I cannot. Belief is not under the control of the will, and if the *Savior* is the creator of my mind, he cannot expect me to do otherwise than to obey its laws. If the condition of the perfect peace (a surrender of soul) does not exist in me, I surely am not to blame for not being in possession of it.

But another thought occurs to me in this connection. If it is possible for the Savior to shed such a "sweet influence" over the soul of my sister, why couldn't that same power suggest to her mind how to effectively and conclusively meet and answer my "arguments and authorities?"

If he is at all and can influence her in one direction, why not in a direction that would be for my salvation, for his glory and for her happiness?

Why, also, if there exists such a power, should such a multitude of evils exist in the world, from which millions are daily suffering, and for the extinction of which the Christian world has been praying for centuries?

Headless alike of the cries of the victims, or the prayers of the saints, the world "wags on" in obedience to fixed and inexorable law, and wrongs are redressed and evils eradicated not by the intervention of a supernatural power, but by *man himself*, whenever this moral sense becomes sufficiently developed and educated to perceive them, and sufficiently wise and strong by aggregation to apply the remedy.

But let me assure my "friend" that I, and those of whom I am the representative, are not without a Savior, nor destitute of "peace, comfort and happiness." Unlike hers, however, my Savior is not a *person*, either of celestial or terrestrial birth, but it is any and every influence and example, by whomsoever, or whatsoever exercised or exemplified, that dispels my ignorance, enlightens my understanding, quickens my moral sense and incites in me a love of truth and goodness for their own sakes; and the conditions of my salvation are a mind open and reflective to the lessons of experience—a heart loyal to truth and duty, with courage to obey and execute what the judgment approves.

Our "happiness," however, does not flow from a belief or trust in the merits or character, (however excellent,) of an individual, who is currently believed to have lived in the remote past; and it may not be as demonstrative, or as ecstatic, as hers, but it is as real and substantial.

It flows also from a consciousness that we are *free*—wholly emancipated from the mental and spiritual bondage, slavish fears and superstitious notions by which the masses of Christendom are still *enslaved*, and which continues because it is the interest of a hireling priesthood and an arrogant and bigoted church, to retard all progress and to suppress all *free thinking* on theological subjects.

Our "peace" comes from our complete deliverance from all superstitious fears, unfounded hopes and vain expectations on the one hand, and from a true knowledge of, and reconciliation to our real position in the scheme of nature, as it is disclosed by modern science.

Our "comfort and contentment" result from the lessons of this modern philosophy that teaches us that we are all the children of our dear mother nature, from whose bosom we sprang, and into which we shall be reabsorbed when the phenomenon of life ceases, and that it is best we should cease to speculate on the unknown and the unknowable, but instead concentrate all our hopes and efforts on the *here and now*.

No! my sister you are mistaken in thinking that I am "throwing away" anything that is of more value than that which my material philosophy imparts. It would be as near the truth to say that the hash-hesh or opium eater is more truly happy than he who is satisfied with the pleasure that flows from the gratification of his simple and normal wants, or that the confiding and unquestioning faiths of childhood is better than the discriminating conclusions of manhood.

Truth, absolute truth is of far greater importance

to me and to the world than any "sweet influence" derived from whatever source.

It is not a pleasant task to be compelled in the interest of truth to take from such sincere but mistaken souls as my unknown friend, the pleasing though ill-founded hopes and beliefs inculcated by her faith; but that which is not possible, because not in the order of nature must be sacrificed.

"As youth and beauty vanish never to return, this sweet and consoling illusion must be taken from the race!"

But nothing is finally lost from this elimination of myths and illusions from the truth with which they may have been for ages associated; everything that is real and true still remains, and we shall soon learn to reconstruct our religious faiths on bases of *positive knowledge*, which is the only real and permanent rock of ages.

[For the Truth Seeker.]

Jesus and the Gospel.

MR. EDITOR:—I candidly believe that the Jesus of the Gospel never existed. As a common sense man of seventy years experience, fifty of which have been given to the study of the Old and New Testaments, modern and ancient history generally, and which ought to constitute me somewhat of a judge, and entitle my deliberations to some respect, I declare my unbelief in the Gospel. Had the Jesus of the Gospel existed in Josephus's time, 'tis impossible that he should have neglected to chronicle the wonderful doings said to have been performed by Jesus. The rocks were rent, the dead raised and appeared to many, there was darkness over the land from the sixth until the ninth hour, and his fame went through all Judea and all the region round about, etc.

There was a man at that time, call him Jesus if you please, who had his education at Alexandria, in Egypt, who was that of an itinerant preacher and doctor. He performed no wonderful acts whatever, never called himself the Son of God, nor allowed others to do so; on the contrary he was unassuming and lowly. All his glorifiers have lived since his death, and it is they, who have despised him, because the Jews when exasperated by his cutting chastenings had persecuted him. The Jews saw nothing in him other than a charlatan, who associated with the very lowest class, declaiming against the Jewish rights and ceremonies, and making light of the Sabbath day, which was held very sacred by the Jews. Jesus and his disciples had become odious to the Jewish priests, and he knew it, and was spell-bound and dismayed at their mercy. His followers looked for nothing better and fled. Jesus could not have been ignorant of the consequences. Still he persisted in his folly, as many others have done since his time.

As a reformer he was a good man. Seeing the fallacies of the Jews he thought himself right in correcting them. 'Tis not at all likely that Josephus, when writing the Jewish history, would have taken any notice of the hundred and one fanatics and impostors who might have been crucified for petty crimes, such as stealing, disturbing the peace, profaning the Sabbath day, etc. These crimes and their punishment were as common in that age as our police trials and punishments for petty crimes at this time, yet no historian thinks of noticing them. Such was the character of Jesus at that time, as to cause no commotion, hardly a ripple on the wave.

I hereby declare my belief in such a character as a mere man, a man only, and nothing more, in every respect a man who has no claims on us whatever any more than thousands of others. Whether he died by crucifixion, or otherwise, he died, and is dead, and has so remained, for more than eighteen hundred years. In this I am sure and long since have come to these conclusions, acquired by calm, cool, and considerate investigation, which I fearlessly assert to my fellow men.

When I assert that there was such a man as Jesus it does not follow that he was the Christ, for Christ was a Hindoo God, and, furthermore, christianity existed long anterior to the time of Jesus (these are facts) that the appellation of "Christ" was applied to Jesus is not true. There never was a person by the name of Christ, but many by the name of Jesus.

When I am asked if I believe in Jesus, my answer is, "I have no belief; I have positive knowledge that the Jesus of the Gospel never existed." If I am asked "From whence came this knowledge?" my answer is "From the nature of things." My reasonings and logical conclusions, life long deliberations afford me positive proof, so positive I ask for nothing more. The character represented by the Gospels never existed, but probably a Jesus did, which was a very different character, so much so that they bear no comparison, but are as distant as the North is from the South.

M. M'INTOSH,

Boston Highlands, Mass.

THE Roman Catholics of New Brunswick are moving strongly for separate schools, and have prepared an address to the Queen on the subject.

A WESTERN editor apologizes for the deficiency of the first edition of his paper by frankly saying he was detained at home by a second edition in his family.

[For The Truth Seeker.]

Marriage.

BY B. F. UNDERWOOD.

There is evidence, to my mind convincing, that marriage commenced in capture, in brutal violence on one side, and unwilling submission on the other.

The earliest condition of man, socially, there is a reason to believe, was one of pure Detarism, in which every man and woman in the community were regarded as equally married to one another. This is a condition that prevails, to-day, very extensively among tribes in those low stages of civilization, through which advanced races have passed.

From the community, barbarian warriors went out on marauding expeditions. They killed members of other tribes. They captured their girls whenever an opportunity offered itself. How natural for the capturer to claim a peculiar right to his female captive. Had he chosen he could have killed her. Claiming her for himself exclusively, involved no clear, direct infringement of the communal rights of his tribe, like taking for himself alone, one of the women of his own community. For a consideration, such as I will in a moment refer to, we can understand how the community would grant the warrior permission to keep his captive.

The proofs that marriage had this cruel origin, when fully examined, seems irresistible. Marriage, by capture, as a stern reality, prevails very extensively to-day in uncivilized portions of the world, while the symbol of capture can be seen in marriage ceremonies of nearly, if not quite all, of the great nations of ancient and modern times. Either as a reality, or a ceremony, it "prevails," says Lubbock, in "Australia, and among the Malays, in Hindostan, Central Asia, Siberia and Kamskatka; among the Esquimaux, the Northern Red skins, the Aborigines of Brazil, in Chile and Tierra del Feugo, in the Pacific Islands, both among the Polynesians and the Fijians, in the Philippines, among the Arabs and Negroes, in Circassia, and until recently, throughout a great part of Europe."

Since individual marriage was the exceptional and not the general custom, and involved a considerable departure from the usual practice, the community would be likely to require some compensation before consenting that the capturer should have the exclusive ownership of his captive. The practice of existing tribes and certain customs of ancient nations, furnish some clue to the nature of the compromise effected between the community and the claimant of the female captive.

In Babylonia, according to Herodotus, every woman was required to offer herself once in the temple of Venus before she was at liberty to marry. The same custom, according to other ancient writers, prevailed in Armenia, Cyprns, at Carthage, in several parts of Greece, and in various portions of the ancient world. Among tribes that have advanced beyond the communal system, the same practice substantially prevails to-day. Mr Lubbock, among others who have taken pains to collect facts, and who have given a great deal of thought to this subject, regards this custom as a clear recognition of pre-existent communal rights.

If the view here, but briefly hinted at, be correct, we can easily understand why, in marriage, the wife has been subordinate to the husband.

But the view that marriage originated in barbarism, and even in violent capture, furnishes no argument against the institution as it exists to-day. It is not pleasant to contemplate all the stages through which we have passed from savage to civilized life; but the results of this slow and painful development are none the less valuable. Marriage, it is true, has been evolved through centuries of wrong and brutality to woman, and from the effects of which, by reaction, man has suffered hardly less than his companion; but now in enlightened countries, divested of its essentially barbarous features, giving us the home-circle with all its refining and elevating influences, developing and intensifying the affection, and securing to infancy, and youth, the nurture and care they need, marriage I think, has come to be an institution indispensable in the intellectual and moral culture of our race. We know there are evils connected with it, but they are no necessary part of it. They are mere excrescences which are destined to disappear, as others have in the past.

With us, to-day, marriage is simply a civil contract, a legal arrangement by which a man and woman agree to live together. Its object is to secure justice to both parties, to prevent promiscuous and licentious intercourse between those of the two sexes, whose chief aim is the gratification of their sensual passions, and the protection, support and moral culture of offspring. Marriage presupposes mutual attachment and affections between the parties to be united, an acquaintance and familiarity with each other's prominent traits of character, intellectual, moral and physical condition, social standing, prospects in life, etc. Yet, in view of the liability of the parties to be deceived, and to practice deception in selecting companions, and to afford means of escape from life-long companionship with parties who are found incapable of performing the duties and obligations of the compact, a provision is made in every state, whereby the

aggrieved party can apply for, and obtain a divorce. In my opinion, all the causes for which applications for separation should be granted, are recognized by but few of the States. This fact, however, instead of furnishing an argument against the institution of marriage, points to the necessity of additional legislation to guard against the evils and abuses incident to the marriage contract.

A vast amount of licentiousness and much wrong to woman, it must be confessed, co-exist with our marriage relation, but are the opponents of marriage prepared to affirm that these evils would cease with the abolition of the institution. I think not. It seems to me men and women would co-habit as passion, or immediate convenience, should dictate. A few, under the guidance of reason and conscientious fore-thought, would subordinate their passions to the welfare of those with whom they associated; but the great multitude, regardless of the public good, would make everything else secondary to the gratification of their passions. Women, who would be the greatest sufferers, would find themselves without legal protection. And homes and family circles, paternal obligations, and brotherly and sisterly ties, and the ennobling, elevating and refining influences which spring from them, with what would the opponents of marriage replace these?

What may be required in the far distant future, I will not undertake to guess; but for the present, I think marriage a useful institution and the zeal of those who oppose it, rather misdirected.

MR. EDITOR:—The following is a rejoinder to an article which appeared in the Boston *Investigator* some time ago, headed, "A Nut for Materialists to Crack." This class of its readers probably expected a reply thereunto, so I penned the subjoined response, condensing it, however, or, as Brother Kent has it, "boiling it down," so as not to trespass on its valuable space to too great an extent. Nevertheless it was refused admittance to its columns. This "Challenge to Materialists," was subsequently copied by the *Religio-Philosophical Journal*, to which I then addressed the annexed *repartee*. This sheet, although its columns are not open to all contestants, was not illiberal enough to reject what it was incumbent upon the "free" *Investigator* to publish.

Yours,

H. WETTSTEIN.

Force and Spirit.[From the *Religio-Philosophical Journal* of May 9, 1874.]

ED. JOURNAL:—That nut which friend Burr gave Materialists to crack in your last number, I regard not of such insuperable a texture but that it may be cracked, without any great jaw-endangering efforts. The subject under consideration may be disposed of, by his merely answering the simple question: "Is force and spirit co-essential; i. e., are they identical in their nature? Does he regard the force that draws atom to atom, as endowed with the same consciousness that animated beings experience while yet in the flesh?" He holds that "force" and "spirit" are synonymous. If the various forces that pervade inanimate creation are conscious, or possessed of a spirit nature, of what utility or design may then be the intricate ramifications of a nervous system with its concomitant magno-electro vitality, or animal magnetism? It is not generally received that formations thus endowed, are alone capable of enjoying consciousness, mind or spirit? Is the mineral and vegetable kingdom not universally regarded as void of sensation or intelligence, for the very good reason that no traces of a nervous system have been discovered? Only where certain species of plants approximate the animal kingdom, manifesting consciousness or sensitiveness, will we find that this, the lowest form of animal life, is due to the inchoate effort of nature to develop conscious life or spirit through the agency of a living nervous system. Everything beneath this lowest form of animate life must necessarily be devoid of sensation or consciousness, because there is no organism to produce it. Friend Burr, however, holds that force is consciousness of spirit; if this were so, then in what respect is the mind, or spirit force of conscious beings, superior to the forces pervading and governing inanimate formations, but which manifest no consciousness of any kind. Evidently the human mind, or spirit, would then be on the same level with the spirit or forces of unorganized formations of matter. What evidence, or rationale, can he advance to warrant the assumption that such inferior forces are conscious within themselves and of their surroundings? He says: "Force being revealed by spirit," etc. Revealed by what spirit? Has he ever observed the particles of a mineral substance, manifest mind or spirit of any kind? If so, I would like to be apprised of how, where and when; but if such manifestation has never come under his cognizance, then why persist in confounding inanimate forces with the consciousness or spirit of animate beings?

You will perceive, Mr. Editor, that I am a Materialist of the ultra school, but friend Burr having thrown down the gauntlet so defiantly, you would oblige me greatly by showing him that some of us dare to pick it up. Yours for truth, be it what it may.

H. WETTSTEIN.

Harvard, Ill.

Supplement to the "Light of the Age."

BROTHER BENNETT: *Respected Sir*:—Please permit me to announce in the columns of the TRUTH SEEKER that the publication of the *Light of the Age* is indefinitely suspended. To our liberal friends, readers and subscribers we have only to say by way of explanation, that the failure is alone on our own part. The liberality with which we have been patronized, the kind words of encouragement, and friendly assistance which we have received, have far exceeded our expectations or merits. Our attempt in the publication of a liberal reform journal, advocating free thought, and opposing theological fallacies, religious servitude and priestcraft delusion, we believe to have been the first and only one west of the Mississippi, and are truly sorry that unavoidable circumstances should prevent its success. Our limited experience in journalism, which has been dearly bought, will doubtless be of service to us, should we again resume the publication of our paper, which we hope soon to do. We assure our liberal friends and patrons that the many acts of kindness which they have bestowed upon us, will ever be cherished in our memory; and especially do we extend our heartfelt thanks to our friends, G. L. Henderson, of Minnesota, and R. Peterson, of Texas, who have so generously rendered assistance in behalf of the work in which we were engaged. We wish to add in conclusion, that our individual misfortune is no evidence that liberalism is not far in advance of Christianity, and is still progressing with the velocity of time. In view of the brief existence of our paper, we believe that we can safely compare our list of subscribers with any list of our christian contemporaries. Many of our noble-hearted friends have each subscribed for one hundred copies of the *Light of the Age*, which does not appear to us prophetic of a christian millenium, but inspires our hopes with congratulatory emotions. While it is with deep regret that we have been compelled to blot out the existence of our paper, it is also our greatest pleasure to recommend and urgently request all who are friends of mental reform, and foes of religious bondage, to subscribe at once for the following reform journals, which will be found inestimable fountains of knowledge and truth.

THE TRUTH SEEKER, as its name implies, is a bold and fearless advocate of the demands of the times, and a formidable weapon in defense of the rights of humanity. It is inimical to the degrading influences of religious devices, and welcomes all new departures or reforms that tend to elevate the race of man. All who would know the truth as it is, should not fail to subscribe for it. For \$1.00 per year, sixteen pages of interesting matter is given in each number, with a premium book besides. A single copy is really worth the price asked for it.

The *Freethinker* is an earnest devotee of free thought and an able advocate of liberal reform in religion, science and art. No one should be without it. It is a sixteen page monthly. Enclose 25 cents, and address Dr. Fr. Leiss, 310 East 14th St., New York.

The *Boston Investigator* and *Index*, both of which are published in Boston, Mass., are worthy of high commendation, and merit the warm support and encouragement of the liberal public. The former has stood the test of time, in a mighty conflict with the opposing masses for over forty years, and with a determination that knows no defeat to success.

We wish, also, to make favorable mention of the *Lyceum*, a liberal paper for the young, published by P. H. Bateson, Toledo, O., at 75 cents per year, and the *Champion of Humanity*, a weekly, published in New York, at \$2.00.

We shall refund the amount due each of our subscribers with as little delay as possible.

J. W. EIGHMY, M. D.

JONAH AND HIS WHALE.—Jonah's whale has been the cause of a very lively incident in the Academy of Science of Brussels, which has greatly exercised the political press of Belgium. M. Von Beneden, the eminent zoologist has pointed out in the course of an address to the academy that the tradition which describes the dolphin as bringing to the shore human bodies with which it meets is very ancient and widely spread, and that it bore a resemblance to "the fable of Jonah." The inadvertent intimation on the part of the eminent zoologist that he doubted whether a human body, swallowed by a whale, would be in good condition three days afterward has raised a theological storm. The Professor of the Catholic University of Louvain demanded in a violent letter that the academy should formally censure M. Von Beneden, and the academy having, with one dissentient, refused to do so, the two professors of Louvain have sent in their resignations.

THE native wines produced in the United States are estimated in round numbers at twenty millions of gallons. California, the largest producer, yields one-fourth this amount, five millions; Ohio about one-sixth, three and one half millions; New York, three millions; Missouri and Illinois each two and one-half millions, and Pennsylvania two millions. In these six States are produced all the wines of the country, excepting about one million and one-half of gallons raised in small quantities in the other States. Wines are produced, however, in some quantity in nearly every State and Territory, 20,000 gallons a year being credited to New Jersey, and 5,000 gallons to Delaware. The annual value of our wine crop is about \$14,000,000.

REVIEW OF THE CONSTITUTION AND DECLARATION OF PRINCIPLES OF THE UNIVERSAL FREETHINKERS' ASSOCIATION.

BY ICONOCLAST. NO. 8.

MR. EDITOR:—Some weeks since I had the honor of receiving, for criticism and comment, a document bearing the above title, which I found to be the advance sheets of the proposed published paper. I was pressed to examine, and consider carefully, the principles thus enunciated to the world, and was challenged to find any fault with it, or even to find any thing in the history of the entire world to compare with its truth, force, and logical deductions.

This bold, sweeping challenge struck me with admiration, whilst the very extravagant language used repelled me from giving it, at that time, more than a cursory glance. That hurried glance at this manifesto confirmed me in the opinion I then expressed, to wit: "that it was on a par with the three Jailors of Tooley Street."

This opinion having been publicly expressed, I am desirous of publicly disavowing, and taking back, the hurried exclamation which then escaped me.

At the earnest solicitation of many friends of the U. F. A., I wish now as publicly to declare, that, having in the capacity of a *Literati*, examined the declaration of principles referred to, I pronounce it a masterpiece in so far as it may, and must finally, become the platform upon which all freethinkers (and by that word I mean what it is shown to be in the very definition given by the paper I am reviewing,) will stand; that the principles are as nearly perfect as any that were ever penned; and that, in outspoken truths, scientific definitions, and most rigorous and exact terminologies, it is unsurpassed, and I heartily endorse and recommend it for perusal, and adoption by every freethinker who values my opinion.

Nothing contained in the declaration would I attempt to contradict or change. On the contrary I see many important and new definitions, which I declare to be entirely original, and yet so striking as to force me into willing acceptance of the most of them.

I shall reserve what further I may have to say concerning this very remarkable document (and I assure my friends that I shall have a great deal to say about it, in the next and subsequent numbers of the *TRUTH SEEKER*), until your readers shall have had an opportunity of reading some of its contents. I here quote at length some of the grand conceptions which have thus started me into this unqualified endorsement.

This Association, deriving its powers from, and growing out of, the Universal Freethinkers' Congress, held at Naples in 1869, having subordinate and coordinate organizations, with properly defined powers, seeks to bring into co-operation all good men and women of all nationalities, who may agree in the single object of emancipating the human mind from every species of superstition, and prejudice, for, or against any doctrine; and the encouragement of the fearless rational investigation of every subject. It is neither the province nor the prerogative of this Association to dictate or determine the conclusions to which the opinion of any member may be conducted; except in so far as the inevitable workings of the laws of the human mind may be scientifically discovered and demonstrated.

This Association does not affirm that men must, if they are Freethinkers, arrive at the belief, that there is no God, or that religion is effete and should be extinguished; nor does it affirm that they must arrive at the opposite conclusion.

It asserts that Free-thinking itself requires to be more accurately defined; the merely dogmatic affirmation of negative conclusions—conclusions adverse to old beliefs—is as really mere *dogmatism* as if they were affirmative; and that many Infidels, Atheists, and Deists, among those that claim the title of Freethinkers, are, in this sense as dogmatic, and often as fanatical, as the vast majority of the theologians.

It affirms that *whosoever clearly distinguishes mere belief from proven knowledge, and holds his personal beliefs only as beliefs, subject to the future critical investigation of the pure intellect, has as good a right to style himself a Freethinker, and to be recognized as such, and welcomed to the ranks of this Association as he who rejects particular existing creeds, tenets, or opinions.* It merely demands, upon the part of those seeking admission into its ranks, an *enthusiasm for truth* as paramount over all tradition and prejudice, and devotion to its discovery and promulgation for the good of mankind. The U. F. A. recognizes the perfect right of such, should they so choose, to employ the word *religion*, as best descriptive of their life-work and purposes. It affirms, nevertheless, that whatsoever dogmas, creeds or beliefs cannot withstand philosophical discussion, scientific analysis and investigation, and sound argument, should not be accepted by Freethinkers, and must and ought to be conquered by the spirit of the present age. The Association also affirms that the nearest approach towards liberalism, in the published views of the great party of mankind hostile to free-thought, is perhaps the well-known theological motto. "*In Essentials, Unity, in Non-Essentials, Liberty, in all things, Charity*"; but that this motto is insufficient, and except in its last branch,

erroneous, implying an authority somewhere, outside the individual to determine *what are essentials*; and that the U. F. A. propose the following in contrasts as its formula motto, and rallying cry: *In All things not trenching on others' rights, Liberty, in things Proven, Unity, in what can be doubted, free diversity, in all things, Charity.*

The above Declaration of Principles is in part new, no doubt; but what is new in it is deemed important; and to a certain extent, and in the true scientific sense, *Reconciliative*; and such as must eventually be the basis of combination and co-operation among all Freethinkers; or in a word, the practical adjustment of the foundations of a truly intellectual social reconstruction; and of the final joint action of the whole army of the advocates of mental emancipation throughout the whole world.

It is claimed by the U. F. A., that this Declaration of its Nature and Principles is a step in advance in respect to scientific definition, and as such, is commended to the careful consideration of the Old School of Freethinkers, and anti-Freethinkers.

Limited space forbids me giving more of this matter, but enough is here presented to furnish food for thought, and the very best thought of your ablest contributors, and when it is considered that this "Declaration of Principles is boldly flung to the breeze, defying and challenging all criticism," your contributors need spare nothing, and have no mercy.

[For The Truth Seeker.]

Beecher's Sermons.

MR. EDITOR:—I have recently seen in the *N. Y. Tribune* the announcement that H. W. Beecher recently delivered his third course of "Lectures on Preaching," in the chapel of the Yale divinity school. This course is termed "The Preacher's Treatment of Doctrines." In his first lecture he says: "In a large sense, he felt himself to be as sound, nay, sounder, than most men on the fundamental doctrines of Christianity; the doctrine, for example, of a 'Triune God,' of an 'ever blessed God-man' of that God man's life-work, which *somehow* (?) made an atonement," &c. Now, I propose to examine Mr. Beecher's "God-man's life-work," and see what wonderful things he did. The reader is requested to bear in mind, that, according to Bible traditions and his own confessions, "He came on earth to die for sinners; to seek and save that which was lost," and as this is a very material point (that is he voluntarily came to "lay down his life a ransom for man.") in my arguments, I wish to impress firmly in the reader's mind. The reason why I am so particular on this point will presently appear. I now propose to ask Mr. Beecher a few questions, not that I expect that he will attempt to publicly answer them, for I have asked him more than a score, within the last three years, through the *Liberal journals of the nations*, and he has never publicly noticed one of them. And the various question I have propounded to him can be easily and truly answered by any intelligent Free Thinker. But, if any man, whose brain is muddled with Beecher's old theology, should attempt to answer, the very first effort would (as the old negro preacher said,) "Upset all the *Feology* in the world. It seems by the *Book* that Beecher's God-man's "life-work" for the first thirty years, made scarcely a ripple in the world's history, if we except a little excitement at its birth, and at a later time a discussion with the "Doctors" in the temple. Where was he "these thirty years?" I have heard it stated frequently by men learned in the Scriptures, that he was probably with his father Joseph—(not his father God!) down in Egypt at work at the carpenter trade! "Hear it! O, ye Heavens," what a grand, sublime idea, viz: Mr. Beecher's "God-man," who (the sacred poet says:)

"Framed the globes and spread the sky
And all the starry worlds on high."

At work at the carpenter trade, with his human father for six bits a day, building log cabins for the children of men to dwell in.

Like Brother Syphers, I feel like "pausing for a reply."

N. B.—May it not be possible, Mr. Beecher, that your "God-man" was attending some theological seminary in Egypt, to prepare for his great "life work?" Let us see. His great life work was to "suffer and die." I hesitate not to affirm, that tens of thousands of martyrs, have suffered a hundred fold more here than the man Jesus Christ did, and died a more cruel death.

And now let us see how willingly he died. In proof of his willingness, I only quote Matthew, 26, xxxix. "O my Father, if it is possible, let this cup pass from me." He praying three times and "saying the same words." It is true he added each time "Nevertheless, not as I will, but as thou wilt."

This appendix to the real prayer, does not help the case of him who uttered it.

N. B.—The request in this prayer was that God would save his life, (or it means nothing,) and not let the rabble kill him. Now Mr. Beecher, I want you to answer the following questions, which I put directly to you, and I want them answered before your audience in the "Chapel of the Yale Divinity school at New Haven," or in your own church.

1st. Did your triune "God-man" desire to have his request granted?

2d. Did he expect to have it granted?

3d. When he said "nevertheless not as I will, but as thou wilt," did he not know his Father-God would do just as he pleased, without any regard to his son's own feelings?

4th. If God had answered his sons prayer, and saved his life, so that, instead of being crucified, he had lived to die of disease or old age, would it not have entirely destroyed and annihilated the great (ridiculous) orthodox "plan of salvation?" Yea, verily.

But we find the great crowning act of this "God-man" life work on the cross. It is in these words, Eloi, Eloi, lama sabachthani, which is, being interpreted, "My God, my God, why has thou forsaken me!"

Here, Mr. Beecher, we have your wonderful "God-man" in his last expiring breath, acknowledging himself forsaken of God, and in his death agony inquiring the cause.

Why do you suppose he asked that question? I will tell you what I think induced him to ask it. I believe he rather expected he should not finally suffer death, as he had, by hiding and skulking around from place to place, frequently eluded his enemies, and he thought his God-father would really in the end save him from his enemies; and when he saw his mistake, in bitterness of soul asks why he is thus forsaken? will Mr. Beecher consider my suggestions, and enlighten us in his present course of lectures, or his sermons.

Yours truly in search of light,
T. J. MOORE, M. D.

Starfield Ills. March 8th, 1874.

P. S.—As I know that Mr. B. will not attempt to answer my very plain questions to him, and as I am sure the readers of our paper will desire an answer to them, I will depute Brother Syphers to do it, or any other intelligent skeptic. They may all be easily answered by any honest man whose mind has not been distorted by early religious training.

N. B.—I take this opportunity, Henry, to tell you that your theological doctrines you teach now-a-days are entirely *too thin*. Sceptics can see straight through them, and many (both saints and sinners) believe you dishonest,—believe that, like a hypocrite, you hide your real sentiments for fear of losing popularity in the Churches. You dare not tell the "great big world" that you really think *your* "God-man" did not have a human father just like other men.

T. J. M.

[For the Truth Seeker.]

"Now Shoot."

Reply to John Syphers, Streator, Ill.

You say that I am not posted in this soul business. You are mistaken; I am a Psychologist. You say, to my first question, that the soul is composed of very fine, magnetic, invisible matter. So far you are right. But you go too far when you *individualize* the soul, after it has left the body. You say that the soul can be seen and felt, and that such manifestations are going on all over the world. Well, sir, I can make a subject *see* any departed friend, and *feel* their touch, and make water taste like wine or vinegar, or wormwood. Is that water really changed, or is it the imagination? I can make the subject see a cow, and feel her kick him.

Now does he see a cow, or is he kicked? I say, *no*. So it is with your Spiritualism; there is no individual spirit of man that can be recognized after death, no more than there is really a cow before my subject, or that he is kicked. It is all imaginary.

Can you recognize a drop of clear water from any other drop of the same? I say *no*! What say you? But color it, and you can then recognize it; so it is with man and soul. You recognize the color and not the water, and you recognize the body and not the spirit.

Then pour that drop of colored water into a bucketful of clear water, then can you recognize it? I say *no*! So it is with the spirit of man when it leaves the body.

Build a fire in your stove, and you have an individual fire, but can you recognize it from any other fire? I say "no, it is all fire." You say the soul is magnetic. So all souls are magnetic, and can not be recognized from any other magnetism. Go to any Psychologist in your neighborhood and he will corroborate my statement, and if he can find a subject, he will prove to your satisfaction that all I have said is correct. Now, my friend, in regard to my other questions, I do not consider that you have answered them, *only to the detriment* of the clergy, whom you represent in my "Nuts to Crack." But I think you mean well.

Hoping that this may be a benefit to you, and to all, who read it, I remain your friend, and the friend of Truth.

Lebanon. Linn Co., Oregon.

[The above should have had an earlier insertion, as it has been on hand a good while, but we have not found room for it before.—Ed. T. S.]

Continuation of "Thoughts Not Stultified" in our next issue.

Poetry.

[For the Truth Seeker.]

Questions.

BY J. A. LINDBERG.

When I ask myself the question,
 "Is the Bible true or false?"
 Then I feel there is within me
 Something powerful that calls—
 Calls upon my very nature
 On my love of truth and right,
 To dispel such idle doubtings
 And behold the new-born light.

When I ask myself the question,
 "Is the story that we read
 Of the six days of creation,
 Is that true? Is it indeed?"
 Geology springs up and answers,
 "'Tis as false as it can be;
 This world was, for countless ages.
 For your proofs come look at me."

When I ask myself the question,
 "Is the story of the sun
 Standing still among the heavens
 Worth to place belief upon?"
 Astronomy springs up and answers,
 "No; such things can never be,
 For the mighty laws of nature
 Always work in harmony."

When I ask myself the question,
 "Is the story of the fall
 And the cursing of creation,
 Covering earth as with a pall—
 Is that true?" Then all my feelings—
 Better feelings broken free—
 In the tones of real conviction,
 Answers that, "it cannot be."

Fort Dodge, Iowa.

The Three Preachers.

BY CHARLES MCKAY.

There are three preachers, ever preaching,
 Fill'd with eloquence and power.
 One is old, with locks of white,
 Skinny as an anchorite;
 And he preaches every hour
 With a shrill fanatic voice,
 And a bigot's fiery scorn;—
 'BACKWARD! ye presumptuous nations;
 Man to misery is born!
 Born to drudge and sweat and suffer—
 Born to labor and to pray;
 BACKWARD! ye presumptuous nations,
 Back!—be humble and obey!

The second is a milder preacher;
 Soft he talks as if he sung;
 Sleek and slothful is his look,
 And his words, as from a book,
 Issue glibly from his tongue.
 With an air of self-content,
 High he lifts his fair white hands;
 'STAND YE STILL! ye restless nations;
 And be happy, all ye lands!
 Fate is law and law is perfect;
 If ye meddle ye will mar;
 Change is rash, and ever was so;
 We are happy as we are.'

Mightier is the younger preacher;
 Genius flashes from his eyes;
 And the crowds who hear his voice,
 Give him, while their souls rejoice,
 Throbbing bosoms for replies,
 And they listen, yet elated,
 While his stirring accents fall;—
 'FORWARD! ye deluded nations,
 Progress is the rule of all:
 Man was made for healthful effort,
 Tyranny has crushed him long;
 He shall march from good to better,
 And do battle with the wrong.'

Standing still is childish folly,
 Going backward is a crime;
 None should patiently endure
 Any ill that he can cure;—
 ONWARD! keep the march of time.
 Onward! while a wrong remains
 To be conquered by the right;
 While oppression lifts a finger
 To affront us by his might;
 While an error clouds the reason
 Of the universal heart,
 Or a slave awaits his freedom,
 Action is the wise man's part.

Lo! the world is rich in blessings—
 Earth and Ocean, Flame and Wind,
 Have unnumbered secrets still,
 To be ransacked when you will,
 For the service of mankind;
 Science is a child as yet,

And her power and scope shall grow.
 And her triumph in the future
 Shall diminish toil and woe;
 Shall extend the bounds of pleasure
 With an ever-widening ken,
 And of woods and wildernesses
 Make the homes of happy men.

ONWARD—there are ills to conquer,
 Daily wickedness is wrought,
 Tyranny is swoll'n with Pride,
 Bigotry is deified,
 Error intertwined with Thought,
 Vice and Misery ramp and crawl,
 Root them out, their day has passed,
 Goodness is alone immortal;
 Evil was not made to last;—
 ONWARD! and all earth shall aid us
 Ere our peaceful flag be fur'd,
 And the preaching of this preacher
 Stirs the pulses of the world.

Not Dead.

BY HORACE M. RICHARDS.

Nay, not dead; thy loving son,
 He waited but the Master's call,
 And now his earthly labor done,
 He waits for thee—that is all.

Nay! not dead, thy stay on earth,
 Angels have welcome given
 To purer, holier birth—
 To shelter safe in Heaven.

Nay! thy son hath left the clay,
 From sorrowing tears hath fled—
 Now dwelling in eternal day—
 "Born to higher life"—not dead,

For him, there blooms a spring,
 Where flowers perennial deck the sod—
 "Where music is the song that angels sing
 And light,—the smile of God."

Nay not dead! The darksome tomb
 Holds not the son you love,
 His spirit freed from earthly gloom
 Now waits for thee above.

Philadelphia, May, 1874.

Friendly Correspondence.

CHARLES LONG, Payson, Utah, writes: I must say I find THE TRUTH SEEKER to be just what I like,

O. F. HALE, Kossuth, Kansas, writes: I think THE TRUTH SEEKER well worth the price you ask for it without the Premium Book, and you may act your choice about sending mine.

A. P. HOWES, Pine Bluff, Ark., writes: I must say I am very much pleased with THE TRUTH SEEKER and will cheerfully do all I can for it.

WM. GERECHE, Norfolk, Neb., writes: I am so well pleased with the specimen copy of THE TRUTH SEEKER I received, I must have it regularly hereafter. Enclosed is price for one year. I will try and send you more subscribers.

G. A. TURNER, Watkins, Iowa, writes: By accident I got hold of a number of your paper, and being highly pleased with its liberal ideas and out-spoken sentiment, I herewith subscribe for it.

R. M. CASEY, Pendleton, S. C., writes: THE TRUTH SEEKER is still a welcome guest in our village, and I for one am anxious to welcome it every week. Enclosed please find P. O. order for one dollar to the editor's fund. I am doing all I can for your paper, but I find it hard to get new subscribers at this season of the year, but I think I can get quite a number in the fall. I am proud to say that those of us who have already subscribed are loud in the praises of THE TRUTH SEEKER. Notwithstanding our persecutions we continue to "grow in grace."

MATTHEW ROMER, Titusville, Pa., writes: I think THE TRUTH SEEKER improves with every number. You are doing an immense good through the columns of your paper. I am more than pleased with the bold, just and emphatic stand you take upon all subjects upon which you treat. Go on Bro. Bennett. May you see the day when mankind no longer worship imaginary Gods that make mental slaves of their worshippers; I hope you will keep up good health and spirits and that your efforts may be crowned with success.

HENRY W. WILDER, Vineland, N. J., writes: The other day I obtained a copy of your paper from a friend, and having read it carefully, I must confess, in justice to you and myself, that it is the best paper that has fallen under my observation. It comes nearer my ideal of a Liberal Paper than anything I have met with. Though not rich in this world's goods, I herewith cheerfully invest the sum of \$1 for your excellent sheet. May success attend you.

A. E. HART, Volga City, Iowa, writes: I like your paper very much, and hereby enclose the price for one year. I do not want to be without it.

J. A. RUTHERFORD, Honey Grove, Texas, writes: I feel much for the welfare of THE TRUTH SEEKER. I delight in it, and hope it may not soon die. I hereby send you two dollars to extend my subscription to it. My friends have taken away the last three copies of your paper, will you be kind enough to send them again?

HORACE BALDWIN, Mt. Vernon, O., writes: Copies of your paper have been received and eagerly perused. We like the bold position you take, and hope you will meet with success in making it a first-class Weekly. Go ahead and be firm in your purpose. I sometimes fear we do not fully appreciate the civil and religious liberties we enjoy in this country. Honor and praise ever rest upon the memory of Jefferson and Paine for what they did for us. If you had lived three hundred years ago and published

such a paper, you would soon have perished in flames. But priestcraft is like an iceberg floating into a southern sea, and will soon be melted away in religious liberty.

LEE LAUGHLIN, North Yamhill, Oregon, writes: The subscribers to THE TRUTH SEEKER in this vicinity are well pleased with it; and greatly admire the bold and fearless manner in which you proclaim your advocacy of science, reason and common sense, notwithstanding the amount of popular prejudice, priestcraft and superstition you have to contend with. I am glad we can begin to see the dawn of a brighter, better day. Light from the sun of truth is surely being shed abroad.

E. B. DAVID, Vanville, Wis., writes: The noble TRUTH SEEKER, God bless it, comes regularly and is hailed with much joy. This is decidedly a priest-ridden community, but I hope to be able to send you some subscribers from this locality.

G. H. G. Stackhouse, Grass Valley, Cal., writes: I am very much pleased with THE TRUTH SEEKER. You certainly deserve success, and no doubt you will attain it. Although I am a Spiritualist, I welcome with pleasure every publication that wars against bigotry, error and superstition. Go on, Brother, battle for the truth; you are bound to be successful; it is only a question of time.

F. O. JOHNSON, White-Water, Wis., writes: I have carefully read the copies of THE TRUTH SEEKER that I have received, and I consider them emblems of enlightenment, and as good agents to free mankind from the horrible bondage of superstition and the false doctrines of those whom by their "tracts" we know as ministers and priests, the would-be-controllers of the mind and will of the human family.

M. K. TREMBLY, Fairfield, O., writes: I have been delighted with the reading of your paper, and am only sorry I could not have had them sooner. I wish all could read THE TRUTH SEEKER, without bigotry, as I think I do. I long to see the day when reason shall guide us on to truth. A happy time it will be when we can all sit down and reason together. Thanks for your paper; may your efforts be crowned with success.

BRICK PALMER, Paradise Valley, Nevada, writes: I wish to congratulate you upon your paper and for your efforts to put down tyranny, and in its place introduce peace and good will and sociability to all mankind.

This valley will compare favorably with any part of the United States with regard to intelligent men and women; but so long as preaching was tolerated here and listened to with profound attention, strife and back-biting prevailed to the fullest extent. But thanks to THE BOSTON INVESTIGATOR, since its introduction here, people began to see they had been misled by priests and their damnable schemes. I am now making an effort to introduce THE TRUTH SEEKER, which teaches men to be human, to each other, and when they run fellow-man down, to help him to rise, by giving him the right hand of fellowship, to help elevate him to where he belongs.

S. F. WOODARD, Osborn, O., writes: I enclose a dollar to pay for your paper one year, to be sent to my niece in Iowa. She is disgusted with the churches, and I know of no better paper for a seeker of truth to read than your TRUTH SEEKER, and I wish to place it in her hands.

D. JENKINS, Hannibal, Mo., writes: I am more and more pleased with your Truth Finder. Success to you.

[The following appeared in last issue, but as the printer committed a typographical error, which marred its meaning, we insert it again and hope this time it is correct.]

THOMAS H. DODGE, a poetic, humorous friend of Oxford, O., writes thus:

FRIEND BENNETT:

I snatch pen, paper and ink,
 To write a line as quick as wink,
 To let you know I am well,
 And on Long street I do dwell,
 Working hard for THE TRUTH SEEKER,
 To get the name of one John Meeker;
 I left your paper for him to learn,
 And in his place got John M. Sturn,
 As good an infidel as e'er you saw,
 For in old creeds he'll pick a flaw,
 For cunning priests who hunt a fleece
 Will tell some artful story,
 And to beguile they'll talk awhile
 Of heaven's immortal glory;
 And by the by you'll hear them cry,
 The only way to heaven,
 Is to believe some creed they give,
 And you'll be forgiven.

"That's what's the matter." Mr. Editor I was born in the wrong time of the moon to be a poet, and there is another cause—I never had but three months schooling all told, so when you get any writing from me you will find bad spelling and bad grammar no doubt.

I will inquire just here:

When a lady gets stalled in a gutter,
 In the midst of a populous street,
 Like a fly that is stranded in butter,
 And has to uncover her feet;
 As gently the crinoline she lifts,
 And gives it her gracefulest sweep,
 Is a fellow to blame, Mr. Editor,
 If at her ankles he peeps?
 Just to see if they're thick or thin,
 Say, my Dear Sir, is it a sin?

Nay, Bro. Dodge, we cannot consider turning the eyes toward an interesting object to be a sin, nor can we think serious blame would be incurred thereby—[Ed.]

NOT THE GOD HE WORSHIPS.—The Rev. Dr. THOMAS, a prominent Methodist in Chicago, in his sermon last Sunday, spoke as follows:

"Last winter Professor PATTON waxed warm and called upon the Methodist Church to take down its banners because GERALD MASSEY lectured in this room. GERALD MASSEY said nothing half or a hundredth part as bad as Calvinism. What, I ask, is arguing against a 'personal devil' compared with making the God of heaven worse than a devil? If I believed the Bible taught any such doctrine, I should, in so far, unhesitatingly reject it. If I believed God were such a being, I should respectfully decline either love or worship. I shall abide by my moral convictions, and try to keep what little sense I have, if the heavens fall."

Natural Religion.

THE Religion of Nature, on some fragment of which all these fictitious systems are built, is the only true system which can unite mankind in duty to one God; adherence to one practical, truthful and useful system, perceptible to the senses, accessible to the comprehension of all men who devote a reasonable share of time to the study of Nature and her phenomena—a system based on the substratum of a sound mathematical natural philosophy.

The contemplation of Nature unfolds the fact that, in the creation of this world, Deity designed the happiness of his creatures, and he has so ordained and ordered everything, as a general rule, that goodness produces its own reward, and so does evil. The value of the crown of religion is a life of practical goodness, and he is the best, and generally the happiest man, who does most good, and he who prefers the public to his private interest, and does most beneficial public service, is the greatest man.

Thus you see we take a farewell leave of all dream, fable and fiction, and boldly stand up for truth and practical goodness, as the only means of gaining preferment here, or happiness hereafter.

2d. The idea that labor is a curse, inflicted on us for transgression, is an error; no greater or more unnatural mistake ever was made, or a more bigoted, prejudiced error entertained by the human race than this Jewish idea that idleness is happiness, or that it promotes health, longevity, or is in any way essential to physical or intellectual development.

We know that God is the author of creation whether he is of revelation or not, and that the Laws of Nature which govern the universe, are impressed on matter by the finger of Deity, and they are the highest authority to which we can appeal. If we look to nature, what fish in the sea, what bird in the air, or animal upon earth obtains its living without labor; the feet, the hands of all animals, as well as man, and the limbs, all indicate that they were made for action. This is sufficient to show the will of Deity. It is also a very ancient doctrine. Eennius the father of Latin poets said 200 years B. C.:

That they who toil with purposed mind,
In all their labors pleasure find;
But they whose time no labors fill,
Have in their minds no wish nor will.

Idleness is one of the most dangerous and degrading of all bad habits, because it leads to all other villainies, and is the parent of two-thirds of all the bad habits among men and women.

From Theocritus, who lived 270 years B. C.:

So rosy coloured Helen charms the sight,
Our Sparta's grace, our glory and delight.
With her no nymph may in the loom contend,
No nymph like her the willing osier bend.
Or with such raptures animate the Lyre.
Whether Menerva the rapt strain inspire,
Or Dian sporting with her virgin choir;
None can record their heavenly praise so well,
As Helen in whose eyes a thousand cupids dwell.

A dozen similar quotations might be made to prove that the most distinguished individuals of those highly cultivated and intellectual times and country so far from thinking it a disgrace to labor, boasted of their skill and knowledge in all the arts essential to the comfort of civilization, as equally meritorious with grammar, poetry or any of the sciences, and despised as servants and wooden-headed loafers, those who had not this knowledge.

No wonder divorce and incontinence were unknown to such a people.

No robber now with thieving wiles,
The stranger of his purse beguiles;
No ruffians now infest the street,
To mob the passengers they meet.

We could not say as much for these christian times.

But there are many, who, while they admit idleness deteriorates body and mind and shortens life, pretend that labor is degrading and only worthy of low, groveling minds, and they must have some nobler, more aristocratic amusement, and play ball, billiards, croquet, drive fast horses or anything that is utterly useless.

Boys shut up in college, where useful occupations are unavailable, may play ball, etc., rather than be sick.

But no prudent man will encourage these games for general amusement; he sees the insane fury with which boys often rush into these games to the neglect of all rational pursuits, the time and money lost, the excitement and contention aroused, often resulting in injury and always engendering worthless habits of body and mind.

Ill habits gather by unseen degrees,
As brooks make rivers, rivers run to seas.

But when the boy devotes two or three hours per day to labor in the garden, field or shop, he acquires a sound state of body and mind, with a knowledge of the useful arts by which the comforts of life are obtained, and learns that every thing great, good and valuable is the product of labor and he will advance faster in his studies, than if he did not labor.

If people wish their children to rise in the world, they must teach them the practical duties of life.

To gather gold by every wile,
That's justified by honor,
Not for to hide it in a hedge,
Or for a train attendant;
But for the glorious privilege
Of being independent.

It is only by experience that they can impress their minds with a proper sense of Economy, Industry and Honesty. Children who are not carefully drilled, taught proper self-restraint, respect for age and authority, will have no regard for principle, however sacred; no devotion to the sublime Truths of Science, and no reverence for Nature or Deity.

3d. There is unfortunately, everywhere a growing tendency in the minds of the American people to sympathize with criminals, to clamor for their release and acquittal, and even for their reception into society, especially if they have money. Many contend that it is a Christian doctrine, and that all punishment is a relic of barbarism, odious and hateful. Against this doctrine we enter our solemn protest and challenge its ablest defenders to a fair discussion.

No successful liberal government ever existed without a special article in its constitution for the punishment of crime; not only for the punishment of the culprit, but to deter others from crime.

China, Hindostan, Greece, Rome, England, and the United States all practiced upon the system while they were prosperous.

But when Greece and Rome became opulent, powerful and corrupt, they despised the simple maxims of their ancestors: "train up a child in the way he should go and when he is old he will not depart from it," and allowed their children to grow up unrestrained, to do as they pleased without punishment and two or three generations, raised in this way, filled the country with thieves robbers and pirates, who affiliated with the Christian sects, which taught these doctrines, joined the standard of Constantine, brought on the civil war and destroyed their government, which has never been reinstated.

Precisely so here; an ignorant, prejudiced democracy, under a military leader, obtained a political victory, filled all the offices with irresponsible loafers, repealed the naturalization laws, filled the towns and cities with thieves and robbers, and changed the whole policy of the government; raised up a generation of demagogues who for the hope of personal and political aggrandizement, brought on a terrible civil war. But the Greek and Roman Paganism, notwithstanding its plurality of Gods and sacrificial obscenities, breathed into the very hearts of its people the love of Science, Truth and Beauty, devotion to friends and country, and the daily performance of noble deeds, so that the integrity and onward progress of the Empire remained unbroken while pagan worship continued in its purity. The Pagan religion had some of the noblest and most glorious characteristics that ever sprang from the creative energies of man. It constantly held up to view for imitation, the noblest instances of patriotism the most undying love of country, the constant preference of public to private interest, the most exalted acts of individual faith, friendship, obedience to the laws of the empire, and the practice of every known virtue.

The very spirit and genius of that religion created and fostered a taste for the most unparalleled devotion to the Arts and Sciences, and inculcated the daily performance of noble and glorious deeds, as the only means to preferment here, or hope of gaining heaven hereafter. The most renowned consuls and generals were often sovereign high pontiffs, and the appearance in public emblematic of every practical virtue, and an incentive to the noblest individual conduct and most heroic public bravery. Is it a wonder then that they rose to greatness, or that they conquered the world, or that any other nation should conquer it under similar political and religious influences? Nor did the Roman Empire begin sensibly to decline till the introduction of the Catholic religion created a reasonable doubt in the minds of the people of the divinity of their tutelar Deities, and spread the seeds of religious licentiousness and discord through the land. For some time after the Christian religion was established by Constantine, there were many learned Pagans and great love of literature and country still lingering in the hearts of the old Romans, and the empire still vascillated in nearly the same position till Theodosius gave it a steady downward tendency, which he did by banishing the last of the learned men from the country, and to build the church of St. Sophia he confiscated and appropriated the revenues established by the Pagan emperors for the support of the Public Schools, and to cover the dome of that temple he tore the lead lining from the aqueducts built by the Pagan emperors, to water the city of Constantinople which has never been repaired since, persecuted every liberal mental entertainment calculated to adorn and embellish life; suppressed the schools, put down the learning, wrapped the human mind in superstitious gloom and ignorance that brought on the dark ages that continued to the time of Martin Luther. Up to this time it cannot be denied the introduction of Christianity was most disastrous to the best interests of the human race, and the records of the world proved that in Italy, Spain, Mexico and wherever the Catholic branch of the christian church is paramount, they have not and are not now advancing in knowledge or virtue.

These nations are a living evidence of the incompetency of the Christian system to maintain a progressive civilization.

The superior moral standing of the Pagan church, at the time, is proved by the fact that Constantine applied to Sopater, the high priest of the Pagan church, for

admittance, but, emperor as he was then, he told him no—you have waded through the blood of your four brothers to the throne, and you have imbued your hand in the blood of your aged father-in-law, and of your own son, without any just cause, and your hands are reeking with the blood of your countrymen. Some time after he applied again, but was refused by the same council. He then seized Sopater, tried, and put him to death, and appointed another, who took him in, and he was declared Sovereign High Pontiff of the Pagan and Christian churches. But the Pagan church could not see the necessity of Reformation; in vain the Philosophers and learned men assured them the people were disgusted with their dirty sacrifices, and nobody believed in their lesser deities; but the Christian leaders saw their opportunity, and at once abandoned the sacrificial obscenities, and the prediction of future events, by inspecting the entrails of victims and the flight of birds, &c., but adopted the old exploded Hindoo and Persian fables of Christ, the fall of man, and a consequent redeemer, and the idea that all may come in, the vilest sinner may return, &c., no matter how much they steal, rob or murder, if they get money and lay part of it at the foot of the altar they are pardoned, lionized, received into society, and are as good as anybody. This article, which they borrowed from the Persian Zoroaster, greatly increased their strength and numbers by all excommunicated Pagans, and the idea of pardon—the promise of restoration to the lowest and vilest—filled their church and army with the congregated vagabonds of the civilized world, and so great was their power that Theodosius, the third emperor from Constantine, suppressed and extinguished the Pagan church altogether. That the Catholic church erred—greatly erred—when they substituted the idea that labor was a curse—the fall of man—that all were to be equal, good and bad, the observance of unmeaning ceremonies, with implicit obedience to the will of the Pope and clergy, in place of the Pagan creed, which commends a life of virtue, and the daily performance of noble and glorious deeds, as the medium of gaining preferment here, and of obtaining heaven hereafter, no intelligent man can doubt. To sum up, we say, first, no man who knows anything, or has any regard for truth, will pretend that labor is a curse, when all created things proclaim that motion is one of the laws of Deity, universal as matter itself—the world itself is moving, and every created thing, from the planets to the microscopic animalcule, are in motion. Why then should man still be idle, when the annals of all nations declare that all their towns, cities, railroads, canals, monuments, and every thing valuable, is the product of labor, and that men are generally happy, healthy and prosperous in proportion to their labors, and that it is the greatest of all blessings? 4th. The idea of the fall of man is another obsolete Hindoo myth. There is nowhere on earth any evidence of the fall of man, or of his ever having been in a better condition, generally, than at present. On the contrary, Geology unfolds the fact that life on this planet began in the lowest zoophytes; then shell-fish, real fish, birds, mammals, and finally man, the noblest of all created things, and that Deity has stamped on the face of all created things, a forward and upward tendency. The histories of these primeval nations take us back 12,000 years, through gradually decreasing evidences of civilization, till at last we find them, the tenants of the woods, with no literature, no arts nor civilization, and from this savage state the Chinese, Hindoos, and Persians have risen to their present state.

There is no question in the whole circle of science more firmly established, than the fact, that man was created in, and arose from a state of barbarism. All Chinese, Hindoo, Greek and Roman philosophers can be quoted to this effect, and nowhere is there any evidence of his fall but everywhere proof of his gradual progress up to his present elevation.

We say part of Asia, and the most of Europe did retrograde under the Christian religion, established by Constantine from a high condition of Poetry, Oratory, Philosophy, sound and moral virtue, to crime, ignorance, and bigotry which increased, and under the name of dark ages, continued to the time of Luther, whose reformation gave the people greater liberty, which is the sole cause of our prosperity. But the spirit and genius of Christianity is opposed to progress, and as an agent of civilization and happiness it is an utter failure. Their Bible contains no evidence of anything divine, in or about it; on the contrary everything in, or in any way connected with it, proves that it is wholly of human origin; a history of the cosmological and theological doctrine in vogue at the time it was written. Their clergy always despised nature and the material world, as something coarse and vulgar, and supposing their own minds were the measure of the universe, thought they could reason out all truth, from the depths of their own fancy, and disdaining labor as a curse, they never approached the first step in true science, by observation and induction, but reasoned on for ages from bigoted notions, to worthless conclusions, as they still do. Wherever the clergy exercise influence in any of our colleges, they invariably disparage the study of nature, and assign the natural sciences a lower place, secondary to their theological fictions. But surely men can no longer afford to be ignorant of their dearest rights, and of the sciences

which have raised us to our elevated position, and which must be regarded as the most truthful exponents of the will of Deity, in the organization and management of the material world, and as the safest guides in all our civil and social relations.

To illustrate this doctrine of universal pardon, let us go back fifty years; then there were no bible nor tract societies, no Sunday schools, people went regularly to church once a week, we had no divorcees, no murders, or robbers, that is, comparatively speaking, and the few criminals were properly tried and punished. But during this fifty years the clergy have filled the towns and country with tract and bible societies, and Sunday schools and established preaching five or six times a week, day or night, everywhere, and there has been all this time an increase of public sympathy with criminals—new splendid prisons, with amelioration of discipline, and increase of physical comforts, till these prisons are palaces compared with the dwellings of poor honest people. The consequence of all this is, that there are now forty times as many divorcees and crimes of all kinds as there were fifty years ago.† The fault of all this is in our religion. We all know the character of every people naturally grows out of their religious training and principles; their ideas become the mere reflections of the disposition and tone of feeling, inspired by their tenets, modified by their daily educational habits, and surrounding natural scenery. In China, where trial and punishment promptly follow every crime, according to four histories, there is twenty times less crime than in any kingdom in Europe, in proportion to the population. That is saying a great deal for China, but I know myself that they are one of the most industrious, honest and virtuous nations in the world. 5th. The Hieroglyphic of all these ancient nations represented Venus rising from the sea, not exactly a personal Deity at first, but the personation of the abstract principle of life—love—the love of the sexes, etc. That life on this planet began in the ocean is clearly proven by Geology, and what was at first only intended to aid the common understanding to comprehend the idea that life, love and its concomitants originated in, and arose from the sea was ultimately, as the idea spread, represented as a personal goddess, the mistress of life, love and beauty and she was worshipped as such. Exactly so the idea of Christ and Christmas was celebrated by the Hind-Chi and Egypt, 4000 years B. C. On the 22nd of Sept., the sun's crossing the line represented the crucifixion, and the Egyptians took their god with mournful ceremonies, indicating his going into exile, to degradation, to the lower regions, etc., boxed him up and laid him away, but when the sun had attained his extreme southern limits and began to come this way, as he does on the 25th of December, they brought him forth with great pomp as rising from the dead, as born again and as rising to power and glory to drive out the winter signs, Typhon, the Dragon, the polar bear, and to rule triumphant over death and the fallen angels. Thus what was at first only ceremonies commemorative of the sun's crossing the line, going into exile and degradation during the winter months, and the summer constellations as driven out of heaven, giving place to the winter signs, spreading the gloom and death of winter over the earth and the subsequent celebration of Christmas and the resurrection, rising again to power and glory, driving out the winter constellations and giving new life and vigor to the world, became in time a real religion with a god—son of god—the lamb of god that takes away the sins of the world—because he was the leading summer sign, then, while the equinoctial point was in it.

The religion of Bramah, remodeled by Buddha, the oldest in the world according to Max Muller, is professed by thirty-one per cent. of mankind. It prevails in eastern Asia, and the Chinese and Hindoos are remarkable for their devotion to the Arts and Sciences, and for the elegance of their manners, and the honesty of their conduct. The creed of Buddha commands us not to kill, nor steal, nor commit adultery, not to lie, get drunk, indulge in anger, hypocrisy, gossiping, greediness or cruelty to animals; commands obedience to civil authorities, to reverence parents, to raise, educate and teach children to abhor dishonest conduct, and to love home, friends and country, and it is morally superior to the Christian system which requires faith in the marvelous fictions of the gospels as a pre-requisite to salvation, and not good actions, and noble deeds, as Buddha does, which has a better effect. So far there is a similarity in all these religions, because national and true—but all their doctrinal tenets as well as ours, which are wholly borrowed from them, are marvelous fiction; things natural are true, things unnatural are imaginary—fictitious. To sum up, we say, the Hindoos, and especially the Chinese, by experience and observation for thousands of years, have established the fact that a tendency in any given direction is transmissible by education, and this is confirmed by European and American research; that a tendency to good or evil may be transmitted and become a fixed quality by education, upon the principle that a certain muscle of the body or faculty of the mind may be developed by giving them the proper exercise.

Then let us devote every leisure hour to teaching our children; lecturing, reasoning, criticising and studying nature's laws till we become better—more beautiful, good, healthy and happy, so that instead

of the sins and villanies of the parents being visited upon the third and fourth generations, they may transmit their noble deeds and good conduct to adorn and decorate the lives of their posterity.

Religiously to follow Nature's Laws.
To die if need be in their country's cause;
To think they were not for themselves designed,
But born to be of use to all mankind.

The whole infidel creed, is to believe nothing which cannot be demonstrated, and practice nothing which is not beneficial to yourself, your neighbor and your country; be honest, industrious, economical and do to others as you would be done by.

E. L.

Boonville, Mo.

† The tendency of the present age appears to be to elevate the lower classes to the rank of the highest, without much regard to qualification—this is noble and generous and we hope they will obtain more satisfactory results, than knowledge and prudence would lead us to anticipate.

(For the Truth Seeker.)

Death-Bed Religion.

A SHORT EPISTLE.

TO THE REV. L. W. SCOTT, CHRISTIAN PREACHER,
SULPHUR SPRINGS, HOPKINS CO., TEXAS.

Sir:—In closing the recent debate at Paris, Texas, between yourself and the undersigned, you took occasion to deprecate atheism, and to laud Christianity for its death-bed felicities. You expounded on the comfort it gave the mother to feel that her dead infant would be restored to her in Paradise.

Leave being obtained, I asked you what consolation religion afforded the mother whose *adult* son dies unshrined by priest or parson? To this plain question you deigned no response, whatever! Again; you launched off in the usual rodomont style on the beatitude of the expiring Christian, and when I interrupted and solicited you to state to the audience how died King David, "the man after God's own heart," you retorted with a dogmatic air, thus, "died for want of breath!"

Now, sir, this letter is to impress on you, if possible, a sense of your misery, for so imbecile a reply to so pertinent and vital an inquiry. The impression left upon your hearers, was that, you either did not know or did not dare to tell the truth concerning the dying moments of your Bible's model saint and your Saviour's divine prototype!

Presuming that you were gored upon the first horn of this dilemma I will direct you to 1st Kings, 2: 8-10, where you will see that David, at the close of a protracted life—that would now-a-days be denominated infamous,—replete in assassinations, robberies, perfidies, adulteries and atrocious cruelties, yielded up his very pious soul, solemnly conjuring his son and successor, Solomon, to murder "Shimei, the son of Gera, a Benjamite of Bohurim," because years before, Shimei had cursed him, David; and the King's last words were worthy of a royal saint,—"His hoar head bring thou down to the grave in blood!" What sublime death-bed raptures! What immortal hate! What divine malice! "Vengeance is mine, saith the Lord," and of course, so says the Lord's anointed, in every age and clime! Poor Shimei; he had not sounded the length and depth of his *odium theologicum*! Little dreamed he that one day he would fall a victim to such a pious dodge. That the coward father could bequeath so bloody a duty to Bath-Sheba's illegitimate off-spring! What a pity it is, sir, that I don't believe in the God of this Evangelical cut-throat, so that I might die like a Christian—damning my enemies, and charging my son to shed the blood of an old man that has done me no harm, and whom I had long ago pretended to forgive!

But, pray, sir, how died Martin Luther, the great Reformer? "For want of breath," say you? Monsieur Segur, in his book entitled "Plain Talk," page 236 says, "He died forlorn of God—blaspheming to the very end." And how expired John Calvin, another saint of the David stripe; the murderer of the learned Dr. Michael Servetus? Schurserburgh, (in the same authority) writes—"Calvin died of scarlet fever, devoured by vermin and eaten up by an ulcerous abscess, the stench whereof drove away every person!" "In great mercy," remarks Segur, "he gave up his rascally ghost, despairing of salvation, evoking the devils from the abyss, and uttering oaths most horrible and blasphemous most frightful!"

And last, but not least, how, reverend sir, expired your Saviour—your God! What were His last words? Eloi, Eloi, lama sabachthani! "which means," says Mark, "My God, my God, why hast thou forsaken me?" Thus, "misfortunes never come singly," is an ap'orism, as applicable, it seems, to gods as men. Christ is first deserted by his twelve apostles—Judas, Peter, et id omne genus,—and then abandoned by His God-Father; and that, too, at the very moment when He most needed their combined assistance. But the monstrous idea of the incarnate demanding of the man—incarnate, why he had forsaken Him! The flesh-god upbraiding the spirit-god! The second person in the Godhead accusing the Father and the Holy Ghost—senior and junior partners in the triune firm of unparalleled social delinquency! The Son, who was his own Father, impeaching Himself of paternal unkindness to Himself, of a barbaric character!

May one not exclaim with the poet Cowper:

Oh, folly, worthy of the nurse's lap,
Give it the breast, or cram its mouth with pap.

What, if some Pierce, Jefferson, Adams, Voltaire or Torence, in the ordeal of final dissolution, had uttered this or similar verbiage?

How grandly different were the last moments of the Pagan Socrates! With the dignity of true manhood, untrammelled by superstition, he quaffed the fatal hemlock, laid himself down upon the death-couch, and passed away without a murmur of complaint!

How died the great-hearted atheist, Lucilis Vonini? At the stake, amid the flames of the Inquisition, he triumphantly proclaims: "Your Savior sweated with weakness and fear on going to suffer death, and I die undaunted!"

Respectfully,

R. PETERSON.

Paris, Lamar Co., Texas, April 28th, 1874.

Astrology.

No. 3.

MR. EDITOR: SIR:—As I stated in my last, I will now speak of the effects of the Planets upon individuals, and do so, by answering a few questions, that have been propounded to me, since the publication of my last article.

1st. How could I tell of Mr. Sumner's death, not knowing his hour of birth? admitting the truth of Astrology.

2d. Does not Astrology, (if true) teach fatality?

3d. Would not the lives of all persons, who were born in the same year, month, day, and hour, be just alike?

1st. I set a figure for the noon of Mr. Sumner's birth; then by instruction given in Astrological works I corrected that figure to get the hour, which I found to be near the same hour he died. At his birth I found Gemini, in the ascendant, thus making Mercury his ruling planet; the moon in the ascendant in the time of Mercury, and Mercury on the cusp of the 10th house, and place of honor. This position of the moon and Mercury, gave Mr. Sumner his towering intellect. Mercury, Mars, Venus, Herschel and the moon were very strong in the radius, while the sun and Saturn were weak. The position of the sun and Saturn, plainly told his defeat for the highest office in the gift of the people. On the last revolution of his birth January 6, 1874, I set the figure to see what the present year would most likely bring him, and I found it death, preceded by the following causes:

In the horoscope of January 6, 1874, I found Saturn transiting the place of Mercury, and also the meridian of the radius, from the 8th to the 15th of March 1874. This fatal aspect of the Planets took place, Saturn still transiting the meridian ruler of the 6th and 7th house, and in the 6th the house of sickness; also in a square of the place of Mars at birth, the moon in the ascendant at birth, but on the 11th of March, 2:55 P. M., beneath the earth, in a square of the Sun, Jupiter, Mercury and Venus, near the square of Mars, a square of the Sun and Herschel, Mars applying to the square of Saturn, Mars also coming to the meridian, in opposition of his own place at birth. The Sun, ruler of the 4th house, (the grave,) at birth, and in the 8th house (death,) at his death, with Jupiter and the moon both under the earth. Thus, with such an array of evil aspects, we lost the great Sumner, by an untimely death. Could he have survived those evil aspects? Yes! Almost the same had passed before in his life.

Had he understood the science of life, and the laws that rule and govern it, as taught by Astrology, and then lived according to it from his childhood, he would have lived no doubt to have been one hundred years of age; but in his ignorance of those laws, he destroyed his constitution, exhausted all the vital forces, by incessant toil and excitement. Thus as age came on and the Planetary storm fell upon his system, and raged (similar to the storms of the elements), he had no strength to resist.

2d. Does Astrology, teach fatality? No! it only forewarns, and so forearms, and prepares us for the struggle of life. By a knowledge of it, we can take advantage of the good and prosperous periods of life, and escape much of the evil.

3d. Two or more persons born at the same time, will not their lives be just alike? Similar but not alike, for this reason: the conditions and surroundings of each individual, has to be taken into consideration. If one were a king and the other a peasant, with those it would act thus, what would add new territory to the king's domains, would give to the peasant a home of his own, and thus would it be in all the phases of their lives.

I shall still be pleased to answer all questions, and objections as to the truth of the Astral-science, and we look forward to no distant day, when the stellar doctrines shall have acquired that stability of character and utility as to again, as in the days gone by, of genuine philosophy, entitle it to universal reception, and when its advantages will be looked to as the main auxiliary of sound morals, rational philosophy, and true religion. In my next I shall speak of Atmospheric Astrology.

Mrs. M. A. ELLIS,

825 Spring Garden St,

Philadelphia, Pa.

The Truth Seeker,

A JOURNAL

OF REFORM AND FREE THOUGHT.

D. M. BENNETT, Editor and Prop'r.

No. 335 BROADWAY, NEW YORK.

The Bible.—No. 8.

WE come now to the account of man being placed in the garden of Eden; of the temptation set before him by his maker; of his "fall," and the consequent damnation of the human race.

In reference to this narrative, a learned Catholic clergyman of Chicago, called "Father" Terry, recently, in a sermon, termed the whole story an "epic poem," or a series of poems, and that it simply is a "fiction." This is precisely our opinion of the matter, and we propose to express our views with quite as much freedom as Father T. did, even should the results prove equally unfortunate to us. For uttering his honest sentiments, his superior, Bishop Foley, has deposed him and taken away his official character. As, however, neither Bishop Foley, the "council," the "presbytery," or the "synod" hold any authority over us, we will utter our opinions without fear from their vindictiveness.

The story has truly much the semblance of a fable, and a fable, too, which reflects no great credit upon the plans, prescience and benevolence of the Creator. If God, from the remotest ages of eternity, had revolved in his mind the premeditated creation of the universe, the earth and man, (as it would seem he must have had abundant leisure to do, millions of times over,) and if, after making man and woman perfect beings, and pronouncing them "good," he created a temptation—a snare, calculated to seduce them and lead them to destruction, and not themselves only, but countless billions of their descendants; if he also created a Devil for the express purpose of aiding him in placing this decoy before our innocent parents, thus luring them and their posterity forever to utmost wretchedness and misery, it would argue that he was either a very bad Creator, or that he was unable to circumvent the machinations of his wily creature and adversary, and thus prevent the total destruction of his favorite enterprise. Possibly, when God made the Devil, he did not intend quite so formidable an antagonist—one able to defeat all his plans, destroy his creation, and inaugurate a hell upon the earth.

There must either have been a serious defect in the plan, or in the power to execute it. God either did not correctly anticipate the difficulties he had to contend with, or it was his express purpose to make an innocent pair of human beings, and also to make and empower a Devil to tempt and beguile these innocents to commit the enormous crime of eating an apple, which "caused sin and all our woe." If God wanted man to be happy, why did he create the conditions that must inevitably make him unhappy? If he did not want man to eat the apple, why did he make it, and place it before him? If he wished man to remain innocent and pure, why did he make a Devil to render him otherwise? Did he not know the result of his enterprise before he commenced it, and that the greatest evil must result from it? To deny this is to confess him finite, short-sighted and weak, and to admit it makes him a monster.

Upon this absurd fable rests the whole Christian structure,—God made man perfect, and placed a temptation before him, sure to ruin him, and created a Devil also, to aid in luring the victim into the trap set for him, and in, consequence, it became necessary for God to come down out of heaven, four thousand years afterwards, cohabit with a young woman; then to be born of that woman, and after thirty years to be put to death, and all this to appease his own anger, and to remove, in a very limited degree, the effects of the apple—all of which, with suitable precaution, might have been avoided.

To a clear, unprejudiced mind, the whole story appears most ridiculous, belittling God, and making him very deficient in knowledge, goodness and power.

Of the nature of the "tree of knowledge," which bore the fruit that cursed the world, nothing whatever is known. No description of the tree has ever been given; no naturalist or botanist has ever seen it, and whether it was like one of our apple trees, no one can tell. As the fruit of it produced an effect so unlike all other fruit the world has known, we must conclude the tree was totally unlike any other tree that ever grew. Why that variety of fruit has not been perpetuated as other varieties have been, cannot be told. Fruit from the tree of knowledge, which would cause mankind to know the nature of good and evil, and make them as gods, it would seem ought to have been perpetuated and largely cultivated. It may be urged that this particular kind of fruit was created for the express purpose of ruining mankind, and when this purpose was accomplished, was removed from the earth.

There exists considerable diversity of opinion as to the character of this fruit among different bible believers. The greatest number profess to believe it was a literal apple like our Pippins and Spitzenbergs, while one sect (the Shakers) insist that the forbidden fruit was the untimely intercourse of the sexes, and that all the sin and crime the world has since known, come from that source, and consequently it has ever since been wrong for man and woman to have sexual intercourse. As, however, none can know anything about the fruit, these several opinions have but little value, and it will not compensate us to spend much time upon the subject. Of one thing we do feel assured, that it is a pity that so many millions of human beings will greedily swallow such silly stories, and base their hopes of happiness here and hereafter upon them.

The entire story of the fall is improbable and untenable. Instead of man being created in a high state of perfection, and falling to the lowest degradation, the truth is directly the reverse; his beginning was low down in the scale, slightly above the brute creation, and after thousands of years he gradually advanced until he became enlightened. Nearly all modern scientists agree upon this point, that man once occupied a plane in existence much lower than he does to-day, and that he has gradually been progressing. In short, he did not "fall," but *arose*, and that his nature is *eternal progression*.

Much proof exists proving the truth of this position. Remains of human beings that lived on the earth in former eras have been found imbedded in rock, where they have lain more than forty thousand years. From the indications given, this race of human beings were much lower down in the scale of existence than the present human race. They lived in caves, and more like brutes than men, but were doubtless the progenitors of the present inhabitants of the globe, who have been gradually advancing in intelligence and culture.

There are, even now, in Australia, New Caledonia, and parts of South Africa, races of human beings who have not yet advanced out of the rudimental conditions. Some of them live in trees, leaping from branch to branch, like apes and baboons. They wander about, entirely naked in most cases, having no fixed homes or tribal property, no families or marriage relations. Their language is extremely imperfect and rudimental. They grow to be about four feet high, and come to maturity in twelve to fifteen years. It is with great difficulty they can be taught principles and ideas, their brains being imperfectly developed.

These are doubtless unadvanced races that have remained in their primitive, low, ignorant state, while the more progressive races which people the earth have completely outstripped them.

In view of the many facts in nature, brought to light by the researches and labors of scientists, which pointedly and totally contradict the bible story of man's being made in a high state of perfection, from which he fell and became hopelessly degraded, it seems most strange how sensible people can still adhere to the system, founded upon the delusions of past ignorant ages.

We will return to the bible story. As the snake figures extensively in this wonderful narrative, we must not entirely disregard him. Without the part of the serpent the drama would be most defective. For it seems God created this snake with powers and abili-

ties to thwart his own designs and purposes. We are not told to what variety of the snake tribe this particular one belonged, whether boa constrictor, anaconda, black snake, rattlesnake or moccasin, but we are at all events, required to believe it had the organs of human speech, and could converse fluently with our great-grandmother.

Æsop, in his fables, by way of enforcing a moral lesson, gave speech to many varieties of animals, as lions, dogs, sheep, wolves, foxes, birds, etc., but we do not remember that he made snakes to talk, nor did he intend we should believe any of his animals really used human language; but in this bible fable, we are required to positively believe in the conversational powers of the snake. Although we know no speech can take place without the organs of speech, and that no snake was ever known to possess these organs, we are not permitted to doubt that this particular snake was a most efficient talker—conversing with such suavity and persuasiveness that he completely wheedled our good old mother, and thereby circumvented God in a most remarkable manner. Very probable, is it not?

For thus using human language, and in "taking in" our maternal relative (and really we cannot understand what else he was made for), his snakeship seems to have been doomed to severe punishment; he was sentenced to crawl upon his belly and to eat dust all the days of his life. Whether, before this, he walked upright like a man, and ate apples, we are not informed, but are led to believe he has ever crawled over the surface of the ground upon his belly, the same five, ten, and twenty thousand years ago as now. We cannot think the nature of the snake's locomotion has ever been changed, nor his diet. If he was condemned to eat dust, he has not done it. No one has ever seen snakes eating dust. They require animal food and insist upon having it alive. They are partial to eggs, chickens, frogs, etc., but never obey the injunction to "eat dust."

It is marvellous how easy thousands of people believe this bible snake story. Is it really so probable that it should be swallowed without hesitation? Is it likely a snake became the antagonist of the Almighty, and proved himself completely the victor in the contest? Can it be possible sensible people will ever continue to believe such simple tales and think it the word of God because it is in the bible? Such must place a low estimate indeed, upon their God to believe a snake could defeat him.

We think it entirely reasonable to decide with Father Terry, that the whole story is a fiction, gotten up by an unskillful person, and by men incorporated into their bible, a book written, revised, amended, compiled, translated and printed by men, and in which we can see no proofs of the workmanship of a God.

This fable has heretofore been preached as *literal* truth, and to be taken just as it reads, but modern clergymen and modern Christians finding the whole story perfectly absurd, often claim it is not intended to be understood literally—that the forbidden fruit was not really an apple, nor the Devil a real snake. It, however, matters but little, so far as the principle is concerned. If God made man, and made the temptation, and made the Devil, and if he knew beforehand the necessary result of the conditions, it is just as much a monstrosity in the form of an allegory as if literally true. Besides, there is no authority for saying this story is not to be taken *literally* just as much as any part of the bible. Who is authorized to say certain parts are to be taken literally, and certain other parts to "be spiritualized." If the book is the "word of God," why did he not write it as he wished it understood?

It is to be hoped the time is not far distant when intelligent persons will cease to look to idle, silly, tales as the word of God, but rather turn their attention to the study of unerring science, where a foundation of truth can be found safe to build upon.

MARRIED.—By the Rev. J. E. Berggren, in the Methodist Episcopal church in West Dayton, Iowa, on Sunday evening, June 7th, 1874, Mr. J. A. LINDBERG, of Fort Dodge, Iowa, and Miss AMELIA A. BRUNDIEN, of West Dayton. Much joy to the newly married couple.

J. W. Cunningham's Questions.

EDITOR OF THE TRUTH SEEKER:

In the February number of your paper J. W. Cunningham, of Shell Rock, Iowa, asks "of our clerical friends," an answer to three questions. I answer one: "Has the world of humanity been made any better by your preaching?" I ask his attention to the following historical statement:

In the year 1580 substantial and satisfactory republicanism was not known on earth. Republics had been tried in antiquity, and failed. They were striven for in the middle ages, and such strivings proved failures. The hope of democratic freedom seemed to be forever blasted. The old efforts for it were defective somewhere. A better system than Athens, or Rome, or Florence knew, was needed. It was found.

Modern republicanism owes its birth and establishment to Christian "preaching,"—"preaching" expository of the words of Jesus Christ in Matthew 18-15-17, as follows: "If thy brother trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And, if he neglect to hear them, tell it to the church; but if he neglect to hear the church, let him be to thee as an heathen man and a publican." At the date of which I speak, 1580, the Christian world was Episcopal almost wholly,—the Presbyterianism then existing is of no account to my argument,—the Christian world was Episcopal;—that is, its churches were controlled by bishops. In all Episcopal churches the theory is, that "the church inheres in the bishop," and he is the ultimate decider of all church questions relating to discipline. In such churches the aggrieved brother "tells" his grievance to the rector or priest, and if the offending fellow-member will not abide by the rector's decision, the case is carried to the bishop, whose judgment is final. In opposition to this Episcopal interpretation of the word "church," in Matthew 18: 17, arose, after 1580, a set of men who said that the Greek word *ekklesia*, there translated "church," meant the congregation [of believers]. In this translation and interpretation they were indisputably right. Hence their fraternal disagreements were discussed and decided by the congregation. This made the Congregationalist church a democracy, a republic. And when there were no republics elsewhere on earth, in each Congregationalist church the precious model was found and preserved. And the Congregationalist doctrine was preached and upheld by men [clergymen] who so preached and upheld it at the risk of horrible tortures and death. Afterwards, in the cabin of the *Mayflower*, a state polity was formed on the plan of its founders' Congregationalist church polity. And it is owing to the copy thence planted at Plymouth, and eventually followed by every other colony and state of our land, that, to-day, Mr. Cunningham and myself are citizens of a republic instead of subjects of despots, monarchial or aristocratic.

I think the above is a sufficient answer to his question. But let me also tell him, that, as he owes his democratic surroundings to Congregationalist "preaching," so he owes the toleration or rights of conscience, by which he is allowed, unmolested, to ask such questions as he does, in such a paper as THE TRUTH SEEKER, to the "preaching" of Baptists. And our common school system, such an immeasurable blessing to him and his, he owes to Presbyterian "preaching."

The three denominations to which I have referred are Orthodox or Evangelical. The writer of this article is not. But he is astonished at the willful ignorance of otherwise accomplished Liberal people as to the system of Christianity which they attack so ferociously. Evidently Mr. Cunningham, whose inquiries show him to possess mind and culture, had not the most remote conception of the vast significance of Matt: 18: 17 in modern history. Is he sure he understands better any other of Jesus' utterances in Matthew and John?

Mr. Cunningham longs for a "Kingdom of God on earth as it is in heaven." He finds all well-established denominations opposing further advance in that direction. No doubt of that. As soon as any denomination reaches worldly respectability it anchors just there, and not only never advances of itself but opposes every other person's advancing. But each one of these well-established denominations is well-established, because, during the first fifty years of its existence, the doers of its "preaching" died and suffered for humanity what should call for Mr. Cunningham's profoundest gratitude, and may well excite in him the humblest admiration and stimulate his most earnest emulation.

JOHN B. WILLARD

Still River, Worcester Co., Mass.

REMARKS.—The crowded state of our columns, has prevented the appearance of the above as soon as we have desired; and as Brother Cunningham has had no opportunity of seeing the article we will venture to make a brief reply, leaving the field open to him, to occupy at his leisure.

It seems to us the premises of our friend are wrong; as Republicanism is much older than the Christian religion it is rather unfair to claim Christianity as the author of it. Rome had her Republics, Athens had hers, Sparta, hers, and other nations, also, had theirs, before the existence of Christianity and though

they terminated after a time, it was probably no more owing to the absence of Christianity than in the governments of kings and emperors which terminated for similar reasons.

It seems to us it is not the nature of the Christian religion to establish republicanism, and history informs us despotic governments have been the rule in Christian nations far more than republics. If it is the office of Christianity to establish republics, how is it, it took nearly sixteen hundred years to develop this quality or to show it at all? And how is it now that in this city a project is being organized to visit Iceland this summer, to assist in commemorating the one thousandth anniversary of republicanism on that island and which was not dependent upon Christianity? One thousand years extends much farther back than the sixteenth century.

If, as our correspondent claims, we have in this country the best form of republicanism ever known in the world, it does not follow that Christianity is entitled to the credit of it. In the formation of our system of government, and in the adoption of the elements or principles upon which republicanism rests, Christianity had little to do. The ballot, and trial by jury, which may be said to be the essential principles of republicanism, and the basic principles of our own excellent form of government were never originated by Christians. They are of heathen origin and existed in the ancient German nations hundreds of years before the birth of Christianity. England obtained them from that source and we got them from England.

The founders of our government were so un-Christian, as in our constitution to recognize neither the God, nor faith of Christianity; and for this very reason our Christian Churches wish to have the constitution changed by putting the Christian's God, the Christian's Bible and the Christian's religion into it; and our government has very often by these Christians been termed an "infidel government." If Christianity was the source of our excellent system of republican government why were not the features of Christianity recognized in its formation? Will Mr. W. tell us?

It seems to us our Christian friends are very much disposed to claim more than they are entitled to. After opposing the advances of science, education and mental liberty to the full extent of her ability, for more than a thousand years, and until she was compelled to yield her opposition, now to turn round and claim that the Church is the friend and patron of science and education, is much like her befriending and aiding for hundreds of years the worst tyrannies the world has known, and now claiming she is entitled to a patent for republicanism as well as that our government is a Christian government and our institutions Christian institutions.

It will, of course, be remembered that this rule, which Mr. W.'s favorite sect, the Puritans or Presbyterians, were fleeing from, was a *Christian* rule, and an older branch of the Christian Church, and if this newer phase of Christianity had made some advances towards liberalism, it is difficult to see how Christianity is justly to be credited with it.

It may be unkind, just here, to call attention to any "old scores" on the wrong side of Presbyterian's ledger.

Has that Church always been the organ of freedom and liberal thought? Was its founder and father, JOHN CALVIN, an extremely *liberal* man? Did he, in a spirit of generous toleration, allow his disciples to dissent from his views? Was it liberalism, or the incipency of republicanism, that caused him to burn at a slow fire that amiable and learned man, MICHAEL SERVETUS, because he dared to believe that JESUS CHRIST was not, absolutely, the Almighty God and Creator of the Universe?

Was it really a love of liberalism, and freedom of opinion, that caused the Presbyterians of Boston and Salem to burn witches, persecute Quakers, hang Mary Dyer and drive off the Baptists?

Mr. Cunningham and oneself, possibly, are very much indebted to Presbyterianism for the rights and liberties we are to-day enjoying, in being allowed to ask questions and express our honest sentiments, but we cannot "see it in that light." If the orthodox churches, including Presbyterians, could have their way, we would be suppressed, our paper would be

scorched, and we either thrown into a dungeon; tortured on the rack, or burnt at the stake, as was the Christian rule only a few centuries ago.

Thanks, however, to the increase of liberty and mental freedom that we are now enjoying through the unwearied labors of Freethinkers and Infidels, as well as some liberal-minded believers, we are allowed to ask such questions as we please, and to utter such opinions as we honestly entertain.

We are able to see but little in the teachings of Jesus upon which republicanism could be based. Many of his utterances were communistic or somewhat agrarian and others favored despotism; but very little looked to true republicanism. The latter is a mean between despotism and communism and rests upon the "sovereignty of the individual," a principle which Jesus seems not to have specially recognized; nor can it be said he taught republicanism directly or indirectly. Such utterances as "He that believeth and is baptised shall be saved and he that believeth not shall be damned" and "those mine enemies which would not that I shall reign over them, bring hither and slay before me," to say the least, have a very slight tendency toward individual sovereignty, or toward the true spirit of republicanism.

That Congregationalists, Presbyterians and other denominations of Christians have uttered some good sentiments, and favored some good measures, we of course do not deny, but the far greater portion of their doctrines have been of an opposite character and the exceptions seem much more indebted to the advance of civilization, education and science, which the world has made in the last three centuries, *in spite* of the persistent opposition of the Christian Church, than to the inherent doctrines of Christianity which ruled Christendom over twelve hundred years.

When Christianity is compelled to admit the superiority of principles instituted and taught by the un-Christian world, it is a perversion of justice for her to turn round and claim all the credit for the same; consequently we cannot concede to Mr. W. that in this country we are indebted to any phase of Christianity for the cherished free institutions upon which our government is founded.

Public Libraries.

A GREAT need exists for public circulating libraries of liberal and scientific books. In this large city there is nothing of the kind, and in other cities and towns over the country it is the same. There are many persons who would be glad to read works of the character named, but it is too much of a tax to buy them, and having no access to them otherwise, they are compelled to forego the pleasure and benefit derived from their perusal.

Every town in the country of five thousand inhabitants, should have a library association, where young men and others, by becoming members can have free access to the works of Spencer, Darwin, Tyndall, Huxley, Muller, Hobbes, Hume, Voltaire, Paine and all other books and pamphlets of a similar character.

The right plan for disseminating truth is to place it within easy reach of the studious, enquiring minds seeking for it; and probably no better way can be devised than libraries by which persons paying a moderate fee for membership, can have access to fifty or one hundred times as many books as they can afford to purchase.

If liberal, public-spirited persons would act in this matter, donating such sums as they could spare, and, organizing an association, placing the fee for membership at such figures as would not be onerous, and still aid in making up a fund with which to purchase books, great and lasting good would be accomplished,—greater probably than the same amount of money expended in any other way.

We hope to see the time when hundreds of such Library Associations may be established in various parts of the country. It only needs that an active interest in the matter be felt, a few persons to work in concert, and a nucleus, at least, for a library can be procured, and additional books can be added from time to time.

An enterprise, well begun, may be said to be half accomplished.

(Continued from our last number.)

Oration on the Gods.

BY COL. ROBT. INGERSOLL, Peoria, Ill.

There can be but little liberty on earth, while men worship a tyrant in heaven.

The thoughts of man, in order to be of any real worth, must be free. Under the influence of fear, the brain is paralyzed, and instead of bravely solving a problem for itself, tremblingly adopts the solution of another. As long as a majority of men will cringe to the very earth before some petty prince or king, what must be the infinite abjectness of their little souls in the presence of their supposed creator and God? Under such circumstances, what can their thoughts be worth?

The originality of repetition, and the mental vigor of acquiescence, are all that we have any right to expect from the Christian world. As long as every question is answered by the word, "god," scientific inquiry is simply impossible. As fast as phenomena are satisfactorily explained, the domain of the power, supposed to be superior to nature, must decrease, while the horizon of the known must as constantly continue to enlarge.

It is no longer satisfactory to account for the fall and rise of nations by saying: "It is the will of God." Such an explanation puts ignorance and education upon an exact equality, and does away with the idea of really accounting for anything whatever.

Will the religionist pretend that the real end of science is, to ascertain how, and why God acts? Science, from such a stand-point would consist in investigating the law of arbitrary action, and in a grand endeavor to ascertain the rules necessarily obeyed by infinite caprice.

From a philosophic point of view, science is a knowledge of the laws of life; of the conditions of happiness; of the facts by which we are surrounded, and the relations we sustain to men and things—by means of which, man, so to speak, subjugates nature, and bends the elemental powers to his will, making blind force the servant of his brain.

A belief in special providence does away with the spirit of investigation, and is inconsistent with personal effort. Why should man endeavor to thwart the designs of God? "Which of you, by taking thought, can add one cubit to his stature?" Under the influence of this belief, man, basking in the sunshine of a delusion, considers the lilies of the field and refuses to take any thought for the morrow. Believing himself in the power of an infinite being, who can, at any moment, dash him to the lowest hell or raise him to the highest heaven, he necessarily abandons the idea of accomplishing anything by his own efforts. As long as this belief was general, the world was filled with ignorance, superstition and misery. The energies of man were wasted in a vain effort to obtain the aid of this power, supposed to be superior to nature. For countless ages, even men were sacrificed upon the altar of this impossible god. To please him, mothers have shed the blood of their own babes; martyrs have chanted triumphant songs in the midst of flame; priests have gorged themselves with blood; nuns have fore-sworn the ecstasies of love; old men have tremblingly implored; women have sobbed and entreated; every pain has been endured, and every horror has been perpetrated.

Through the dim, long years that have fled, humanity has suffered more than can be conceived. Most of the misery has been endured by the weak, the loving and the innocent. Women have been treated like poisonous beasts, and little children trampled upon as though they had been vermin. Numberless altars have been reddened, even with the blood of babes; beautiful girls have been given to slimy serpents; whole races of men doomed to centuries of slavery, and everywhere there has been outrage beyond the power of genius to express. During all these years, the suffering have supplicated; the withered lips of famine have prayed; the pale victims have implored, and Heaven has been deaf and blind.

Of what use have the gods been to man?

It is no answer to say that some god created the world, established certain laws, and then turned his attention to other matters, leaving his children weak, ignorant and unaided, to fight the battle of life alone. It is no solution to declare that in some other world this god will render a few, or even all, his subjects happy. What right have we to expect that a perfectly wise, good, and powerful being will ever do better than he has done, and is doing? The world is filled with imperfections. If it was made by an infinite being, what reason have we for saying that he will render it nearer perfect than it now is? If the infinite "Father" allows a majority of his children to live in ignorance and wretchedness now, what evidence is there that he will ever improve their condition? Will God have more power? Will he become more merciful? Will his love for his poor creatures increase? Can the conduct of infinite wisdom, power and love ever change? Is the infinite capable of any improvement whatever?

We are informed by the clergy that this world is a kind of school; that the evils by which we are surrounded are for the purpose of developing our souls, and that only by suffering can men become pure, strong, virtuous and grand.

Supposing this to be true, what is to become of those who die in infancy? The little children, according to this philosophy, can never be developed. They were so fortunate as to escape the ennobling influences of pain and misery, and as a consequence, are doomed to an eternity of mental inferiority. If the clergy are right on this question, none are so unfortunate as the happy, and we should envy only the suffering and distressed. If evil is necessary to the development of man, in this life, how is it possible for the soul to improve in the perfect joy of paradise?

Since Paley found his watch, the argument of "design" has been relied upon as unanswerable. The church teaches that this world, and all that it contains, were created substantially as we now see them; that the grasses, the flowers, the trees, and all animals, including man, were special creations, and that they sustain no necessary relation to each other. The most orthodox will admit that some earth has been washed into the sea; that the sea has encroached a little upon the land, and that some mountains may be a trifle lower than in the morning of creation. The theory of gradual development was unknown to our fathers; the idea of evolution did not occur to them. That most wonderful observer, Charles Darwin, had not then given to the world his wonderful philosophy. Our fathers looked upon the then arrangement of things as the primal arrangement. The earth appeared to them fresh from the hands of a deity. They knew nothing of the slow evolutions of countless years, but supposed that the almost infinite variety of vegetable and animal forms had existed from the first.

Suppose that upon some island we should find a man a million years of age, and suppose that we should find him in the possession of a most beautiful carriage, constructed upon the most perfect model. And suppose further, that he should tell us that it was the result of several hundred thousand years of labor and of thought; that for fifty thousand years he used as flat a log as he could find, before it occurred to him, that by splitting the log, he could have the same surface with only half the weight; that it took him many thousand years to invent wheels for this log; that the wheels he first used were solid, and that fifty thousand years of thought suggested the use of spokes and tires; that for many centuries he used the wheels without linch-pins; that it took a hundred thousand years more to think of using four wheels instead of two; that for ages, he walked behind the carriage when going down hill, in order to hold it back, and that only by a lucky chance he invented the tongue, would we conclude that this man, from the very first, had been an infinitely ingenious and perfect mechanic? Suppose we found him living in an elegant mansion, and he should inform us that he lived in that house for five hundred thousand years before he thought of putting on a roof, and that he had but recently invented windows and doors, would we say that from the beginning, he had been an infinitely accomplished and scientific architect?

Does not an improvement in the things created, show a corresponding improvement in the creator?

Would an infinitely wise, good and powerful God, intending to produce man, commence with the lowest possible forms of life; with the simplest organism that can be imagined, and during immeasurable periods of time, slowly and almost imperceptibly improve upon the rude beginning, until man was evolved? Would countless ages thus be wasted in the production of awkward forms, afterwards abandoned? Can the intelligence of man discover the least wisdom in covering the earth with crawling, creeping horrors, that live only upon the agonies and pangs of others? Can we see the propriety of so constructing the earth, that only an insignificant portion of its surface is capable of producing an intelligent man? Who can appreciate the mercy of so making the world that all animals devour animals; so that every mouth is a slaughter-house, and every stomach a tomb? Is it possible to discover infinite intelligence and love in universal and eternal carnage?

What would we think of a father, who should give a farm to his children, and before giving them possession should plant upon it thousands of deadly shrubs and vines; should stock it with ferocious beasts, and poisonous reptiles; should take pains to put a few swamps in the neighborhood to breed malaria; should so arrange matters, that the ground would occasionally open and swallow a few of his darlings, and besides all this, should establish a few volcanos in the immediate vicinity, that might at any moment overwhelm his children with rivers of fire? Suppose that this father neglected to tell his children which of the plants were deadly; that the reptiles were poisonous; failed to say anything about the earthquakes, and kept the volcano business a profound secret, would we pronounce him angel or fiend?

And yet this is exactly what the orthodox God has done.

According to the theologians, God prepared this globe expressly for the habitation of his loved children, and yet he filled the forests with ferocious beasts; placed serpents in every path; stuffed the world with earthquakes, and adorned its surface with mountains of flame.

Notwithstanding all this, we are told that the world is perfect; that it was created by a perfect being, and is therefore necessarily perfect. The next moment, these same persons will tell us that the world was

cursed; covered with brambles, thistles and thorns, and that man was doomed to disease and death, simply because our poor, dear mother ate an apple contrary to the command of an arbitrary God.

A very pious friend of mine, having heard that I had said the world was full of imperfections, asked me if the report was true. Upon being informed that it was, he expressed great surprise that any one could be guilty of such presumption. He said that, in his judgment, it was impossible to point out an imperfection. "Be kind enough," said he, "to name even one improvement that you could make, if you had the power." "Well," said I, "I would make good health catching, instead of disease." The truth is, it is impossible to harmonize all the ills, and pains, and agonies of this world with the idea that we were created by, and are watched over and protected by an infinitely wise, powerful and beneficent God, who is superior to, and independent of nature.

The clergy, however, balance all the real ills of this life with the expected joys of the next. We are assured that all is perfection in heaven—there the skies are cloudless—there all is serenity and peace. Here empires may be overthrown; dynasties may be extinguished in blood; millions of slaves may toil 'neath the fierce rays of the sun, and the cruel strokes of the lash, yet all is happiness in heaven. Pestilence may strew the earth with corpses of the loved; the survivors may bend above them in agony—yet the placid bosom of heaven is unruffled. Children may expire vainly asking for bread; babes may be devoured by serpents, while the gods sit smiling in the clouds. The innocent may languish unto death in the obscurity of dungeons; brave men and heroic women may be changed to ashes at the bigot's stake, while heaven is filled with song and joy. Out on the wide sea, in darkness and in storm, the ship-wrecked struggle with the cruel waves while the angels play upon their golden harps. The streets of the world are filled with the diseased, the deformed and the helpless; the chambers of pain are crowded with the pale forms of the suffering, while the angels float and fly in the happy realms of day. In heaven they are too happy to have sympathy; too busy singing to aid the imploring and distressed. Their eyes are blinded; their ears are stopped and their hearts are turned to stone by the infinite selfishness of joy. The saved mariner is too happy when he touches the shore to give a moment's thought to his drowning brothers. With the indifference of happiness, with the contempt of bliss, heaven barely glances at the miseries of earth. Cities are devoured by the rushing lava; the earth opens and thousands perish; women raise their clasped hands towards heaven, but the gods are too happy to aid their children. The smiles of the deities are unacquainted with the tears of men. The shouts of heaven drown the sobs of earth.

In all ages, man has prayed for help, and then helped himself.

Having shown how man created gods, and how he became the trembling slave of his own creation, the questions naturally arise: How did he free himself, even a little, from these monarchs of the sky; from these despots of the clouds; from this aristocracy of the air? How did he, even to the extent that he has, outgrow his ignorant, abject terror, and throw off the yoke of superstition?

Probably, the first thing that tended to disabuse his mind was the discovery of order, of regularity, of periodicity in the universe. From this, he began to suspect that everything did not happen, purely with reference to him. He noticed that, whatever he might do, the motions of the planets were always the same; that eclipses were periodical, and that even comets came at certain intervals. This convinced him that eclipses and comets had nothing to do with him, and that his conduct had nothing to do with them. He perceived that they were not caused for his benefit or injury. He thus learned to regard them with admiration instead of fear. He began to suspect that famine was not sent by some enraged and revengeful deity, but resulted often from the neglect and ignorance of man. He learned that diseases were not produced by evil spirits. He found that sickness was occasioned by natural causes, and could be cured by natural means. He demonstrated, to his own satisfaction at least, that prayer is not a medicine. He found by sad experience that his gods were of no practical use, as they never assisted him, except when he was perfectly able to help himself. At last, he began to discover that his individual action had nothing whatever to do with strange appearances in the heavens; that it was impossible for him to be bad enough to cause a whirlwind, or good enough to stop one. After many centuries of thought, he about half concluded that making mouths at a priest would not necessarily cause an earthquake. He noticed, and no doubt with considerable astonishment, that very good men were occasionally struck by lightning, while very bad ones escaped. He was frequently forced to the painful conclusion (and it is the most painful to which any human being ever was forced) that the right did not always prevail. He noticed that the gods did not interfere in behalf of the weak and innocent. He was now and then astonished by seeing an unbeliever in the enjoyment of most excellent health. He finally ascertained that there could be no possible connection between an unusually severe winter and his failure to give a sheep to a priest. He began to suspect that the

order of the universe was not constantly being changed to assist him because he repeated a creed. He observed that some children would steal after having been regularly baptized. He noticed a vast difference between religion and justice, and that the worshippers of the same God, took delight in cutting each other's throats. He saw that these religious disputes filled the world with hatred and slavery. At last he had the courage to suspect, that no God at any time interferes with the order of events. He learned a few facts, and these facts positively refuse to harmonize with the ignorant superstitions of his fathers. Finding his sacred books incorrect and false in some particulars, his faith in their authenticity began to be shaken; finding his priests ignorant upon some points, he began to lose respect for the cloth: This was the commencement of intellectual freedom.

The civilization of man has increased just to the same extent that religious power has decreased. The intellectual advancement of man depends upon how often he can exchange an old superstition for a new truth. The church never enabled a human being to make even one of these exchanges; on the contrary, all her power has been used to prevent them. In spite, however, of the church, man found that some of his religious conceptions were wrong. By reading his bible, he found that the ideas of his God were more cruel and brutal than those of the most depraved savage. He also discovered that this holy book was filled with ignorance, and that it must have been written by persons wholly unacquainted with the nature of the phenomena by which we are surrounded; and now and then, some man had the goodness and courage to speak his honest thoughts. In every age some thinker, some doubter, some investigator, some hater of hypocrisy, some despoiler of sham, some brave lover of the right, has gladly, proudly and heroically braved the ignorant fury of superstition for the sake of man and truth. These divine men were generally torn in pieces by the worshippers of the gods. Socrates was poisoned because he lacked reverence for some of the deities. Christ was crucified by a religious rabble for the crime of blasphemy. Nothing is more gratifying to a religionist than to destroy his enemies at the command of God. Religious persecution springs from a due admixture of love towards God and hatred towards man.

The terrible, religious wars that inundated the world with blood, tended at least, to bring all religion into disgrace and hatred. Thoughtful people began to question the divine origin of a religion that made its believers hold the rights of others in absolute contempt. A few began to compare Christianity with the religions of heathen people, and were forced to admit that the difference was hardly worth dying for. They also found that other nations were even happier and more prosperous than their own. They began to suspect that their religion, after all, was not of much real value.

For three hundred years the Christian world endeavored to rescue from the "Infidel" the empty sepulchre of Christ. For three hundred years the armies of the Cross were baffled and beaten by the victorious hosts of an impudent impostor. This immense fact sowed the seeds of distrust throughout all Christendom, and millions began to lose confidence in a God who had been vanquished by Mohammed. The people also found that commerce made friends where religion made enemies, and that religious zeal was utterly incompatible with peace between nations or individuals. They discovered that those who loved the gods most were apt to love men least; that the arrogance of universal forgiveness was amazing; that the most malicious had the effrontery to pray for their enemies, and that humility and tyranny were the fruit of the same tree.

For ages, a deadly conflict has been waged between a few brave men and women of thought and genius on the one side, and the great ignorant religious mass on the other. This is the war between Science and Faith. The few have appealed to reason, to honor, to law, to freedom, to the known, and to happiness here in this world. The many have appealed to prejudice, to fear, to miracle, to slavery, to the unknown, and to misery hereafter. The few have said, "Think!" The many have said, "Believe!"

The first doubt was the womb and cradle of progress and from the first doubt, man has continued to advance. Men began to investigate and the Church began to oppose. The astronomer scanned the heavens, while the Church branded his grand forehead with the word, "Infidel," and now not a glittering star in all the vast expanse bears a Christian name. In spite of all religion, the geologist penetrated the earth, read her history in books of stone, and found hidden within her bosom, souvenirs of all ages. Old ideas perished in the retort of the chemist, and useful truths took their places. One by one religious conceptions have been placed in the crucibles of science, and thus far, nothing but dross has been found. A new world has been discovered by the microscope; everywhere has been found the infinite; in every direction, man has investigated and explored, and nowhere, in earth or stars, has been found the footstep of any being superior to, or independent of nature. Nowhere has been discovered the slightest evidence of any interference from without.

These are the sublime truths that enabled man to

throw off the yoke of superstition. These are the splendid facts that snatched the sceptre of authority from the hands of priests.

In that vast cemetery, called the past, are most of the religions of men, and there, too, are nearly all their gods. The sacred temples of India were ruins long ago. Over column and cornice; over the painted and pictured walls, cling and creep the trailing vines. Brahma, the golden, with four heads, and four arms; Vishnu, the sombre, the punisher of the wicked, with his three eyes, his crescent and his necklace of skulls; Siva, the destroyer, red with seas of blood; Kali, the goddess, Draupadi, the white-armed, and Christna, the Christ, all passed away and left the thrones of heaven desolate. Along the banks of the sacred Nile, Isis no longer wandering weeps, searching for the dead Osiris. The shadow of Typhon's scowl falls no more upon the waves. The sun rises as of yore, and his golden beams still smite the lips of Memnon, but Memnon is as voiceless as the Sphinx. The sacred fanes are lost in desert sands; the dusty mummies are still waiting for the resurrection promised by their priests, and the old beliefs, wrought in curiously sculptured stone, sleep in the mystery of a language lost and dead. Odin, the author of life and soul, Vili and Ve, and the mighty giant Ymir, strode long ago from the icy halls of the North; and Thor, with iron glove and glittering hammer, dashes mountains to the earth no more. Broken are the circles and cromlechs of the ancient Druids; fallen upon the summits of the hills and covered with the centuries' moss, are the sacred cairns. The divine fires of Persia and of the Aztecs, have died out in the ashes of the past, and there is none to rekindle, and none to feed the holy flames. The harp of Orpheus is still; the drained cup of Bacchus has been thrown aside; Venus lies dead in stone, and her white bosom heaves no more with love. The streams still murmur, but no naiads bathe; the trees still wave, but in the forest aisles no dryads dance. The gods have flown from high Olympus. Not even the beautiful women can lure them back, and even Danae lies unnoticed, naked to the stars. Hushed forever are the thunders of Sinai; lost are the voices of the prophets, and the land, once flowing with milk and honey, is but a desertwaste. One by one the myths, have faded from the clouds; one by one, the phantom host has disappeared, and one by one, facts, truths and realities have taken their places. The supernatural has almost gone, but the natural remains. The gods have fled, but man is here.

"Nations, like individuals, have their periods of youth, of manhood and decay." Religions are the same. The same inexorable destiny awaits them all. The gods, created by the nations, must perish with their creators. They were created by men and like men, they must pass away. The deities of one age are the by-words of the next. The religion of our day, and country, is no more exempt from the sneer of the future than the others have been. When India was supreme, Brahma sat upon the world's throne. When the sceptre passed to Egypt, Isis and Osiris received the homage of mankind. Greece, with her fierce valor, swept to empire, and Jove put on the purple of authority. The earth trembled with the tread of Rome's intrepid sons, and Jupiter grasped with mailed hand the thunderbolts of heaven. Rome fell, and Christians from her territory, with the red sword of war carved out of the ruling nations of the world, and now, Christ sits upon the old throne. Who will be his successor?

Day by day, religious conceptions grow less and less intense. Day by day, the old spirit dies out of book and creed. The burning enthusiasm, the quenchless zeal of the early Church have gone never, never to return. The ceremonies remain but the ancient faith is fading out of the human heart. The worn-out arguments fail to convince, and denunciations that once blanched the faces of a race, excite in us only derision and disgust. As time rolls on the miracles grow mean and small, and the evidences our fathers thought conclusive, utterly fail to satisfy us. There is an "irrepressible conflict" between religion and science, and they cannot peaceably occupy the same brain nor the same world.

While utterly discarding all creeds, and denying the truth of all religions, there is neither in my heart nor upon my lips a sneer for the hopeful, loving and tender souls who believe that from all this discord will result a perfect harmony; that every evil will in some mysterious way become a good, and that above and over all there is a being who, in some way, will reclaim and glorify every one of the children of men; but for the creeds of those who glibly prove that salvation is almost impossible; that damnation is almost certain; that the highway of the universe leads to hell; who fill life with fear and death with horror; who curse the cradle and mock the tomb, it is impossible to entertain other than feelings of pity, contempt and scorn.

Reason, Observation and Experience—the Holy Trinity of Science—have taught us that happiness is the only good; that the time to be happy is now, and the way to be happy is to make others so. This is enough for us. In this belief we are content to live and die. If by any possibility, the existence of a power superior to, and independent of nature shall be demonstrated, there will then be time enough to kneel. Until then, let us stand erect.

Notwithstanding the fact that infidels in all ages have battled for the rights of man, and have at all times been the fearless advocates of liberty and justice we are constantly charged by the Church with tearing down without building again. The Church should by this time know that it is utterly impossible to rob men of their opinions. The history of religious persecution fully establishes the fact that the mind necessarily resists and defies every attempt to control it by violence. The mind necessarily clings to old ideas until prepared for the new. The moment we comprehend the truth all erroneous ideas are of necessity cast aside.

A surgeon once called upon a poor cripple and kindly offered to render him any assistance in his power. The surgeon began to discourse very learnedly upon the nature and origin of disease; of the curative properties of certain medicines; of the advantages of exercise, air and light, and of the various ways in which health and strength could be restored. These remarks were so full of good sense, and discovered so much profound thought and accurate knowledge, that the cripple, becoming thoroughly alarmed, cried out, "Do not, I pray you, take away my crutches. They are my only support, and without them I should be miserable indeed!" "I am not going," said the surgeon, "to take away your crutches. I am going to cure you, and then, you will throw the crutches away yourself."

For the vagaries of the clouds the infidels propose to substitute the realities of earth; for superstition, the splendid demonstrations and achievements of science; and for theological tyranny, the chainless liberty of thought.

We do not say that we have discovered all; that our doctrines are the all in all of truth. We know of no end to the development of man. We cannot unravel the infinite complications of matter and force. The history of one monad is as unknown as that of the universe; one drop of water is as wonderful as all the seas; one leaf as all the forests; and one grain of sand as all the stars.

We are not endeavoring to chain the future, but to free the present. We are not forging fetters for our children, but we are breaking those our fathers made for us. We are the advocates of inquiry, of investigation and thought. This of itself, is an admission that we are not perfectly satisfied with all our conclusions. Philosophy has not the egotism of faith. While superstition builds walls and creates obstructions, science opens all the highways of thought. We do not pretend to have circumnavigated everything, and to have solved all difficulties, but we do believe that it is better to love men than to fear gods; that it is grander and nobler to think and investigate for yourself than to repeat a creed, or quote scripture like a religious parrot, with the countenance of a dyspeptic owl. We are satisfied that there can be but little liberty on earth while men worship a tyrant in heaven. We do not expect to accomplish everything in our day; but we want to do what good we can, and to render all the service possible in the holy cause of human progress. We know that doing away with gods and supernatural persons and powers is not an end. It is a means to an end: The real end being the happiness of man.

Felling forests is not the end of agriculture. Driving pirates from the sea is not all there is of commerce.

We are laying the foundations of the grand temple of the future—not the temple of all the gods, but of all the people—wherein with appropriate rites, will be celebrated the religion of Humanity. We are doing what little we can to hasten the coming of the day when society shall cease producing millionaires and mendicants—gorged indolence and famished industry—truth in rags, and superstition robed and crowned. We are looking for the time when the useful shall be the honorable; when the true shall be the beautiful, and when, REASON, throned upon the world's brain, shall be the King of Kings and God of Gods.

THE *London Medical Record* says: "Upon the average, boys at birth weigh a little more, and a girl a little less than six and a half pounds. For the first nine years the two sexes continue nearly equal in weight, but beyond that time males acquire a decided preponderance. Thus, young men of twenty average about 143 pounds each, while the young women of twenty average 120 pounds. Men reach their heaviest bulk at about thirty-five, when they average 152 pounds, but women slowly increase in weight until about fifty, when their average is 128 pounds. Taking men and women together, their weight at full growth averages about twenty times as heavy as they were on the first day of their existence. Men range from 103 pounds to 220 pounds, and women from 88 pounds to 207 pounds."

CREDULITY IN MAINE. The *Lewiston (Me.) Journal* of Saturday, says: "A correspondent informs us that in one of our cemeteries on Thursday, a body was exhumed and placed face downward, in accordance with the directions of a person in a clairvoyant state. The family had lost seven members by consumption, and there is an ancient superstition that to stop the ravages of consumption in the family it is only necessary to bury the last victim face downward. We have heard of many species of consumption, but this one has ghastly priority and novelty."

Editor's Notes.

EDITOR TRUTH SEEKER:—The following brief paragraph I cut from your last issue.

"This question of the parentage of Jesus has puzzled many children of older growth. How a man could have a woman for a mother and a ghost for a father, they are wholly unable to comprehend."

It is a tough question; but readily solved—and I can do it, if you will allow me the *Yankee* style of argument.

If you will reply to the following two questions, I will be able to make you comprehend the above.

1. Who married the parents of the first child born into the world?

2. Where did those parents come from?

It is far easier to comprehend how a man can have a ghost for a father, and a woman for a mother, than to comprehend my second question. But if you will answer that, you will be able to comprehend a great many things which now appear mysterious to you.

S. G. STYLES,
East New York, L. I.

June 8th, 1874.

Our friend seems to think he has answered a question by asking two others; but we are so stupid as to be unable to see that he has answered the question at all. If question No. 1 is answered by asking questions Nos. 2 and 3 he might as well have propounded to us the conundrums of "Who was the father of Zebodee's children?" and "who struck Billy Patterson?" and they would have been as pertinent, as those he asks.

If an absurdity, or impossibility can be reconciled with reason, by propounding totally irrelevant questions, our friend has found a new way of getting out of difficulties for which the Christian world ought to extend him a vote of thanks.

His questions, however, do not strike us as being unanswerable and we will attempt a solution.

To No. 1 we will reply. The parents of the first child married themselves. A third person was unnecessary for the purpose.

To No. 2. "Where did they come from?" we answer they came from the great source of nature, whence everything proceeded that has an existence.

Now that we have answered his questions, will he explain to us the process by which a ghost can beget a natural child?

CLERICAL IGNORANCE, KINDNESS, COWARDICE, AND MALEVOLENCE.—Some SARDINE, hailing from *Sardinia*, N. Y., and signing O. O., reads us a pious homily over the errors of our ways in publishing THE TRUTH SEEKER, and thereby leading astray, the "minds just weak enough to endorse" the truth regardless of consequences. His ignorance of the logic of the French revolution is only equalized by the effrontery with which he consigns all "Truth Seekers" to the pleasantries of the sulphurous baths prepared for all such, by the angels of His Heavenly Father. A single sentence shows the effect and animus of the teachings of a religion, having for its objective worship a being capable of creating and then damning eternally his creatures for honestly seeking truth. "As long as I live I shall fight Infidelity with *Sword* in hand. I cannot bear the thought that souls must be lost. You probably will never know who wrote this," &c.

His God is wrathful, revengeful, destructive. Hence he is ready to fight, sword in hand, and send souls to hell, in order to prevent others from going there. The letter is well described in our caption; and we cannot favor our readers with a complete exhibition.

A Word to our Patrons.

The next number of THE TRUTH SEEKER will complete the first volume. When we commenced its publication, nearly a year ago, we did so with some misgivings, and under many disadvantages. The business was new to us; we were unacquainted with the liberal public, and we could not expect as much confidence would be felt in our sheet as under other circumstances. Many declined patronizing us altogether, and others subscribed with the fear the paper would expire before their time was out. "Confidence is a plant of slow growth," and we could not think strange we did not enjoy a full measure of it. The first volume of our paper—the hardest in journalism, has been nearly finished, and no one, we trust, has been wronged out of a cent, who subscribed for it. The panic last fall, and the "hard times" through the

winter and spring added to our difficulties; but our list of patrons has steadily increased, until it now numbers several thousands, and we trust THE TRUTH SEEKER is so firmly established that its existence is secured for years to come.

Many friends express themselves highly pleased with our efforts, and have manifested a strong desire that the paper be changed to a weekly, saying they wished to receive it oftener, and that they do not want their meals so far apart. We are entirely willing to make the change, if a sufficient number will agree to take the weekly, at the advanced price, \$3.00 per year; and if the change is to be made at any time, the commencement of the second volume seems the proper time to make it. As there are a portion of our readers who prefer a monthly, on account of the price, we have thought, if a suitable number so decided, we would issue both a weekly and monthly edition, thus giving every patron his choice, but to justify the starting of the weekly a certain number pledged to its support, is absolutely necessary.

Now, we request every one of our patrons to drop us a postal card, informing us whether they prefer a *Weekly* or a *Monthly* TRUTH SEEKER. The cards cost but one cent, and the tax on our readers will be very light.

We trust we shall be fortunate enough to retain all our present patrons; we have none to spare. We hope the efforts we have made have been of such a character as to induce our friends to continue their patronage; and we hope to get many new subscribers from time to time.

Those who do not write us at all, we shall infer are in favor of a continuance of the paper, and will take the weekly, but we greatly prefer to hear from every subscriber.

By publishing the paper every week we will have more room for our correspondents, as well as for Scientific matter, which we will gladly increase. We will promise our patrons, if they will "stand by us," we will use our best efforts to make the paper worth all the money we ask for it.

We expect not large profits, but we wish the paper to be self-sustaining. We hope all will continue their support, and bring as many new names to our list as possible. We are assured by many patrons THE TRUTH SEEKER is doing much good through the country, and we hope all its friends will realize the importance of keeping it alive, and placing it upon a firm basis.

Those who subscribed for THE TRUTH SEEKER since the commencement of the volume, and decide to take the weekly will be credited with as many numbers in the new volume as they are entitled to.

We again ask our friends, upon reading this article to drop us a line and state what they will do, relative to the above, as we want to know as early as possible, that we may make necessary arrangements for our business.

A Private Word.

Several of our patrons and friends have manifested a disposition to do something to aid THE TRUTH SEEKER, and several have offered to contribute certain sums of money towards buying a cylinder press upon which to print it. As, however, enough did not join in the enterprise to make it a success, the proposition was withdrawn.

Now we wish to make a proposal to our friends of a somewhat different character. In addition to running THE TRUTH SEEKER, we wish to publish several liberal books, pamphlets and tracts, to circulate at a moderate price. We have not funds enough to carry out the enterprise, and hereby call upon the friends of the cause to aid us by means of a *loan*. We will accept from those who are able and disposed to assist us, sums from one dollar up to one hundred dollars, the same to be returned in either of the following ways:

1. THE TRUTH SEEKER, Weekly or Monthly.
2. Space in the advertising columns low.
3. Books and pamphlets of our own publication.
4. Other books we have for sale.
5. Cash at the end of twelve months, with seven per cent. interest.

The receipt of all such sums will be duly acknowl-

edged in our columns, and we will execute our note for all amounts over five dollars.

We pledge ourselves every dollar so loaned us, shall be sacredly used for the purposes named, and shall be returned in any of the ways specified, and the loaner shall have the privilege at any time within the year, to designate in which way it shall be returned.

We want not this money to buy a cylinder press, or steam engine, for unless we have a very large amount of printing to do, it is better to hire it done than to go to the expense of purchasing such costly outfits as a press and engine. We want the funds for purchasing type, paper, etc., and paying for labor.

With a reasonable sum, we feel we will be enabled to do much good in the line indicated. We have devoted the balance of our life to the dissemination of liberal sentiments, and the promulgation of what we believe to be truth, and we crave the aid to carry out this wish. Our own means are limited, and if our friends will aid us so far as they are able, we will use the money as economically as possible, and make it do all the good we can.

Those who prefer to do so, will please remit such sums to Morris Altman, of this city, whose present summer residence and address is South Orange, N. J. He is a gentleman of the first respectability and responsibility, and is well known to many of our readers. He has consented to act as trustee for the reception and faithful use of loans and donations for THE TRUTH SEEKER Publishing House. Those who see fit to make a *donation*, in place of a *loan*, can do so, and the same will be gratefully acknowledged.

Those who feel inclined to assist us in the struggle and fight we are making against priestcraft, ignorance, and error, have now an excellent opportunity of doing so.

STILL ANOTHER WORD.

A number of our readers are indebted to us for a part, or all, of the subscription price of THE TRUTH SEEKER for the volume now nearly finished, and as we are needing, in our business, every dollar that is due us, we ask our patrons to remit the little amounts named. As we presume our friends do not wish us to furnish the paper at a loss to ourselves, we cannot think they are unwilling to pay us the additional twenty-five cents for the double sized paper we have for seven months been sending them, especially as we give with it a fifty cent premium book to each subscriber who pays the full price, nor can we think they wish to have the paper a *full year* by paying only half a year's subscription. Doubtless many have forgotten whether they have paid the full amount. It may be necessary, in our next, to give a list of the names from which arrearages are due.

COMPLAINTS have reached us from some quarters of the irregularity with which THE TRUTH SEEKER makes its appearance. The difficulty lies principally with the postal department, but a certain portion may attach to us. Our list of subscribers has been kept as the names came in, and the papers addressed from this list. We shall hereafter have a re-arrangement of the names, having all at a given post office together, and the papers made into packages, which we hope will obviate some of the miscarriages complained of. If our patrons will inform us what numbers have failed to come to hand, we will cheerfully forward them.

PAPA'S OWN GIRL.—We have commenced the perusal of this fascinating and ably written romance by Miss Maria Howland. It is filled with advanced liberal ideas, which are woven into the story in the most polished and artistic manner. The plot is a good one and the characters ably sustained. It is thought to be the most interesting novel since the appearance of "Uncle Tom's Cabin."

It is well gotten up, in its mechanical execution. 550 pages on tinted paper. Published by J. P. Jewett. Price \$1.75, by mail.

Address D. M. BENNETT,
335 Broadway, N. Y.

Having become convinced of the great value, utility and importance of the Sanatarian Earth Closet, for the use of hospitals, hotels, families, and sick rooms,

we have accepted a general agency for the sale of it.

It effectually deodorizes the unpleasant and deleterious effluvia so thoroughly, that it can stand in the room for a month, without any perceptible odor arising from it, and the price is so low, there is scarcely a family in the land who cannot afford to have one.

The most eminent Physicians approve them, and different Boards of Health recommend them in the strongest terms. They are being introduced into the first families of the country. Henry Ward Beecher purchased six of them for the use of his family.

They weigh but a few pounds, and can be sent by express to any part of the country, at a small expense.

Price \$5.00. Box, 15 cents. Orders accompanied by cash, addressed to

D. M. BENNETT, 335 Broadway N. Y. will receive prompt attention.

From a Cleveland Friend.

MR. EDITOR:—Your enterprise in starting a truly liberal paper, at this time, is both commendable and opportune.

Political and religious guardianship controls the destiny of the American people, to-day. Gross injustice is being done to our liberal thinking people, by a few officious and narrow-minded enthusiasts, backed by the press and churchmen. High is the ground the people have assumed; pure are the principles on which they have based their institutions, and great is their responsibility; they have willed themselves free; they declared liberty to be the birth right of man, and hold in their hearts the power to correct errors, and make improvements, but how stands their accounts?

Have the millions who were induced to emigrate to this country been permitted to enjoy all the blessings of the great principles proclaimed a thousands times in the resolutions and platforms of political conventions? No; the people have had of late no word in making and executing the laws; not more than five hundred men are the sovereigns of the land, and these are controlled by a religious faction on the one hand, and monied sharks on the other.

The republic, founded upon the principles of liberty and equality, is being transformed into a dogmatic hierarchy, under the assumption of being the only representatives of law and order, and under this guise or pretext, they make war upon those who differ with them. Foreign, as well as thousands of native born citizens would throw off this unsupportable guardianship at the first opportunity.

If this crew of hypocrites, political and religious manipulators, were sailing under their true colors—a sect of religious fanatics, of the old Puritan school,—they would not have been permitted to control state legislatures, and cities, throughout the country. Laws have been enacted contrary to the spirit of true democracy, as well as contradictory to true Christianity. Temperance laws are made by which to control the appetites of mankind. Sunday laws are made which are intended to force people into submission to the religious ideas of the puritans, who, like the Pharisees, (who persecuted Jesus Christ for expressing his liberal sentiments,) proud of their masked hand, taunted as a Sabbath breaker and wine bibber. The extreme Puritan is known from other men by his gait, his lank hair, the severe solemnity of his face, and the upturned whites of his eyes. This is the class of men, to-day, controlling the people. It is time that every citizen should discharge his duties in upholding the integrity of the nation. Instead of personal rights of the citizen being respected, and the principles of our fundamental laws carried out, they use the instrument of government as a means of oppression. The rules by which our civil conduct is to be regulated, tend toward the establishment of a state religion, and violate, if enforced, the rights reserved to the people by our organic laws. Moral principles, which are to shape the conduct of our people, can not effectually be taught in form, if positive laws, in the halls of legislation, and in the schools, and in the secret confines of our private homes; we will have to educate the rising generation to that standing of public and private virtue, which has been the pride of those days of which the fathers of this country reared this noble fabric of government, its object being to secure the greatest happiness to the greatest number of its citizens.

WM. BACKUS.

Cleveland, O., Feb. 22d, 1874.

A LETTER from Washington says Bertha Gerolf, daughter of the late Prussian minister to the United States, who entered the monastery of the Visitation, in the District of Columbia, about three years ago, took the final vows on Saturday, Feb. 7 1873. The same day a nun died within the convent walls who had been immured there twenty-five years, and belonged in the past to a respectable Washington official's family, so numerous in Washington. Within the same walls are a daughter of the Emperor Iturbide and a daughter of General Scott. A few weeks ago the daughter of Admiral Sands took the white veil in this convent. Her father is a native of Maryland and Superintendent of the Naval Observatory.

Reply to Herman Wettstein.

EDITOR TRUTH SEEKER: DEAR SIR:

In the May number there is an article by Mr. Wettstein, on "Materialism and Supernaturalism," which calls for a reply. I was in hopes some one would review it in the June number, but as it was not done I will briefly do so now.

He says "Reason and assumption are antagonistic elements," "Reason indulges not in fabrications or empty supposition," and "We assume only when we believe what is not capable of demonstration."

One would think by his free use of the word "reason," that Mr. Wettstein had a patent on the article, and as he is opposed to assumption, we have a right to expect, that his article, at least, shall be free from it. Instead of that it is full of assumptions and bigotry. We look for bigotry in an orthodox writer, but it is entirely out of place in a "free thinker," or "Materialist." He first assumes that *spiritism*, as he is pleased to call Spiritualism, is supernaturalism. That is assumption No. 1.

"Reason and assumption are antagonistic elements." Those, who understand Spiritualism, claim that all spiritual manifestations, are natural and not supernatural. Let him prove them to be supernatural, and then argue against them, instead of assuming them to be so, and then arguing against the assumption.

He assumes again, "To retain Spiritism in any of its phases indicates a greater regard for the imaginary than for the real. It would no doubt in the mind of Mr. Wettstein, be a good plan for thousands of Spiritualists who have witnessed the different "phases" of "Spiritism," to give up all they know, and be guided entirely by reason, and go to him as the source of that light.

He says again,—"How can they, therefore, ever hope to comprehend the unintelligent, and undesigning forces of the universe?" I answer: by giving up their reason and being guided entirely by the light that is radiated from the intellect of Mr. Wettstein.

But here comes another assumption: "Action of mind upon mind, mesmerism, magno-electric influences, nervous disorders etc., explain all phenomena ignorantly ascribed to spirits." That is a broad assumption to come from one who is so violently opposed to assumptions.

Now he asks the question,—"Why do the spirits of our departed friends inform us not of the present whereabouts of the countless numbers that must have once inhabited other globes? Why do they not reveal to us indefatigable searchers the mysteries of creation?" I will answer that question as it is answered by Spiritualists.

The spirits reveal to us as fast as we can receive, and as fast as is for our good; and, I will add, that nothing can be revealed to those who defy their own reason and demand that everything shall agree with them. Spirits, like mortals, are repulsed by "assumptions" and concealed dictations. Whether Spiritualism is true or false, it should be investigated. It must be, to prove its falsity, as well as to prove its truth, and he who, in the pride of intellect, tries to sneer it down will more than find his match. It has been tried for twenty-five years and still it grows. Surely materialism has not made such headway that it need to boast. But here is another assumption from this man who assumes to dislike assumption. "If conjecture, imagination, hallucination, transmigration, mesmerism, legerdemain, etc., are something, with credulity, blind faith and ignorance back of it all." As he uses spiritism and supernaturalism as synonymous terms, such spiritists as Gerald Massey, Robert Dale Owen, and other "tolerable smart" men may consider themselves convicted of ignorance, blind faith, transmigration and several other "sins" by wisdom itself as made manifest in this curious phase of bigoted infidelity.

JOHN M. FOLLETT.

Cambridge, Ills.

THE Comet, Mercury, Venus, Jupiter, and the Moon, are plainly and beautifully seen, every clear evening, from 8 to 10, through a good Telescope, on the top of 143 E. 13th St., one door west of 3d Ave., for 25 cents.

THERE are twenty universities in Germany: Berlin, Bonn, Breslau, Cöttingen, Greifswald, Halle, Kiel, Königsberg and Marburg, in Prussia; Erlangen, Munich and Würzburg in Bavaria; Freiburg and Heidelberg in Baden; Jena in Thuringia; Tübingen in Wurtemberg; Gießen in Hesse; Bostock in Mecklenburg; Leipsic in Saxony; Strassburg in Alsace. The largest of these universities are Leipsic, Berlin, Munich, Halle, Göttingen, Breslau, Heidelberg and Bonn.

SIR HENRY THOMPSON, one of the most distinguished of English living physicians, said in a recent speech that all men of action, whether educated or not, required a foil of some kind to their hours of blank toil, and went on to say that if you take away liquor from the workingman, you must put in its place some agent of amusement which will give the elevation of spirit and buoyancy of heart furnished by alcohol. He holds, therefore, that on all days, and especially on Sundays, coffee houses, reading rooms, libraries, museums, and picture galleries should be kept open to laborers.

[We call the attention of our readers to the following list of most interesting subjects and topics, which our friend, B. F. UNDERWOOD, proposes to treat in his numerous hearers and patrons to, as they may elect. We are glad Western Liberals have so high an appreciation of his abilities and his efforts to disseminate Scientific Truth and advanced Liberal Thought.]

Radical Lectures.

BY B. F. UNDERWOOD.

1. Triumphs of Liberal Thought, and the Duties of Liberal Minds.
2. What Liberalism Offers as a Substitute for Christianity.
3. The Cosmic Conception of the Universe.
4. Evolution *versus* Creation.
5. Darwinism—What it is, and the Proofs in favor of it.
6. Anthropology, the Key to Theology.
7. The Origin and Development of Language.
8. The Influence of Christianity.
9. The Crimes and Cruelties of Christianity.
10. The Popular Arguments for the Bible Answered.
11. The Popular Objections to Free Thought Examined.
12. Judaism and Christianity, Outgrowths of Pre-existent Heathenism.
13. Prophecies of the Bible Falsified by the Facts of History.
14. The Gospels Tested by the Ordinary Canons of Historical Criticism.
15. Fallacies and Assumptions of Theologians.
16. The French Revolution of '93.
17. Thomas Paine—the Pioneer of Free Thought in America.

In addition to the above lectures, the following will be given when desired:

18. A Plea for Materialism. (Published in the *Index, Investigator* and *London Reformer*.)
19. A True Man *versus* a True Christian. (Published in the *Religio-Philosophical Journal*, *Chicago Times*, and other Western papers.)
20. Christianity and Intellectual Progress. (Published in the *Investigator*, *Chicago Times* and *London Reformer*.)
21. Fancies and Fallacies About God. (Published in the *R. P. Journal*.)
22. Naturalism *versus* Spiritualism. (Published in the *Chicago Times*.)

I will visit the West again early in autumn. Societies or individuals wishing to engage me for next Fall and Winter, should address me at an early date. I am open for engagements this Summer only for Sundays and in the East. Address me at 84 Washington street, Boston. Mass.

B. F. UNDERWOOD.

Organize! Organize!

To the friends of Civil Equality everywhere, greeting:

Men and women of America, the battle is upon us in Michigan. The importance of canvassing the State thoroughly cannot be over estimated. Judge Brown confessed before the National Social Science Association a few days ago: "that more than half the newspapers of Michigan are in favor of the ballot for women." Nineteen Senators voted for suffrage for women in the Territories. Congress will remit the fine of Susan B. Anthony, and thus virtually condemn the judgment. Michigan is alive. At the Lansing Convention \$2,000 were subscribed toward the campaign. "\$50, and work until the election," said one woman; "\$20," said another; "here's my watch worth \$100," said a third. Now let us do our part. Success in Michigan means success everywhere. Only men can vote on the question, and they must have "line upon line." Speakers, documents, sympathy and material aid are needed. Shall they have them?

We have speakers who will work if their expenses are paid, and all the conditions of success.

The appeal is to every non-voting, tax paying, enslaved woman, and every true man in the world. Are you willing to behold this contest without an effort to aid in the achievement of the greatest moral triumph of all ages? The necessity is pressing, and we appeal especially to our friends who are blessed with means. Who will support one lecturer for one month, or during the campaign? The abundance of the rich and the mite of the widow will be acceptable.

Address LILLIE DEVEREUX BLAKE, Ch. Ex. Com. 106, East Fifty-fifth street, or CLEMENCE S. LOZIER, M. D., President, 61 West Thirty-fourth street, New York City.

A WRITER in the *Galaxy* gives the following list of the sermons which Elder Knapp, the celebrated revivalist, delivered during a single week:

Monday—The Personality, Character and Destiny of the Devil.

Tuesday—Why God lets the Devil live.

Wednesday—A Prayer-meeting in Hell.

Thursday—The Goodness of God.

Friday—Justice of God in the Damnation of the Wicked.

Knapp once described the terrible heat of hell by saying that it was so hot that if a man were taken out of it and plunged into the hottest fire of an earthly furnace he would freeze to death from the transition.

CATALOGUE OF STANDARD AND POPULAR RADICAL AND SPIRITUALISTIC BOOKS.

FOR SALE BY D. M. BENNETT, Editor
"TRUTH SEEKER," 335 B'DWAY, NEW YORK.

All orders, with the price of books desired, and the additional amount mentioned for postage, will meet with prompt attention. Postage is free where no postage is mentioned.

Ancient Symbol Worship.....	\$2.00
Antiquity of Man, by Lyell.....	3.00
Autobiography of J. S. Mill.....	2.50
Ancient Faiths, by Inman.....	27.00
Artificial Somnambulism, by Dr. Fahnestock.....	1.50 16
Alice Vale, by Lois Waisbrooker.....	1.25 16
American Crisis, by Warren Chase.....	1.25 2
Answers to Questions, Practical and Spiritual, by A. J. Davis.....	1.50 18
Apocryphal New Testament.....	1.25 14
A Peep into Sacred Tradition, by Orrin Abbot.....	.50 2
Age of Reason, by Thomas Paine.....	.50 8
Age of Reason, by Thomas Paine, Paper.....	.25 4
Arcana of Nature, by Hudson Tuttle, Vol. I. Philosophy of Spiritual Existence, and of the Spirit World.....	1.25 16
A B C of Life, by A. B. Child.....	.25 2
Arabula; or, The Divine Guest, by A. J. Davis.....	1.50 18
Approaching Crisis, by A. J. Davis.....	1.00 14
Apostles (translated from the French), by Renan.....	1.75 20
Astronomy and Worship of the Ancients, by G. Vale.....	.20 2
A Stellar Key to the Summer Land, by A. J. Davis. Paper Covers.....	.30 4
Astro-Theological Lectures, by Rev Robert Taylor.....	2.00 25
A Kiss for a Blow, a book for children, by H. C. Wright. Small Edition.....	.60 12
Large Edition.....	1.50 16
An Eye-opener, by Zepa. Paper Covers.....	.50 4
Allegories of Life, by Mrs. J. S. Adams.....	1.25 12
Bible in the Balance, by J. G. Fish.....	1.50 16
Blasphemy, by T. R. Hazard.....	.10
Bible in India.....	2.00 20
Beliefs of the Unbelievers, by Frothingham.....	.20 2
Better Views of Living, by A. B. Child.....	1.00 12
Brotherhood of Man, and what Follows from It.....	.25
Book on the Microscope.....	.75
Book of Religions, by J. Hayward.....	2.00
Bible Chronology, by M. B. Craven.....	1.0 2
Baileys Festus.....	1.25
Buechner's Man. English Edition.....	4.00
Boccaccio's Decameron.....	1.50
Bradlaugh's Is there a God?.....	.05
Buddhist Nihilism, by Max Muller.....	.10
Buechner's Materialism.....	.25
By-and-by, by E. Maitland.....	1.75
Buechner's Force and Matter.....	3.00
Bastian's Modes of Origin.....	1.25
Beginnings of Life, by Bastian.....	5.00
Buckle's History of Civilization.....	6.00
Birds and Reptiles, by Figuier.....	4.00
Body and Mind, by Maudsley.....	2.00
Babbitt's Health Guide.....	1.00 6
Burroughs' Notes on Walt Whitman.....	1.00
Correlation of Forces, by Youmans.....	2.00
Cooper on the Soul.....	.90
Clodd's Childhood of the World.....	.50
Cranial Affinities of Man and the Ape, by Professor R. Virchow, of Berlin.....	.25
Comte's Philosophy of the Sciences.....	2.00
Confucius and Chinese Classics.....	2.00
Child's Book of Religion, by Frothingham.....	1.00
Confessions of an Inquirer, by J. J. Jarvis. Very interesting.....	1.50
Curious Myths of the Middle Ages, by S. B. Gould.....	2.50
Confucius' Life and Teachings, by Legge.....	4.00
Clergy a Source of Danger, by Jamison.....	1.75
Christianity before Christ, by M. B. Craven.....	.25 2
Critical History of the Doctrine of a Future Life in all Ages and Nations, by Wm. R. Alger.....	3.50 52
Contrast, Evangelism and Spiritualism Compared, by Moses Hull.....	1.50 16
Criticism on the Apostle Paul, in Defence of Woman's Rights, etc., by M. B. Craven.....	.25
Conjugal Sins against the Laws of Life and Health, by A. K. Gardner, A. M., M.D.....	1.50 16
Constitution of Man, by George Combe.....	1.75 16
Common-sense Thoughts on the Bible, by Wm. Denton.....	.10 2
Common Sense, by Thomas Paine.....	.20 2
Christ Idea in History, by Hudson Tuttle.....	1.50 12
Chester Family; or, The Curse of the Drunkard's Appetite, by Julia M. Friend, with an introduction by Henry C. Wright.....	1.00 12
Christ and the People, by A. B. Child, M.D.....	1.00 12
Christianity and Materialism Contrasted, by B. F. Underwood.....	.15 2
Christian Amendment, by Abbot.....	.10
Christianity no Finality; or, Spiritualism Superior to Christianity, by Wm. Denton.....	.05 1
Criticism on the Theological Idea of Deity, by M. B. Craven.....	1.00 15
Chapters from the Bible of the Ages, by G. B. Stebbins, Detroit, Mich., 400 pages, tinted paper.....	1.50 25
Christianity, its Origin and Tendency considered in the Light of Astro-Theology, by D. W. Hall.....	.25
Christian Propagandism, by Abbot.....	.10 1

Claims of Spiritualism, embracing the Experience of an Investigator, by a Medical Man.....	.25 2
Compulsory Education, by Abbot.....	.5 1
Christianity, by S. B. Gould.....	2.00
Dictionary (Webster's unabridged) Pocket, flexible cover.....	1.00 10
Descent of Man, by Darwin, 2 vols. (\$2 per vol.).....	4.00 48
Davenport Brothers—their Remarkable and Interesting History.....	1.50 20
Diegesis, by Rev. Robert Taylor, written by him while imprisoned for blasphemy. This work is an account of the origin, evidence and early history of Christianity.....	2.00 32
Day of Doom, a Poetical Description of the Great and last Judgment, with other poems, from the sixth edition of 1715.....	1.00 12
Devil's Pulpit, by Rev. Robert Taylor, with a Sketch of the Author's Life.....	2.00 20
Deluge, by Wm. Denton.....	.10 2
Dawn, a Novel of intense interest. Death and the After-life, by A. J. Davis.....	1.75 24
Debatable Land, by the Hon. R. D. Owen.....	.75 12
Dr. Bartol's new book, the Rising Faith.....	2.00
Essay on Man, by Pope, cloth, gilt.....	2.00
Early Social Life of Man.....	1.00 8
Errors of the Bible, demonstrated by the Truths of Nature, by Henry C. Wright, paper.....	.25 2
English Life of Jesus, by Scott.....	2.00
Enigmas of Life, by Gregg.....	2.00
Exeter Hall, a Theological Romance, paper.....	.60 5
Empire of the Mother over the Character and Destiny of the Race, by H. C. Wright.....	.50 4
Elective Affinities, by Goethe.....	1.25 16
Electrical Psychology, by Dodds.....	1.50 16
Epidemic Delusions. Dr. Marvin. Fear of the Living God, by Frothingham.....	.25
Footfalls on the Boundary of Another World, by Robert Dale Owen.....	.05 1
Free Thoughts concerning Religion; or Nature vs. Theology, by A. J. Davis, paper.....	1.75 24
Faithful Guardian, an Inspirational Story, by J. Wm. Van Namee.....	.50 2
Fountain, by A. J. Davis.....	1.50 16
Fugitive Wife, by Warren Chase.....	1.00 12
God in the Constitution, by Bradford.....	.35 4
Good Sense, by Baron D'Holbach.....	.10 1
Gates Ajar, by Miss E. S. Phelps.....	1.00
Gates Wide Open, by Geo. Wood.....	1.50 16
Gist of Spiritualism, by Warren Chase.....	1.50 20
Gospel of Good and Evil, by Silver.....	.50 4
Great Harmony, by A. J. Davis, 5 vols., viz., Vol. I, The Physician; Vol. II, The Teacher; Vol. III, The Seer; Vol. IV, The Reformer; Vol. V, The Thinker, each.....	1.50 20
God Idea in History, by Hudson Tuttle.....	1.50 18
Gibbon's History of Rome, 6 vols., sheep.....	1.25 16
Geology of the Stars, by Prof. A. Winchell, of the University of Michigan, author of Sketches of Creation.....	10.00 ex
Greg's Creed of Christendom.....	.25
Harbinger of Health, by Andrew J. Davis.....	2.50
Harmonial Man; or Thoughts for the Age.....	1.50 20
History and Philosophy of Evil, paper.....	.50 4
Hayward's Book of all Religions.....	.50 3
Helen Harlow's Vow, by Lois Waisbrooker.....	1.75 24
How to Bathe, by E. P. Miller, M. D., paper.....	1.50 20
Hedged in, by Elizabeth Stuart Phelps.....	.30 4
History of the Intellectual Development of Europe, by J. W. Draper, M.D., LL.D.....	1.50 16
Human Physiology, Statistical and Dynamical; or, The Conditions and Course of Life of Man, by J. W. Draper, M.D., LL.D., 650 pp., cloth.....	5.00 60
Hobbes' Works, 16 Vols., Royal 8vo.....	5.00 60
History of European Morals, by Lecky.....	25.00
History of Rationalism in Europe, by Lecky.....	6.00
Higher Law, by Maitland.....	4.00
Hegel's Philosophy of History.....	1.75
Half-hours with Modern Scientists, cloth, 12mo., reduced to.....	2.00
History of American Socialism, by J. H. Noyes.....	1.50
Historic Americans, by Parker.....	3.00
His Marriage Vow, by Mrs. Corbin.....	1.50
Humboldt, Thomas Paine, Arraignment of the Church and Modern Heresy, bound together.....	1.50
Ingersoll's Orations on the Gods, Injurious Influences of Schools.....	50
Influence of Christianity on Civilization by B. F. Underwood.....	20
Is Romanism Real Christianity? Two Essays, by Francis W. Newman and F. E. Abbot.....	.25
Is the Bible Divine? by S. J. Phinney, paper.....	.35
Is there a Devil? The argument pro and con.....	.25 2
Incidents in my Life, first series, by Cooper.....	1.00 16
Is it the Despair of Science? by W. D. Gunning.....	1.00
Impressible Conflict and the Unity of God, by Emma Hardinge and T. G. Forster.....	.15 2

Is Spiritualism True? by William Denton.....	.15 2
Irreconcilable Records of Genesis and Genealogy, by Wm. Denton, paper.....	.25 4
Incidents of Life, second series. Home.....	1.50
Junius Unmasked; or, Thomas Paine the author of the Letters of Junius and the Declaration of Independence.....	1.50 16
Jehovah Unveiled; or, the Character of the Jewish Deity delineated.....	.35 4
Joan of Arc, a biography.....	1.00 12
Kant's Critique of Pure Reason.....	2.00
King David and his Times.....	1.50 20
Key to Political Science, by John Senff.....	1.25
Koran, with explanatory notes, by George Sale, 8vo., 670 pp. Best edition yet published.....	2.75 40
Law of Marriage, by C. L. James.....	.25 2
Looking Beyond, by Barrett.....	.75 12
Life Line of the Lone One, by Warren Chase.....	1.00 12
Life of Thomas Paine, with critical and explanatory observations of his writings, by G. Vale.....	1.00 15
Life of Jesus, by Renan.....	1.75 20
Love and its Hidden History, by P. B. Randolph.....	1.50 16
Lyric of the Golden Age, by T. L. Harris.....	2.00 20
Legalized Prostitution or Marriage as it is and as it should be, by C. S. Woodruff, M.D.....	1.00 16
Letters to Elder Miles Grant, by Moses Hull.....	.25 2
Living Present—Dead Past, by H. C. Wright.....	.50 4
Les Miserables, by Victor Hugo.....	2.50
Library of Mesmerism, by Wells.....	4.00
Love, from Michelet.....	1.50
Life of Fourier, by Shaw.....	1.50
Life of Parker, by Weiss, 2 Vols.....	6.00
Lessons for Children about Themselves, by A. E. Newton, cloth.....	.50
Lectures on the Bible, by Voysey.....	.10 1
Modern Thinker, Nos. 1 and 2, each.....	1.00
Mental Medicine, by Evans.....	1.25 14
Ministry of Angels Realized, by A. E. Newton.....	.20 2
Manual for Children (for Lyceums), by A. J. Davis, cloth.....	.70 8
My Affinity, and other Stories, by Lizzie Doten.....	1.50 20
Mediumship, its Laws and Conditions, with brief instructions for the formation of Spirit Circles, by J. H. Powell.....	.25
Moravia, Eleven Days at, by T. R. Hazard.....	.10
Mesmerism, Spiritualism, Witchcraft, and Miracle, by Allen Putnam.....	.30 2
Married Woman; Biographies of Good Wives, by L. Maria Child.....	1.25 16
Modern American Spiritualism, 1848-1868, by Emma Hardinge.....	2.75 32
Moral Physiology, by R. D. Owen.....	.65
Myths and Myth-makers, by John Fiske.....	2.00
Mystery of Matter, by Picton.....	3.50
Morning Lectures (twenty discourses), by A. J. Davis.....	1.50 18
Mediums and Mediumship, by T. R. Hazard.....	.10
Mental Cure.....	1.50 18
Martyrdom of Man, by Reade.....	3.00
Man in the Past, Present, and Future, by Dr. L. Buechner, elegant English Edition.....	4.00
Mill's Autobiography.....	2.50
Masculine Cross, or Sex Worship, illustrated, paper, 75c., cloth.....	1.00
New Physiognomy, by Wells, gilt.....	5.00
Nebula, Meteoric Showers and Comets.....	.25
Nature's Laws in Human Life; an Exposition of Spiritualism.....	1.50 20
New Testament Miracles and Modern Miracles.....	.60 4
Nature's Divine Revelations, by A. J. Davis.....	3.50 48
Night Side of Nature, by Crowe.....	1.25 20
Oriental Religions, by Johnson.....	5.00
Origin and Development of Religious Belief, Heathenism and Mosalsm, by S. B. Gould.....	2.00
Old Theology Turned Upside Down, by T. B. Taylor, A. M., paper.....	.75
On the Vision of Heaven, by Prof. Newman.....	.10 2
Orthodoxy False since Spiritualism is True, by Wm. Denton.....	.10 2
Origin of Species, by Darwin.....	2.00 24
Origin of Civilization and Primitive Condition of Man, by Sir J. Lubbock.....	3.00 34
One Religion, Many Creeds, by Winans.....	1.50 32
Papa's Own Girl, Marie Howland, Pilgrim and Shrine, by Maitland.....	1.75 25
Photographs of Dr. L. Buechner, do., Large Size, reduced price.....	.25
Philosophy of Special Providence, by A. J. Davis, paper.....	1.00
Paine's Political Works, 2 Vols., of about 500 pages each.....	.30 2
Philosophical Dictionary of Voltaire. Fifth American Ed., 876 octavo pages, two steel plates. Largest and most correct edition in the English language. Contains more matter than the London edition, which sells for ten dollars.....	5.00 1.00
Persons and Events, by A. J. Davis.....	1.50 18
Planchet—the Despair of Science, by Epes Sargent.....	1.25 16
Penetrabilia, by A. J. Davis.....	1.75 24
Philosophy of Spiritual Inter-course, by A. J. Davis, paper.....	.60
Positive Primer, being a series of familiar conversations on the Religion of Humanity. Reduced price.....	.75
Plato's Phædo on Immortality.....	1.25

Plato's Divine and Moral Works.....	2.00
Plutarch's Morals, 5 Vols.....	15.00
Prossim's Religious Experience, by R. D. Owen.....	.05
Poems from the Inner Life, by Lizzie Doten.....	1.50 20
Philosophy of Creation, by Thos. Paine, through Horace Wood, medium, paper.....	.35 4
Poems of Progress, by Lizzie Doten.....	1.50 20
Parturition without Pain, by M. L. Holbrook, M.D.....	1.00
Pentateuch—Abstract of Colenso.....	.25 2
Progress of Religious Ideas through Successive Ages, by L. Maria Child, 3 Vols.....	6.75 72
Physical Man, his Origin and Antiquity, by Hudson Tuttle.....	1.25 20
Plain Home Talk and Medical Common Sense, by E. B. Foot, M.D., 1000 pp., 200 Illustrations. Price, with a fine chromo.....	3.25
Question of Hell, by a Puritan.....	1.00
Radiant Discourses, by Denton.....	1.50 16
Ravallette, and the Rosierucian's Story, 2 Vols. in one, by P. B. Randolph.....	1.50 20
Radical Rhymes, by William Denton.....	1.25 12
Rabelais' Works, 2 Vols.....	3.00
Religion of Humanity, by Frothingham.....	1.50
Religion of Inhumanity, by Harris.....	.20
Religious Ideas and Beliefs, origin and development of, by Morris Einstein.....	.50 25
Religious Demands of the Age, by Miss Frances Power Cobb, 12mo., paper.....	.50
Radical Problems, by Bartol.....	2.00
Strauss' The Old Faith and the New, preceded by the author's Prefatory Postscript, 12mo.....	2.00
Songs of the Sun-lands, by Miller.....	1.50
Supernatural, History of the, by Wm. Howitt, 2 Vols.....	3.00 40
Spirit Works; Real, but not Miraculous, by Allen Putnam.....	.35 3
Soul Affinity, by A. B. Child.....	.20 2
Satan, Biography of, by A. K. Graves.....	.60 3
Sermon from Shakespeare's Text, by Denton.....	.10 2
Sacred Gospels of Arabula, by A. J. Davis, cloth.....	.60 10
Sunday not the Sabbath.....	.25 2
Sexual Physiology, by R. T. Trall, M.D.....	2.00
Self-Abnegationists; or, The True King and Queen.....	.50
Soul of Things, by Elizabeth and Wm. Denton.....	1.50
Social Evils, by Mrs. M. M. King.....	.25
Spiritual Philosophy vs. Diabolism, by Mrs. King.....	.25
Spiritual Delusions, by D. D. Lum.....	1.50
Strauss' Life of Jesus. Very rare. Science of Thought, by Prof. C. C. Everett.....	12.00
Secret History of the French Court.....	2.00
Sartor Resartus, by Carlyle.....	1.25
Songs of Life, by S. W. Tucker.....	.75
Science of Evil, by Joel Moody.....	.20 2
Spirit Manifestations, by Rymer.....	1.75 20
Syntagma. Taylor.....	.10 2
System of Nature; or Laws of the Moral and Physical World, by Baron D'Holbach.....	1.00 12
Startling Ghost Stories, from authentic sources.....	2.00 24
Self-Contradictions of the Bible.....	.50 4
Spiritualism a Test of Christianity, by D. W. Hull.....	.25 2
Sefena; or, The Mental Constitution, by Merton.....	.10 2
Spiritualism, Discussion of, by Fish and Dunn.....	1.00
Science of Knowledge, by Fichte.....	.40
Science of Rights, by Fichte.....	2.00
Strange Discoveries respecting the Aurora and recent Solar Researches, by Richard A. Proctor, F.R.A.S.....	2.00
Spectrum Analysis Explained, and its Uses to Science Illustrated, With a colored plate and several wood cuts.....	.25
Spectrum Analysis Discoveries, showing its Application in Microscopical Research and to Discoveries of the Physical Constitution and Movements of the Heavenly Bodies. From the works of Schellen, Young, Roscoe, Lockyer, Huggins and others.....	3.00
Symbolism, Ancient Pagan and Modern Christian, exposed and explained, 16 plates, 172 cuts.....	1.50 20
Safest Creed and other Subjects, by O. B. Frothingham.....	1.50 20
Startling Disclosures in Spiritualism, by N. B. Wolfe.....	1.50
The Truth about Love.....	1.50
The Past and Future of our Planet by Wm. Denton.....	1.50 20
Transformations of Insects, by P. H. Duncan, F. R. S., elegant, illustrated, Extra gilded.....	7.50
The Sun, by Guillemin, illustrated.....	1.50
The Vestal, by Mrs. M. J. Wilcoxson.....	.25 2
Treatise on the Intellectual, Moral and Social Man, a valuable work, by H. Powell.....	1.25
Tale of a Physician, by A. J. Davis, paper.....	.75 5
The Essence of Religion, by Feuerbach.....	.50 3
The Relation of Witchcraft to Religion.....	.15
The Essence of Christianity.....	3.00
The Patriarchs, by Frothingham.....	1.00
The Parables, by Frothingham.....	1.00
Thoughts of the Emperor Marcus Aurelius.....	1.00
Tyndall's Fragments of Science.....	2.00
Tyndall's Light and Electricity.....	1.25

Tyndall's Forms of Water.....	1.50
Tyndall's Heat as a Mode of Motion.....	2.00
Tyndall On Sound.....	2.00
Tyndall On Radiation.....	.50
Tyndall's Six Lectures on Light.....	1.00
The Safest Creed, and twelve other discourses, by O. B. Frothingham.....	1.50
The God of Science, by Abbot.....	.10
The Present Heaven, by Frothingham.....	.05
The Sabbath, by Parker Pillsbury.....	.10
Truths for the Times, by Abbot.....	.10
The Merits of Jesus and the Merits of Thomas Paine as a Substitute for Merits in others. What is the difference between them? by H. C. Wright.....	.25
The Inner Mystery, an inspirational Poem by Lizzie Doten.....	.20
The Voices, by Warren Sumner Barlow.....	1.25
Theological and Miscellaneous Writings of Thomas Paine.....	2.50
Thomas Paine's Pilgrimage to the Spirit World.....	.75
Tobacco and its Effects, by H. Gibbons, M.D.....	.20
The Temple; or, Diseases of the Brain and Nerves, by A. J. Davis, paper.....	1.00
To-Morrow of Death, by Figuier.....	1.75
Three Plans of Salvation.....	.10
The Hereafter, by Hull, Paper.....	.55
Testament, N. Whipple in its true light, by J. P. Whipple.....	.50
Unwelcome Child, by Henry C. Wright, Paper.....	.30
Unconscious Action of the Brain, and Epidemic Delusions, by Dr. Carpenter, author of "The Microscope and its Revelations," &c.....	.25
Unity of Natural Phenomena, by Saigey.....	1.50
Universology Basic Outline of, by Stephen Pearl Andrews.....	5.00
Universology, Primary Synopsis of, by S. P. Andrews.....	1.50
Universology, Epitome of, being the latest production upon this subject, by Stephen Pearl Andrews, now in press.....	1.00
Voices of Prayer, by Barlow.....	.25
Vestiges of Creation.....	.75
Vital Force, How Wasted and How Preserved, by E. P. Miller, M.D. Paper 50 cents. Cloth.....	1.00
Volney's Ruins; or, Meditations on the Revolutions of Empires, with biographical Notice, by Count Daru.....	1.00
Volney's Researches in Ancient History. Very rare.....	1.50
Vivid Truths, a book of great research and interest, by A. B. Church.....	.50
Whatever is Right, by A. B. Child, M.D.....	1.00
Wolf in Sheep's Clothing, by Moses Hull.....	.10
Walt Whitman's Leaves of Grass.....	3.00
Whitall's Moveable Planisphere, by which more accurate knowledge of the position of the stars can be acquired in 30 minutes, than by the more elaborate works on Astronomy in a week.....	6.00

All the books not mentioned in this list upon the various

SCIENCES, ARTS, THEOLOGY, HISTORY, MEDICINE, PHYSIOLOGY, BIOGRAPHY, REFORM, ROMANCE, POETRY, AND UPON ALL LITERARY AND MISCELLANEOUS SUBJECTS,

will be sent postpaid, at the regular prices.

Address,

D. M. BENNETT,

335 Broadway, N. Y.

BABBITT'S HEALTH GUIDE.

A NEW and higher science of life, with illustrations. Nature's methods of cure incomparably superior to drugs! The science of Manipulation, Bathing, Food, Sleep, Exercise, Marriage, and treatment for 100 diseases: a SELF-DOCTOR worth several times its price.

"I like it immensely."—(Hon. J. M. Peabody, April 14.)

"Of more value than all the old school medical books ever published."—(F. M. Milliken, M.D.) Price \$1.00.

E. D. BABBITT, M. D., 437 4th Avenue, N. Y.

G. L. HENDERSON & CO., BANKERS,

LE ROY, MINNESOTA.

Will loan money for Capitalists, secured by First Mortgages on improved farms, upon short time or for a term of years, paying 12 per cent. semi-annually. All expense for Abstracts and Recording paid by borrower. Collections and Remittances on such loans, made to any part of the United States free of charge.

REFERENCES:—Allen Stephens & Co., Bankers, New York; S. Merrill, President People's Bank, Des Moines, Iowa; Gilchrist & Co., McGregor, Iowa; City National Bank, Chicago, Ill.; Milwaukee, National Bank, Milwaukee, Wis.; Morris Altman, New York.

Attractive New Books.

Threading My Way.

Or Twenty-seven Years of Autobiography. By Robert Dale Owen, author of that remarkable work, which is having such an enormous sale, entitled the "Debatable Land between this world and the next."

This new work is a most fascinating one. It is a narrative of the first twenty-seven years of the Author's life; its adventures, errors, experiences; together with reminiscences of noted personages whom he met forty or fifty years since, etc., etc.

"All Mr. Owen's chapters are remarkable not only for the attractiveness of the incidents, but for the light shed on many important social and industrial movements, and for the noble sincerity and good humor pervading them." *A beautifully printed and bound volume. Price \$1.50.

Fanny Fern.

A Memorial volume by James Parton; containing a short biography of Mrs. Parton ("Fanny Fern") and selections from the very best and most popular of her writings. Beautifully printed and bound, with illustrations by Arthur Lumley. A charming volume for the Holidays. **Price, \$2.

Jessamine.

Another splendid new novel, by MARION HARLAND. **Price, \$1.50.

Old Curiosity Shop.

The eighth volume of "CARLETON'S NEW ILLUSTRATED EDITION" OF CHARLES DICKENS' WORKS, (the best, cheapest, and handsomest edition in the world.) Printed from new, reliable type; exquisitely illustrated by the original artists chosen by Dickens himself; handsomely bound and sold at \$1.50 per volume.

A Wonderful Woman.

An intensely interesting new novel by MAY AGNES FLEMING, author of "Guy Earls Court's Wife." **Price, \$1.75.

Bill Arp's Peace Papers.

A new comic book by the great Southern humorist, "Bill Arp," who gives us, in a series of irresistibly funny, satirical papers upon War, Politics, and our Domestic Relations, one of the sharpest books ever printed in this country. **Full of comic pictures, price \$1.50.

Loyal Unto Death.

A deeply interesting new ENGLISH NOVEL. One of the best stories that has appeared in London for many a day. **Price, \$1.75.

"Betsy and I are Out."

A Thanksgiving Story in verse, by Mrs. N. S. EMERSON; embodying her famous ballad of "Betsy and I are Out," which has gained such celebrity and been so widely copied throughout the country, as by another author. **Price, \$1.50.

Edna Browning.

Another new novel, by MARY J. HOLMES. One of the best she has ever written. **Price, \$1.50.

Josh Billings' Almanax.

Josh Billings' great Farmers' Almanax for the year 1874—one of the richest and most humorous little hits of the day. Josh Billings has excelled himself, and everybody ought to have a copy, to drive away the "blues" with. **Paper covers. Price, 25 cents.

These books beautifully printed and bound. Sold everywhere—and sent by mail POSTAGE FREE, on receipt of price, by

G. W. CARLETON & CO., Publishers, Madison Square, New York.

PROCTOR'S FAREWELL

Lectures on Astronomy.

- I. EARTH'S PAST AND FUTURE.
- II. LIFE IN OTHER WORLDS.
- III. OTHER SUNS THAN OURS.
- IV. THE INFINITIES AROUND US.

BROWN-SEQUARD'S

Lectures on the Nerves.

- I. THE NERVOUS FORCE.
- II. NERVOUS INFLUENCE.
- III. INDIRECT NERVE FORCE.
- IV. NERVE DERANGEMENT.
- V. SUMMER'S SUFFERINGS.
- VI. WHAT NERVES MAY DO.

THE TRIBUNE EXTRA NO. 10.

This Extra also contains BAYARD TAYLOR'S FAMOUS LETTER ON "SCHLIEFMAN'S DISCOVERIES ON THE SITE OF ANCIENT TROY."

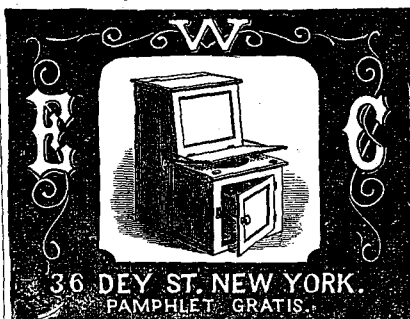
And a lecture by Prof. C. F. Chandler on "The Germ Theory of Disease." Price (sheet edition) 10 cents per copy. Pamphlet edition, 20 cents. Fifteen Extras (sheet form) postpaid to any address in the United States for One Dollar, and circulars giving full detail of the contents and price of all THE TRIBUNE EXTRAS free to any address. Address THE TRIBUNE, New York.

EARTH CLOSETS.

The Great Blessing of the Age.

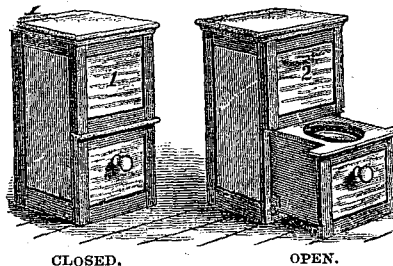
Comfort to the Sick and Feeble.

THE WAKEFIELD



Is one of the latest inventions, and has many advantages over all others. The simple act of closing the lid brings the earth forward and drops it directly in the centre of the pail, thus insuring the absolute certainty of covering all the excrements. This is of vital importance. It also has a dust or odor slide, a child's seat, and an extra large reservoir for dry earth or ashes.

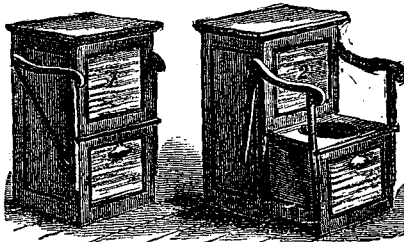
THE WATROUS,



Is simple in construction, automatic in action, and being entirely inodorous, may be used in any room in the house without offense. When not in use it is a handsome piece of furniture with nothing about it to indicate its purpose.

THE WATROUS:

(With Arms.)



CLOSED. OPEN.

A CHILD CAN MANAGE IT.

IT WILL LAST A LIFETIME.

LATEST AND SIMPLEST IMPROVEMENTS.

A Necessity to the Aged!

Should be in every Guest Chamber!

Every Hotel, Hospital and Public Building should use them.

DRY EARTH FURNISHED ON REASONABLE CONDITIONS.

PRICES. { WAKEFIELD, from \$25 to \$40. { WATROUS, from \$16 to \$33.

DESCRIPTIVE PAMPHLETS FREE.

The Wakefield Earth Closet Co.

36 Dey Street New York.

AN EXTRAORDINARY BOOK!
FIFTY YEARS AHEAD OF THE TIMES!!

PLAIN HOME TALK.

AND

Medical Common Sense.

By E. B. FOOTE, M. D.

A Most Remarkable Work, published in both the English and German Languages.

CONTAINING

Nearly 1,000 Pages, and 200 Illustrations.

Price, \$3.25.

It contains a full description of all Diseases given in plain language adapted to the Comprehension of the General Public; with the most Rational, Reformatory treatment. It contains a vast amount of valuable Information not to be found in any other Medical Work.

PART I.

This Part treats of Disease. Of Blood, mental and nervous derangements—how we violate our moral nature. The food we eat, its conversion into bone, muscle, &c.; The liquids we drink; The atmosphere we live in; The clothes we wear; Bad habits of children and youths; Bad habits of manhood and womanhood; (these essays are startling in nature and remarkably illustrated). The male and female element in nature; The ethics of sexual association; Prostitution; its moral and physical effects; Unhappy marriages; Why they are detrimental to the nervous and vascular fluids; Wealth; Failures in business; Excessive study; Melancholy; How to preserve the health of children; The physiological instruction of children; Sleep; CLEANLINESS; Sunshine; Therapeutic electricity; Animal magnetism; Water; Woman doctors; Rapacious doctors.

PART II.

This part treats on Chronic diseases: Catarrh; Chronic Affections of the Throat; Consumption (this essay on Consumption should be read by everybody); Chronic diseases of the Liver, Stomach and Bowels; Dyspepsia; Constipation; Diarrhea; Piles; Aches and pains; Neuralgia; Rheumatism; Affections of the Eyes and Ears; Diseases of the Heart; Chronic Affections of the Urinary Organs; Diseases of the Kidneys; Private words for Women; Derangements of the Menstrual Function, Falling of the Womb; Vaginal affections; Amorous Dreams; Man-hating; Sexual Dyspepsia; Ovarian Diseases; Hints to the Childless; Causes of Sterility; Local Diseased Condition of Man and Wife; Excessive Amativeness; Temperamental Inadaptation; How to Promote Child-bearing; Private Words to Men; Diseases of the Male Organs; Impotency; Paralysis; Syphilis; Other Chronic Diseases.

PART III.

PLAIN TALK.

This part treats of the Sexual Organs; The Causes of their Disgrace; Their Influence on Physical Development, and on health; Their Influence on the Social Position of Women, and on Civilization; (the philosophy of this subject is fully discussed on all conceivable points); History of Marriage; History of Polygamy; History, Customs and Principles of the Oneida Community; History, Customs and Practices of Mormonism; Early Customs; History of Monogamy; The Advantages and Disadvantages of both Systems; Historical Chips with reference to Marriage; Marriage as it is in Barbarism and Civilization; Marriage in the Old and New World; Defects of the Marriage Systems; Demerits of Polygamy and Monogamy; The Remedy; Sexual Immorality, Causes and Cure.

PART IV.

ON THE IMPROVEMENT OF POPULAR MARRIAGE.

This part treats of How Marriage may be better than it is; What we Want; Adaptation in Marriage; What Constitutes Mental and Physical Adaptation; The Vital Temperaments; What Combinations are Best; Why Marriage is now a Lottery; Mental Marriages; Physical Marriages; Philosophy of Elopements; Sexual Moderation; Its effects upon both sexes; Jealousy; Its Infallible Remedy; The Intermarriage of Relatives; Essays for Married People; The Wife the Equal Partner; Sleeping Apart; Concubinage, Sexual Indifference; Food for Expectant Mothers; Card to Married People; Child Marking; its Philosophy; Larger liberties should be allowed to ladies to contract or propose marital association; Card to the Unmarried.

This brief summary gives but an inadequate idea of the interesting character, originality, practicability and instructiveness of this wonderful work.

Every Family wishing a Medical Work of the very Highest Order, cannot afford to be without DR. FOOTE'S

PLAIN HOME TALK and

MEDICAL COMMON SENSE.

With each copy is presented a splendid Chromo, entitled "Throw Physic to the Dogs," representing a pretty girl administering medicine to some five sick canines.

Enclose the Price of the Work, \$3.25, to

D. M. BENNETT, 335 Broadway, N. Y.

Publisher of THE TRUTH SEEKER.

and Dealer in all Liberal, Spiritualistic and Scientific Books. Sent post-paid by mail.

Odds and Ends.

WHAT kind of ship has two mates and no captain? A courtship.

BEAUTY may excite love, but beauty alone cannot sustain it.

If men had more scruples they wouldn't indulge in nearly so many drams.

To keep warm on a cold day, women double the cape and men double the horn.

THE first law of gravity—Never laugh at your own jokes.

THE lady who has made a dash has since brought her husband to a full stop.

A CALIFORNIA editor thinks the owning of a mule by a fellow poet is a most remarkable instance of self-possession.

A GENTLEMAN refused to celebrate his silver wedding on the ground that he is "not yet reduced to beggary."

"It is at the foot of women we lay the laurels that without her smile would never have been gained.

A PRUA girl who had a quarrel with a lover remarked to a friend that "She wasn't on squeezing terms with that fraud any more.

A SCRIPTURE lesson from *Punch*:—Preceptor—"Now can any of you tell me anything remarkable in the life of Moses?" Boy—"Yes sir. He was the only man who broke all the commandments at once!"

SAID a pompous husband, whose wife had stolen up behind and given him a kiss. "Madam, I consider such an act indecorous." "Excuse me," said the wife "I didn't know it was you." His feelings were soothed.

A MAN named Button died recently in Southern Berkshire, Mass., and when the sexton started out with pick and shovel, somebody asked him what he was going to do. "Going to make a Buttonhole," was the not very grave reply.

A WESTERN orator warming with his subject, exclaimed: "There is not a man, woman or child in this house, who has arrived at the age of 50 years, but has felt this truth thundering through their minds for centuries."

"I TELL you," said a Wisconsin man to a neighbor next day after burying his wife, "when I came to get into bed, and lay there, and not hearing Lucinda jawing around for an hour and half, it just made me feel as if I'd moved into a strange country."

THE most confiding woman lived in Providence. She went to an auction, and knowing the prevalence of thieves at such places asked a nice-looking man to take care of her pocket-book, containing \$80. He is still taking care of it.

AN affected young lady, on being asked in a large company, if she had read Shakespeare, assumed a look of astonishment, and replied: "Read Shakespeare? Of course I have; I read that when it first came out."

"WELL, my boy, how did you like the new school? did you learn anything today?" inquired an anxious mother of her five-year-old. "O yes!" replied the child, with an air of proud satisfaction, "I learned 'golly.'"

"WHAT'S IN A NAME?" The name Jesus CHRIST, held in great reverence by millions of his admirers and worshipers, literally means *Joshua the Anointed*; or in other words *Oily Joshua*; or in still more familiar language *Greasy Josh*. His followers, however, will not pray to him under this appellation.

A Pious soul giving expression to his devotional feelings in a short speech in church, said: "I shall never cease to love and revere the name of my dear Savior, nor can I ever forget how His name looks in the Bible, as it is there spelled J-e-a-s-o-u-s."

AN Ottumwa boy charged a stump with blasting powder, attached a fuse to blow it up, and got on the fence to see the fun. He isn't collected enough yet to tell how funny it was, although the citizens are collecting him in different parts of the suburbs.

"NOTHING," said an impatient husband, "reminds me so much of Balaam and his ass as two women stopping in church and obstructing the way to indulge in their everlasting talk." "But you forget my dear," returned the wife meekly, "that it was the angel who stopped the way, and Balaam and his ass who complained of it."

ONCE upon a time four clergymen dined together. One a Catholic, one a Presbyterian, one a Methodist and one a Baptist. The principal dish on the table was a large baked fish. The Catholic led, off saying: "The Pope is the head of the Church, consequently I take the head of the fish," and he served it in the best part of the meat. The Presbyterian then said: "The end crowns the whole," and took the tail and a third part of the remaining fish. The Methodist said: "truth lies between extremes, consequently I take the middle part," with that he removed the balance of the fish to his plate. The poor Baptist was left without any fish, and taking up the plate said: "In the name of the Father, the Son, and the Holy Ghost I baptize you all," and with that he flung the gravy all over them.

DARKEY THEOLOGY.—"Bredden; God made man out of clay and set him up against the palins to dry."

Voice—"Who made the palins? Who made the palins?"

"Shut up, I tell you, such questions as dem 'stroys all theology."

"Fanny, my child, you have been eating currants again, I know by your lips. Do you not know it is wrong? Satan has been tempting you. Why did you not say 'get behind me satan?'"

"So I did, Ma, but he pushed me right into the currant bushes."

Teacher—"Everything is possible with God; nothing is beyond His power to accomplish!"

Boy—"Then can he make a three-year-old colt in two minutes?"

Teacher—"Yes; He can do that."

Boy—"And would the colt be really three years old?"

Teacher—"Boys must not ask so many questions."

Boy that could not stand Hell.—"Johnny I fear you are a bad boy. If you continue in this course, know you not, you will have to go to that hot place and burn forever?"

"O Mother! I could not stand it to burn forever."

"But you would have to stand it. You'd be made to stand it."

"O, then, if I'd be made to stand it it's all right, and I am not afraid. If I am made to stand it, I will keep on doing just as I have been."

THERE is said to be good in everything; and sometimes there may be virtue even in swearing. A lady in Ohio, wishing to take the cars, hurried to the depot with a child in her arms, but was "just in time to be too late." The cars moved off without her and her disappointment was great, but being a pious woman, she bore the annoyance meekly. Not so a bruff, impatient man, who was left, also, at the same time. His indignation was so great, he let off such a string of oaths and expletives as to almost make it look blue round about. When he had finished, the lady bowed to him very politely and thanked him for the favor he had done her. "He had exactly expressed her feelings."

APPROPOS of swearing, we are reminded of an old story of a profane Vermont farmer, who, in driving a cartload of potatoes up a long hill, by the end-board of the cart getting misplaced a little, the load of potatoes were strewn the whole length of the hill. At the top, a neighbor passed him, and, who being familiar with the terrible oaths the farmer was in the habit of getting off, expected on this occasion an unusual effort in this line. The farmer, however, upon seeing the potatoes scattered as far as he could see, bit his lips and said not a word.

"How is it," said the neighbor, "that you do not put in some tall swearing on this occasion?"

"It's of no use," said the farmer, shaking his head, "language is utterly incapable of doing the subject justice."

Health! Economy! DECENCY.

The Cheapest and Best.

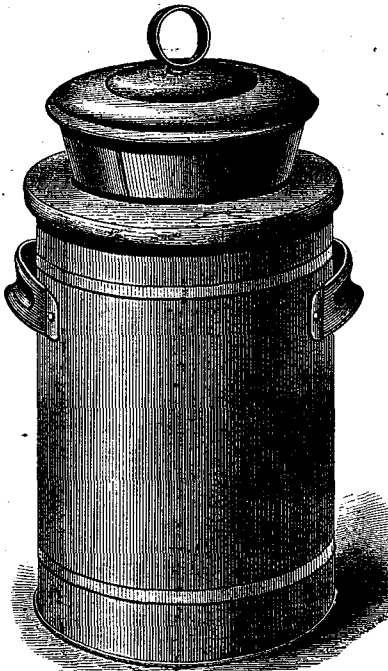
AN EARTH CLOSET FOR \$5.

The Sanitarian Earth Closet

IS A DISINFECTANT, A DEODORIZER, AND HAS NO MACHINERY.

Is the Cheapest by Half.

PHYSICIANS PRAISE IT! NURSES DEMAND IT! INVALIDS, WOMEN AND CHILDREN REJOICE IN IT.



"I think that America will be worth twenty per cent. more one hundred years hence than it would have been without the earth-closet."—HORACE GREELY.

The germs of Small Pox, Scarlet Fever, Cholera, and other contagious diseases are disseminated through the effluvia of human excreta, and especially by privies, water closets and sewers.

Thousands of Wells are poisoned by connection with privies. Sewer gas in cities presses up past the "traps," which are only water-pockets through which gas rises as through the air. These gases gather most at the highest points of sewerage. Hence, besides "Tenement House Rot," we hear of "Murray Hill" and "Fifth Avenue Fever."

Piles, suppressed menses, puerperal fever after accouchement, and Broken Breasts are common effects of privy drafts and exposure; also deadly relapses after various maladies.

Twenty Thousand Earth Closets are used in England. Public institutions and whole towns there are adopting the system.

In India all the Prisons, Barracks, and Hospitals of the Bombay, Madras, and Bengal Presidencies have adopted the system.

In America several thousand Earth Closets are in use, and they are recommended by all the Boards of Health and distinguished Physicians.

THE SANITARIAN

SUPERSEDES WATER CLOSETS AND PRIVIES.

Obviates exposure in stormy weather; prevents foul air in sick rooms; produces \$10 yearly for each user; stops the spread of cholera; promotes refinement; prevents typhoids; looks like a handsome slop jar; removes most of the causes of diphtheria, Diarrhea, Cerebro-Spinal Meningitis, Piles, etc.; enables hotels to have "an Earth Closet in every room;" gives the poor a priceless boon; gives the rich exemption from "Fifth Avenue Fever;" prevents the poisoning of Wells and Water Courses; furnishes the best Fertilizer; stops the destructive of soils—earth robbing.

Send for a Pamphlet.

PRICE \$5.00. BOX 15 CTS.

Sent by express to any part of the country.

General Agent for the United States,

D. M. BENNETT.

395 Broadway, New York.

GREENE'S Oxygenated Bitters.

The stomach is one of the most delicate organs of the human system; and the indigestible food crowded into it by the requirements of modern society, keep it in

A STATE OF CHRONIC DISORDER, which is followed by a resort to tonics and alternatives for relief. It unfortunately happens, however, that many of the medicines used for this purpose contain alcohol, which, poured into a diseased stomach produces irritation, creates inflammation, and does more injury than good.

OXYGENATED BITTERS CONTAIN NO ALCOHOL,

but are a purely medicinal preparation, which, in cases of DYSPEPSIA, HEARTBURN, INDIGESTION, and other like disorders, at once restores the stomach to its

Natural Condition of Health.

The OXYGENATED BITTERS have been the most popular remedy for the above complaint for the last THIRTY YEARS, and still maintain their UNRIVALED POPULARITY.

Price \$1 per bottle.

SOLD EVERYWHERE.

JOHN F. HENRY, CURRAN & CO.,

Proprietors,

8 and 9 College Place, N. Y.

MRS. MARY A. ELLIS, ASTROLOGIST,

Will, on receipt of correct date of birth, and fee, read your history, as given by the planets under which you were born. Tell what business you are best adapted to and most successful in; tell what part of the country you will be most successful, happy and healthy in; of absent friends; of living or dead; of law-suits; of marriage; of sickness and health.

Give information on all kinds of business; will select every day and hour of the year that is fortunate or unfortunate to each person.

TERMS.

Full nativity, past and future, \$10, future, \$5. Selecting fortunate days and events for one year, \$3. One question, \$2.

All letters of inquiry must contain three postage stamps. Address

MRS. MARY A. ELLIS,

825 Spring Garden, Philadelphia.

1827.

ENGRAVERS' BOXWOOD,

MAPLE, MAHOGANY & PINE.

Types, Presses, Inks, Bronzes,

IMPOSING STONES.

WOOD TYPE.

COMPLETE OUTFIT FOR PRINTERS.

STAMPS, PATTERNS, AND BRAND LETTERS.

Cabinets, Cases, Stands, Gallies, Sticks,

Chases, etc.

Vanderburgh, Wells & Co.,

110 Fulton Street,

AND

16 and 18 Dutch Streets, New York.

500 SPIRITUALISTS

(Not Woodhullites.)

Wanted to settle in and around Honey Grove, Fannin County, Texas, by

J. A. RUTHERFORD and others.

NONPAREIL MILLS,

FARM FEED, BONE, DRUG

AND

HAND-GRINDING, ALSO COTTON-SEED

HULLERS.

TEN SIZES.

Illustrated Pamphlets Free. Address

J. SEDGEBER, Painesville, Ohio.

The Truth Seeker.

DEVOTED TO

SCIENCE, MORALS, FREE THOUGHT, FREE DISCUSSION, LIBERALISM, SEXUAL EQUALITY, LABOR REFORM, PROGRESSION,
FREE EDUCATION, AND WHAT EVER TENDS TO EMANCIPATE AND ELEVATE THE HUMAN RACE.

OPPOSED TO

Priestcraft, Ecclesiasticism, Dogmas, Creeds, False Theology, Superstition, Bigotry, Ignorance, Monopolies, Aristocracies,
Privileged Classes, Tyranny, Oppression and Everything that Degrades or Burdens Mankind Mentally or Physically.

"Come now and let us reason together;" Let us hear all sides; Let us divest ourselves of prejudice and the effects of early education; Let us "prove all things and hold fast to that which is good."

Vol. 1, No. 12.

{ D. M. BENNETT,
EDITOR & PROPRIETOR. }

NEW YORK, AUGUST, 1874.

{ 335 BROADWAY,
SINGLE COPIES, 8 CTS. }

\$1 per Year.

Notes and Clippings.

THERE are four conditions essential to success; punctuality, accuracy, persistency and dispatch.

SUNDAY school teacher—"Anna, what must one do in order to be forgiven?" Anna—"He must sin!"

GREAT EVENTS may be traced back to great thoughts, which stand in the same relation as obscure progenitors to illustrious descendants.

WOMEN that are least bashful are not unfrequently the most really modest. Self-confidence does not necessarily imply absence of virtue.

IN the whole controversy on the woman question, nothing truer has been said than the remark of Mark Twain that "Woman is unrivaled as a wet nurse."

LONDON grumbles at having to pay a dollar a thousand cubic feet for gas, notwithstanding that bituminous coal is twice or even three times dearer there than here.

A NEW Prophet has arisen in Arabia, who claims to be the Messiah. What numbers of Messiahs have appeared at different times, and yet the world seems not to be fully saved.

AN English advertisement offers a country minister's complete vade-mecum, consisting of a miniature testament, a large silver-mounted spirit flask, and a strong serviceable cork-screw, neatly fitted in superfine Russia patent leather.

A WICKED little boy in Denver Sunday school was asked by his teacher if he had learned anything during the past week. "Oh, yes, said he. "What is it you have learned?" "Never to lead a deuce when you've got an ace back of it," was the reply.

OF the two thousand clergymen belonging to the church of England, 10,000 are "High Church"; 5,000 "Low Church"; 2,000 "Broad Church" and 3,000 "Nondescript." Not one of the 20,000 has the real truth, and cannot impart it to his hearers.

A KALAMAZOO Judge went to a neighboring town to see a man, and telegraphed back to his wife: "Have found Garland; won't be home in a week." When the dispatch reached her it read, "Have found girl, and won't be home in a week." Here let us draw a veil.

MICHELET'S LIBRARY was sold at Hotel Pronot in Paris, on July 7th. It comprised about 3,000 volumes, chiefly historical works, and a collection of unpublished documents relating to the history of France. There were also many modern books on geology and natural history.

THE contributions for religious charities, in England, in the year 1873, amounted to \$8,000,000.

If this money had been used for providing homes and labor for the poor, and schools for children, how much better it would have been employed?

IN reference to the Beecher-Tilton scandal, *The Tribune* says: "Unless this frightful exposition is answered promptly and fully, the most famous pulpit the world has ever seen since Paul preached on the Hill of Mars, is silenced, and the life of the greatest preacher in the world is ended."

IT is said there are \$90,000,000 annually distributed by tourists and pleasure seekers, and paid to railroads, hotel keepers, servants, etc. The sum is truly large, but it might be put to worse use. Traveling and seeing the sights of the world, is upon the whole a commendable way of using money, for those who have it to spare.

THE starvation incomes of German clergymen are having the effect of diminishing the number of students of divinity in German universities.

There are still very fair opportunities for growing wheat and corn in our great west; perhaps some of these students of divinity would do well to turn their attention this way.

At a recent social gathering, in Chicago, numbering thirty-seven persons, it was discovered that not one in the crowd could correctly repeat the "Lord's Prayer," and yet they all got safely home and are still alive and well.

BISHOP BEDELL of Ohio, has written 1,000 sermons; Rev. E. E. Hale, 900 and Rev. J. F. Mears, 1200. Just think what a mass of absurdities and falsehoods these 3000 sermons must contain. Who has not pity in his heart for the luckless mortals who had to listen to them?

The public taste will some day demand a more rational quality of mental food.

A CANVASS is going on in the principal towns in Michigan, to ascertain whether a majority of the women want to vote. While the larger portion think they would like to vote on temperance and other kindred topics if they had a chance; the result of the canvass thus far seems to show that they are not anxious for the ballot on general questions of political policy.

THE following gem of obituary poetry, from the *Shell Rock Enterprise*, is respectfully commended to the lauratee of the *Philadelphia Ledger*:

On the plains of far Iowa,
Where the spring time grasses wave,
Fragrant breezes now sigh low a
Dirge above my grandma's grave.

IN this melting season of the year, many of our fashionable clergy, and the most aristocratic of their hearers, are abroad in the interior at watering places, or scaling the mountain sides, or fishing on the many lakes and streams, or bathing in the surf on the coast. It may be expected, they will return in a few weeks, enthused with new zeal, inspired with new ardor, and filled with the spirit of holiness and purity. Let us toil for them cheerfully.

GEORGE FRANCIS TRAIN says, Henry Ward Beecher will be sustained, because he has Plymouth church to back him, and Congregationalism to back that, Christianity to back that, and the Devil back of all.

A friend at our elbow says, "All this will do poor Henry Ward no good—the more his friends try to cover him, the more he will ultimately be exposed, and that, with all the white-washing that can be done, his blackness will only be the more apparent."

BAYARD TAYLOR, it is said, is in Egypt pursuing his travels and making new discoveries, and has somehow come in possession of the love letters which passed between Joseph and Mrs. Potiphar. It is not yet known whether these discoveries throw any new light upon that delicate subject. But as the story is slightly stale, and we have so many late ones equally as exciting, it is not probable the world will become greatly interested now about Joseph and Mrs. Potiphar.

A CITY, paper, in speaking of the disgraceful clerical scandals in our sister cities, says: "Really this is too terrible. If our present ecclesiastical systems are to continue, there is reason to fear that the public will demand that all youths destined for the ministry, should be strictly set apart from their fellow-beings—by the medical faculty—in their early youth." The adoption of this plan, while it would tend to check the increase of population, would unquestionably throw a great safe-guard around society.

MR. BEECHER'S LOVE LETTERS.—Said a gentlemen very recently, whose business for a long time it was to open Mr. Beecher's correspondence, "You would be surprised to know how foolishly some women write to him. Every once in a while a woman gets a little crazy and writes to Mr. Beecher and tells him how much she adores him. Many are from highly respected ladies, who move in the first society. One respectable lady of Brooklyn wrote several letters of this character; every sentence was full of love. He receives love letters by the ream and cord."

Few men are equally fortunate or unfortunate with Mr. Beecher in this line.

ANOTHER CHURCH SCANDAL has just come to light across the river in Jersey City. A worthy pastor of the Presbyteri-

an Church, has just been arraigned before the officials of the congregation for having seduced one of the sisters of his flock—an "innocent lamb of the fold." What naughty preachers we are having now-a-days, to be sure? If things keep going on this way, what will the churches come to? If the pastors are setting the example of seduction, adultery and promiscuity, what can be expected of common members? The world will have to become emancipated from the rule and influence of designing and sensual priests and clergymen before it is just right.

AN EXCELLENT INSTITUTION is the Woman's Free Training School of this city. Here penniless women and girls are taught useful branches of industry and when they become competent are provided with good situations. A few days ago, the managers gave a free excursion to eight hundred women and girls, who belong or have belonged to the institution, to Rockaway Beach, on the southern shore of Long Island, when the day was passed in bathing, eating clam chowder, swinging and other amusements. Many of the girls in the company, saw for the first time, on this occasion, the broad expansive ocean, and, for the first time, bathed in its waves and were tossed by its billows.

What an interesting sight it must have been, to see six to eight hundred girls and women in the briny water at one time, pitching and tumbling in the saline fluid and disporting themselves in every conceivable manner. It was truly a gala day for them—one in a thousand.

IN the *Whitehall Times*, we see an account of the accident that befell little Willie Cummings, who lost an arm by being run over by the cars.

When the lad was taken home, his arm was brought after him. It was thrown into a pail, when the poor little fellow screamed with pain. The severed limb was then placed in a box and buried in the garden. Shortly after little Willie complained of a pain and queer feeling in the severed hand. He said that something was crawling on the inside of the hand. The limb was exhumed, when a large worm was discovered in the palm of the hand. A large jar was then obtained and it became necessary to crowd the arm in, when the sufferer fairly went into a paroxysm of pain. The limb was placed in a jar partly filled with alcohol, and then replaced in the ground. The little fellow complained that his arm and fingers were in a terribly cramped position, and that the little finger and the next one were growing together. The jar was then taken up, when the limb was found crowded and cramped as described.

This is remarkable, although such instances are often related. In this case the little nine-year-old lad was ignorant of what disposition was made of the limb. The lad is very low at the present writing, and some doubts are entertained of his recovery.

THE REV. LLOYD COPLAND, it seems, has been getting into trouble at Indianapolis. He was first employed to fill a pulpit temporarily vacant in Unity Church, and was afterward regularly employed. He claimed to hail from Boston via Cincinnati. He was educated, eloquent and capable of edifying and enthusing his hearers—in short, he was what is termed a "pleasing preacher." The credentials he had promised should be duly forthcoming, however, failed to arrive and his flock were naturally distrustful that everything was not right with him. Some were in favor of retaining him, one lady, in particular was warmly in favor of retaining, but he was finally informed his resignation would be accepted; he accordingly resigned.

He subsequently visited this lady friend, and thanked her very warmly for her friendship, and exhibited singular peculiarities. He extended the interview so long the husband of the lady suggested he had better terminate it, when the reverend gentleman flew into a violent passion, and cursed the lady shamefully, and all connected with the church and continued until the husband deemed it necessary to eject him, which he attempted to do, when the "gentle pastor" drew a revolver and fired, upon which the gentleman summarily knocked him down and then ejected him.

It was subsequently found that the gentleman had been guilty of many falsehoods and misrepresentations.

Communications.

The "Cause and Cure" of Church Rule.

BY HUGH BYRON BROWN.

IT is a matter of surprise and wonder to many how religious superstition, especially in modern times, when intelligence is so generally diffused, acquires and retains its hold on the minds of men. But the secret of the priest's success is patent to all who will reflect on the methods that both Catholic and Protestant churches employ to accomplish this end; impelled as they are not only by self-interest but by a lofty enthusiasm, and devotion to the cause of religion which the church in all ages has known so well how to inspire.

These methods are:—

1st. The institution of the Sunday-school—which may truthfully be said to be a conspiracy against the freedom of the human intellect under the sham and false pretense of inculcating knowledge and sound moral principles.

How the unsuspecting and guileless child is captured, "taken in," and his young and virgin mind so befogged, muddled, distorted and biased, from the trammels of which few succeed in freeing themselves, some of us know to our cost.

It is a part of the cunning scheme of the Protestant Jesuits no less than their Catholic prototypes to forestall public opinion in favor of religion and the church by falsely insisting, that all virtue, morality, truth and goodness are derived solely and entirely from the Christian Bible; that without the teachings of that "blessed book" our civilization would have been impossible, and we would have been to-day in the same low and degraded condition as are the lowest and rudest tribes of central Asia and Africa.

The youth in these sectarian schools are not allowed to know (if indeed it is known to their instructors) what some afterwards find out to their great surprise, that we know nothing more in relation to the science of ethics than did the peoples of remote antiquity; that many of the ancient nations had sacred books whose teachings contained all that is good in ours, with little or none of its coarseness and absurdities; and that the practice of moral virtue is by no means confined to either the ancient Jews or modern Christians; but, on the contrary they are persistently taught that every thing good, true and desirable depends entirely on the Christian religion as derived from God in the inspired pages of the Holy Bible!

In time this falsehood so persistently reiterated comes to be generally believed, and becomes a power in every community so that even Free-thinkers, who know better, rather than seem to be opposed to good morals and the proper training of youths allow their children to be inveigled into these nurseries of the church, where frequently ill-informed youths of both sexes, and sometimes persons of more advanced years, but wholly without scholastic attainments or fitness to teach, and influenced simply by a blind zeal for what they deem the truth, pervert the minds of the youth committed to their charge and implant therein not a love of goodness, virtue and truth for their own sakes; but only as these principles are interpreted and seen through a sectarian creed or obsolete dogmas. In place of sound and accurate knowledge their minds are filled with a lot of old rubbish and obsolete ideas which has to be unlearned before anything useful and practical can be learned.

The results are just what might be expected from such training—such as do not join the church before leaving the school are gobbled up in the first religious revival that follows; and nine out of ten on their first actual contact with the world become painfully aware of the impracticable and visionary nature of their Sunday-school education, and in the disenchantments and disappointments that follow frequently abandon all moral principles, and while retaining all their sectarian bias and religious connections, use them only for their own selfish ends. Witness the demoralization among our public men and the seeming decay of all public honor and commercial integrity, and the wholesale betrayal of public and private trusts, conspicuous examples of which may be seen in the lamentable failure and deep disgrace of the Christian statesmen of the Credit Mobilier scheme—all of whom had the endorsement of the church and many of them were bright and shining lights in the Y. M. C. A. In the dishonor of the Christian soldier and hero of Freedman's Bureau fame—in District of Columbia—Indian and Sanborn contract swindles,—in Wall street gamblers, land grabbers and rail road monopolists and stock waterers, who found churches and theological seminaries with portions of the plunder wrung from the earnings of the people,—in frauds on the Revenue by false invoices, and false oaths and by corrupting Government officials by bribes, and as repeated in the case of a late President of the Evangelical Alliance, importing his metals free of duty in the form of Goddess of Liberty only to melt her down for the common uses of trade in order to undersell his rivals.

"Alas! how are the mighty fallen!"

In all these notorious cases and thousands of lesser ones that might be mentioned the principal actors were Christians connected with the Y. M. C. A., by whose aid and endorsement the opportunity and positions of trust were obtained to defraud the people and to

bring the name of free government into reproach and contempt.

In all this carnival of fraud, corruption and rottenness who can point to a single Free-thinker of any note as having betrayed a public trust or having been a participator in the infamy or a sharer in the spoil? And why not?

1st. Because their minds have not been perverted and muddled by impracticable and visionary moral teaching wholly unsuited to our present condition and circumstances, and not in accordance with the facts of human nature; and by a false and contradictory theology which places belief in a dogma above good works, and teaches that a life-time of sin may be canceled in a moment by a belief in the merits of an individual.

2d. Because, the avowal of opinions which are not only unpopular but detrimental to the pecuniary and social interests of the person who avows them, is a sure indication of nobility of character which is incapable of betraying a public trust, robbing the public treasury or selling justice for a price.

3d. Because, to doubt, criticize, and disbelieve, imply intelligence, thought, examination, discrimination, research, moral courage and honesty,—qualities which are not generally characteristics either of ignorant or bad men; for it is easy to swim with the tide, believe as the crowd believes, think as your grandfather thought, but not so easy to swim against the tide of popular opinion, think and speak your own thoughts and

"Bear the spurns and contumely that patient merit from the unworthy takes."

The second method employed by the church to extend and perpetuate its power is by shaping the customs and habits of a people in accordance with its dogmas; and especially so in the ceremony of marriage, by which it seeks not only control of the parties to it but over their offspring as well.

It has been the policy of the church from its earliest history to acquire complete possession of the individual commencing at the baptismal font and ending only when his body is laid in consecrated ground.

This was inevitable in the days of men's ignorance, when the human mind was completely under the dominion of superstition, and which continued unbroken up to the Reformation, which, in a measure, relaxed the iron rule of the church, and which has been growing weaker and weaker ever since, in proportion as intelligence and free-thought have obtained.

But the customs of a people are the outgrowth of its religious convictions, which are always the most intense, and frequently, as in our time, continue to exist long after the mass of the people have outgrown the theological errors and beliefs on which they are founded, and the most effectual blow that can be struck at superstition is to subvert its ancient customs by ignoring them and substituting others in accordance with reason, science and common sense. For instance, it is a well-known fact to every law-student that the whole history of English law is little else than a record of the struggle of the State against the usurpations, extortions, arrogant claims and despotic power of the church.

Death has ever been regarded by the priests as the churches' opportunity, and so industriously did they work the mine in England up to the time of Henry the Eighth, that more than one-half of all the lands in the kingdom were held by the church, obtained from dying men by priestly influence and under the dictation of the church. The same state of affairs existed in every Catholic country in Europe, and also in the Catholic countries of America, especially in Mexico, where until a late date, the greater part of the lands had passed into the possession of the church. In France during one period of her history "every man who died without bequeathing a part of his estate to the church, which was called dying without "confession," was denied Christian burial, or if he died intestate the relatives of the deceased jointly with the Bishop named proper arbitrators to determine what he ought to have given to the church in case he had made a will." Many of the Catholic countries in Europe as well as Mexico in America, have been compelled for self-preservation to follow the example of England, which by statute in the reign of Henry the VIII, confiscated the greater part of what was called church property to the State and by the statute of Mortmain made gifts and devises to the church, except for charitable uses, null and void.

A relic and remnant of this ancient despotism of the church, still remaining even in the United States although in direct violation of its Constitution, is the exemption of church property from taxation;—an injustice and wrong that ought not to be permitted to continue, and which should be fought to the bitter end by every citizen without regard to creed or politics;—for its continuance will bring about sooner or later the same evils, and necessitate the same measures that were found necessary in England and other countries.

The tactics of the ministers of the Protestant sects are somewhat different. They seldom coerce or influence the dying to devise property for church purposes, nor obtain gifts by promising to perform masses or say prayers for the repose of their souls but they accomplish the same purpose in a measure, and indirectly in a different way. Their method is to use the occasion of death, and the religious ceremonies

attending it, as a means of making proselytes by appealing to the sympathies of the relatives and friends whose emotional natures are then deeply stirred, and their reasoning powers for the time suspended. The taking of an advantage of a person laboring under great and unusual mental perturbation for the accomplishment of sinister purposes is usually considered a base act, but it is not so regarded by the clergy.

Referring again to the assumptions of the church in the matter of marriage, notwithstanding its pretended authority over this institution, the State by declaring the same only a civil contract, has completely divested it of the religious character with which the church in the past has sought to invest it. The statute law now declares it to be simply a contract deriving all its force and validity from the consent of the parties thereto, and not from any ceremony, or consent of any party (the contracting parties being of legal age) outside of themselves.

The State does indeed, permit the contracting parties to employ any ceremony they choose, but this is not in any way essential to the validity of the contract, but which is rather encouraged by the State as tending to publish the union which is one of the requirements of the law.

Yet how few, even among liberal and free-thinking people have, as yet divested themselves of the notion that a religious ceremony is somehow necessary to the validity of a marriage.

Just as absurd would it be for two persons, who had concluded or consented to an ordinary business contract, to call in a third party to pronounce it a bargain, and proceed to lecture them on their respective duties growing out of the transaction!

We shall never effectively and completely emancipate ourselves from the thralldom of superstition until we are wise and bold enough to set aside the customs and ignore the habits founded on, and sustained by, theological association and dogma; and to this end let every free-thinker discountenance religious exercises at funerals and make it a condition in his will that none shall be performed over his own body; and above all let every one desirous of entering the married relation dispense with the religious ceremony and with the services of one of its ministers, and adopt instead the sensible, dignified and strictly legal method employed by the Friends or Quakers of *marrying themselves*, and thus avoid the sanction of an assumed authority, and of being parties to a theological farce.

Force.

In one of his lectures B. F. Underwood says:

"Modern science has demonstrated that what is true of matter is equally and necessarily true of force. It is neither increased nor lessened,—neither comes from nor passes into nothing. It is transmuted, but never created nor extinguished. As every form in the material world is from the great store-house of matter, to which it sooner or later returns to enter other combinations and to assume other phases, so every motion in the Universe comes from the great reservoir of force, to which this quantity is at length returned, to re-appear in other places and in other modes,—the sum total of force, like that of matter, remaining unchangeably and eternally the same. The school-boy is now familiar with illustrations of the convertibility and persistence of force, such, for instance, as the conversion of heat into mechanical power in steam, and the re-conversion of mechanical force by friction into heat. Chemical affinity can be converted into light and heat, heat into electricity and magnetism, magnetism into mechanical force, and mechanical into light and heat. According to Tyndall, if our globe were to strike the sun, the amount of heat which would be derived from the arrested motion of the earth would be sufficient to cover the loss of solar heat for nearly seventy years.

What was once called "vital force" is no longer regarded as entirely different from the forces of the inorganic world. "In the eye of Science," says Tyndall, "the animal body is: just as much the product of molecular force as the stalk and ear of corn, or as the crystal of salt and sugar." Animal heat is derived from the food that is taken into the stomach, just as directly as the motion of the steam engine is from the coal that is put into the furnace. The power derived from the combustion of coal and that derived from the exercise of the muscles come from the same source. Just as the bodies of plants and animals are composed of the elements which form the rocks, the water and the clouds, so, according to modern science, are the forces of all organized forms identical with those of inorganic matter, the difference consisting only in the simplicity or complexity of their combinations. In tracing our vital phenomena, says the distinguished scientist just quoted, "the most advanced philosophers of the present day declare that they ultimately arrive at a single source of power, from which all vital energy is derived; and the disquieting circumstance is that the source is not the direct fiat of a supernatural agent, but a reservoir of what, if we do not accept the creed of Zoroaster, must be regarded as *inorganic* force. In short, it is considered as proved that all the energy which we derive from plants and animals is drawn from the sun."

Warning to the American People.

BY AN ITALIAN.

MR. EDITOR:—Having seen the announcement, on the 18th of June last, that a lecture was to be delivered before the "Catholic Union," at Cooper Institute, in this city, by J. Edmund Burke, upon Christopher Columbus, I repaired to the place, and though experiencing a little difficulty in gaining admission, as I had no ticket of membership, nor could I say I was a "believer" in the faith, but upon assuring the gentlemanly usher that I was an Italian, I passed in.

In my opinion, Mr. Burke, in his lecture, deceived his Catholic hearers. They were invited to hear a lecture upon Columbus, while his subject proved quite a different one.

The lecturer, in a short historical retrospect, and in a few sentences of eulogium, performed quickly his task about Christopher Columbus, the discoverer of America, but on the point of his being a faithful Catholic, the lecturer dwelt with earnest religious zeal, and at the very end of his long speech, cried out with might and vigor, "Columbus is an immortal hero, because he was in his life a fervent Catholic and one of the most obedient sons of the Church of Rome."

You must understand, however, the real subject of the lecturer was the triumph of the Catholic Church of Rome in all the world, and especially in America. It was amusing to hear in what confident and boasting language the lecturer spoke of the future of the Roman Church. Reason, history, moral evidence, good sense, the reality of intellectual progress, all were sacrificed to his strange and illusive ideal. I will give one instance in particular, in order to show how Mr. J. E. Burke and all his Catholic brethren are blind in the pursuit of their dream, which, however, is a logical consequence of their belief.

I have already hinted, the lecture was misnamed as being on Columbus,—and here I must add that it brought some disparagement upon the great Genoese discoverer and martyr. Would your readers believe that, after all, the discovery of America did not give Columbus any strong claim to the admiration and gratitude of mankind, because he picked up the idea of the existence of another hemisphere, when he visited Ireland? According to Mr. Burke, it was the Irish who, centuries before Columbus was born, were driven by divine Providence to America, and landed precisely in Massachusetts, where they were found in their excursions, by those Northern men who discovered Greenland, and who visited America at least two centuries before Columbus. Therefore, and this was the main point of the lecturer, as the Irish were the first to discover North America, and because they have been, are, and in their ignorant enthusiasm will ever be, ultramontane and positively papist, this, our beloved land, must become entirely catholic, and the Pope and the Jesuits must have uncontrolled sway over America from sea to sea. The realization of this their hope is founded on the fact that, twenty years ago there was not in this country one million of Catholics, but now—thanks be to God, said the lecturer—there are in America more than seven millions of them.

The most amusing part of Mr. Burke's speech was the utterly untenable position that the Catholic Church, far from being an enemy to liberty, is the very source of freedom and independence. I am perfectly aware of the fact that a man may become an enthusiast about things known to nobody, and think and speak of them in a manner which, though acknowledged to be fantastical and groundless by those who do not share the same delusion with the enthusiastic thinker and speaker, is nevertheless justifiable as something poetical or altogether fanciful. But I had never thought it possible that a man, who claims to be an expounder of history, and a thorough master of all the doctrines of his creed, could, in the light of the Nineteenth Century, speak of the Catholic Church as an institution favorable to freedom and political liberty; and all this after the Pope, who is the real and absolute representative of that very Church, has published, recently, two syllabuses, which, for their boldness in disparaging and sweeping away all positive knowledge and true civilization, have greatly astonished the whole world. What! Is it conducive to freedom to renounce the investigation of nature? Is it conducive to freedom to submit the wonderful power of reason to the phantom of faith? Is it liberty to think only of what a priest allows one to think? Is it liberty to be compelled to believe what is evidently absurd and thoroughly contradictory to an enlightened understanding, and even to common sense? Is it liberty to be able to read only what a cunning and blood-thirsty priesthood will allow to be printed, and what nobody has the right to refute, although the errors and contradictions such authorized books swarm with, are more numerous than the words in which they are exhibited? Is it conducive to liberty to stifle one's feelings and thoughts in order to enrich and pamper an ignorant, insolent and corrupt multitude of idle persons? Is it the way of freedom, which the priest bids man walk in, threatening him with eternal and everlasting damnation if he step aside, be it ever so little? Can the gloomy and horrible dungeon of Catholicity be the right way to reach the vast expanse of pure light? Can a cramped mind

and a fossilized heart engender and feel the enrapturing power and unspeakable joy of a free, boundless untrammelled thought, and of a vivifying, bracing, unparadising feeling? In a word, can negation and error, oppression and thralldom be the sure and strong guide to truth and life, to liberty and independence? No! a thousand times no!

Mr. J. E. Burke's greatest hope was that this free America, this land of liberty and progress, of free thought and mental development may, one day, not far distant, be under the sway of the Catholic Church alone, and that the Pope must rule here as once he did in Europe for centuries, the history of which has been written in dark and bloody characters.

The lecturer, and all Catholics believe in so many strange and even ridiculous things that it is no wonder if they believe also that the destiny of America is in their hands, and that the true golden age of the Catholic Church has to unfold herself and flourish in this prosperous land. They ought, however, to consider one thing which will undoubtedly set at naught their groundless dream. The activity of human reason has shown, in the last two centuries, that its strength is unconquerable, and that before its researches, facts and incontrovertible arguments, all the phantoms of the past must vanish, and the greatest of all religious superstitions and frauds in the world, viz.: the Roman Catholic Church, and the Christian religion in general, must be swept away. This religion, formerly so much venerated, is already losing its hold on the enlightened mind, and as surely as truth is mightier than falsehood, as surely as the intelligent and advanced minds are, after all, the true leaders of humanity, so surely is it that Christianity will lose its hold also on the ignorant mass of the people, as soon as the light of truth shall dawn in their minds.

The religion of the Pope, and his hundreds of thousands of greedy, designing, dishonest priests will never triumph over that immense and ever-increasing light of physical, moral, and social sciences, which are daily spreading far and wide. How can it be otherwise? Its cosmogony has been shown to be childish, false and contradictory; its mysteries, a heap of whimsical dreams and nonsense; its ancient books, a strange account of unjust wars, murders, lust and treachery; its teaching, anti-social and inhuman.

Its history is the most terrible the world has ever witnessed; it has been written with the blood of millions of men and women, who were more or less free-thinkers in their way, and for the age in which they lived, asserting, in spite of torments, fire and death, the right to think for themselves. They were right in their views and aspirations, but they were murdered by the clergy, and the Jesuitical, and the Young Men's Christian Associations of those times of horror and barbarism. They were murdered because they were weak and not so well organized and protected as Freethinkers are now-a-days, and because priestcraft was then intimately connected with the representatives of political despotism.

Of course those blood-thirsty times are now among the things of the past, and will never return again. It is impossible that the light, which human intelligence has spread over the world, will ever be obscured again by the darkness of the past. The human understanding is too sprightly, too vigorous and too powerful to be again overthrown by machinations of wily priests and bishops. Their efforts will produce no more effect on the human mind than it would on the light of the sun if all the owls and bats in existence should conspire to fly at once through the air, and thus try to hide or extinguish its bright rays.

The lecturer showed his greatest ability in making black appear white, and vice versa, when he demonstrated in his own way and manner, to his Catholic audience the superiority of Catholic countries and Catholic institutions over Protestant ones. In his mental vision of looking at men and things, Mr. Burke stated that it is not the spirit of Catholicity that has prostrated, and is daily enervating Ireland, Spain, some provinces of Italy and France, Mexico, and all South America. If these countries are not so energetic, industrious and thriving as England, Germany and the United States of America, it is not because they are Catholic, but because the Latin and Celtic blood, the Moorish blood, and that of the ancient inhabitants of the kingdom of Montezuma, and of the Incas is respectively mixed with their own, and moreover, they are naturally given to the contemplation of heavenly things. But in this their apparent inferiority, in what the worldly-minded men call progress and development, those peoples and the Catholics in general are blessed above all other men because they possess the truth, and the entire truth, having daily in their midst the celebration of the holy sacrifice of the mass, and giving their children a truly sound education and instruction, teaching them the one thing needful—obedience to the Pope, and the holy mother of them all, the Roman Catholic Church. How he did here rub the Protestants and unbelievers with sharp words! What bitter allusions he made to them! What hearty cheers did he thus call forth from his enthusiastic hearers! The uproar was at times so deafening that I thought the hall was shaken to its very foundation. It appeared to me that those very walls and benches where so often had resounded the voice of truth, progress and liberty, were indig-

nant and incensed at the balderdash which Mr. Burke uttered during an hour and forty minutes.

J. E. Burke is not the only one who advocates the innocency and singleness of aim of the Catholic Church, in her mighty effort to spread herself far and wide in the United States of America. Let me now say a few words about another ultra montane, and exhibit the evidence that great and momentous designs lie hidden under the smooth surface of the Roman Catholic movement. There is a man who sends frequent communications to the New York *Sunday Herald*, and who is working in accord with Mr. Burke, but in another manner. The name assumed by this insidious writer is *Prudentius*, whom, on account of his theological knowledge and perfect acquaintance with the history of the Roman Catholic Church, and ardent love for her doctrines, I conjecture to be a Jesuit. This writer, not satisfied with his ostentatious apology for the Roman Catholic Church in general, and with crying down Kaiser William, Bismarck, and Victor Emanuel, has undertaken the task also to vindicate the Jesuits, picturing them all as if they were so many perfect representatives, or living incarnations of goodness and peace itself. If *Prudentius* has not read Pascal, Vincenzo Gioberti's Modern Jesuit and its Vindication, Michelet, he is ignorant about the persons he speaks of; if he has read them and other writers who have shown with the clearest evidence the Jesuits to be the most terrible set of rascals and impostors ever in this world of ours, then the smooth and softly persuasive *Prudentius* is an arrant knave. He asks proofs against the Jesuits. Why, the above mentioned works contain a clear and complete exposition of the pernicious doctrines of the Jesuits, as well as that of the indisputable and criminal acts of many young and old Jesuits—not as merely human individuals, but as members, inseparable and indivisible, of the Society of Jesus. Among such acts and achievements there are murders, conspiracies, and robbery of heritages. Does *Prudentius* believe that the American Protestants, and those few learned Catholics who have read Macaulay's Essays and History of England, (if they have read nothing else against the Jesuits and their accursed order,) do not already know what the Jesuits and their votaries are?

His plea in favor of the Jesuits, that they can be relied upon, because they have done nothing in America against the government, is a weak and foolish one. J. E. Burke has admitted that twenty years ago there were not a million of Catholics in the United States of America, and this fact alone is sufficient to account for the past inactivity here of the Jesuits. But in the present time, seeing that they are backed by seven millions of papists, they have already begun to agitate questions about the way of managing the public schools, the use of the bible, and many other things. Let their numbers increase a little more, and the Americans will see this favored land of liberty, this free refuge to the oppressed of the whole world, steeped in bloodshed by religious fanaticism. This they have done in all cases where they had the power, as the history of Europe and even that of their own society, conclusively shows. They are cautious and wary men, and their policy has been always on the same footing with their principles. So long as they have been aware of their want of strength, so long have they wrapped themselves in mystic reveries, and have concealed under a profound and religious disguise what they really are. But this show of innocence has always been of short continuance. When they have judged the time had come to realize their devilish scheme, they have shown themselves the most ambitious and cruel men the world has ever seen—they have plunged nations into the most atrocious wars. Here in America they have not yet been seen and studied in their true character. Let us hope however that this beloved country may always be strong, alive, and attentive to discover and avoid all danger from that quarter, and keep the designing Jesuits in check, so that they will not even think more of attempting to stop the march of that glorious intellectual moral and physical progress which is daily giving hope of a better future for mankind in all the generations to come. LANZA FONVECCI.

New York, June 23d, 1874.

IN an establishment on Roosevelt St. in this City—is a curious place where snakes and wild animals of various kinds are kept for sale to showmen. In the assortment are many Anacondas and Boa Constrictors from eight to twenty feet long. The principal food they live upon is rabbits—which are given them alive as they will not touch a dead animal. Five or ten rabbits are necessary for a meal which are swallowed whole. After such a meal they are quiet with out eating again for three or four months when a repetition of rabbits is necessary.

TWENTY-one years ago a daughter of Peter Hawk, Esq., of Stroudsburg, Pa., was bitten by a mad dog. Although cattle bitten by the same dog were seized with hydrophobia, the girl did not show any symptoms of the disease. She grew to womanhood, and was married. Recently, as she was raising a glass of water to her lips, a shudder ran through her, and in a few minutes she was seized with hydrophobia in its worst form. A number of physicians were called, but they could do nothing for her. She died in great agony.

REVIEW OF THE CONSTITUTION AND DECLARATION OF PRINCIPLES OF THE UNIVERSAL FREETHINKERS' ASSOCIATION.

BY ICONOCLAST. NO. 9.

MR. EDITOR:—In continuing this review, allow me to say that the most important paragraph in this document appears to me to be the following. I quote:

"This Association does not affirm that men must, if they are Freethinkers, arrive at the belief that there is no God, or that religion is effete and should be extinguished; nor does it affirm that they must arrive at the opposite conclusion."

That this is the only sound basis for combination and co-operation among all classes of freethinkers, no sound mind will dispute. Again I quote:

"The merely dogmatic conclusions—conclusions adverse to old beliefs—are as really mere *dogmatisms* as if they were affirmative. * * * Whosoever clearly distinguishes mere belief from proven knowledge, and holds his personal beliefs subject to the further critical investigation of the pure intellect, has as good a right to call himself a Freethinker as he who rejects particular existing creeds and opinions. Such have the perfect right to employ the word *Religion* as best descriptive of their life-work and purposes, if they so choose."

This clearly drawn definition should be well considered by many so-called Freethinkers, Liberals, Infidels, *et hoc genus omne*.

More especially is this consideration commended to very many readers of the venerable *Investigator* as well as the younger *TRUTH SEEKER*, who have been steadily denying the right of any Freethinker to believe in Spiritualism or "Free Religion," or to be tinged with the acceptance of the most remote connection with any feeling bordering on the religious, the sentimental, or the devotional.

That this is as purely dogmatic and bigoted as the Christian or Jew who says "if you reject the Bible you cannot be a good man," is as clear as the noonday sun.

Say they, "Materialists believe only in matter—outside of matter there is nothing. He who believes in what we know nothing about is not a true materialist," and this oft-repeated *Argumentum baculinum* by which they prevent many of their number from joining hands and working in concert, is put forward as sound logic, which it is assuredly not, but is the cause of the apathy and non-co-operation of the Liberals everywhere. The same objection holds equally good against the vast majority of Spiritualists, who declare that "they cannot recognize as members in their ranks any who reject the belief in a future state of existence."

The Free Religionists come nearer to the ground taken by the U. F. A., but even they cannot consistently allow pure Atheism to be preached upon their platform. The conventions so far held by the Free Religious Associations, have never yet been addressed by an avowed Atheist in defense of his anti-religious views. I do not charge them with refusing to tolerate such expressions, but what is equally significant is the fact that, while all shades of religious faiths have been ventilated upon their platform and through their organ, nothing that can be called blank Atheism has yet been able to make itself heard through either; and this, whilst they have many Atheists among the members of the Association, is fair criticism.

The U. F. A. declares that "Freethinking itself requires to be more accurately defined, and merely demands upon the part of those seeking admission into its ranks, an *enthusiasm for the truth* as paramount over all tradition and prejudice." The pith of this declaration is, that each member has the right to decide for himself, what is truth, and to use whatever name he chooses to give to such truth, which may be error to his fellow members, and to give full expression to the same, be it Spiritualism, Materialism, Free Religion, or Catholicism.

We all agree that without combination we can never effectively oppose ecclesiastical encroachments, whether in the social or political arena, that the sectarian character of the proposed amendments to our Constitution here, as well as the theological assumptions now pushed forward in other countries, imperatively require energetic action, and that such can only be secured by and through organization all will admit. Yet the straggling, scattered Freethinkers are looking on in wonderment, passively standing by whilst the chains and bolts for their imprisonment are being forged, and knowing the force and effect there is in organization, still do not organize.

Our enemies, with more sagacity and foresight, are laboring incessantly for unity. Their innumerable organizations are fast losing their special differences and merging more and more towards the center. Witness the approaches towards unity of action made by the late meeting of the *Christian Alliance*, how they succeeded in securing as delegates to their convention the various representative men of the many sects and creeds, and bringing them into the folds of one compact organization with which they intend to give us battle. Do not forget the ingenuity and dexterity with which they adopted the following formula as their battle cry: "*In Essentials, Unity; in Non-Essentials, Liberty; in all things, Charity.*"

This reads well and sounds much better, but they wisely refrain from letting the world know *what they decide to be essentials*. To know this is of the utmost importance to the members of their Alliance, for upon that decision depends their liberty; and yet, such is the strength of their

compactation that they deem it quite unnecessary to define their claims.

Now then, Infidels, Atheists, Deists, Spiritualists, Free Religionists, and all opponents of priestcraft, the Universal Freethinkers' Association calls you to the rescue. Are you willing to remain disorganized any longer, whilst your enemies are organizing? Will you thus be able to resist and combat their deadly onslaughts when the battle begins? For it will surely come, depend upon it.

Read the names of some of the members of this U. F. A. Charles Bradlaugh, England; Gen. G. Garibaldi, Italy; Dr. Louis Buechner, Germany; Victor Hugo, France; Gen. Mata, Mexico; Count Ricciardi, Naples; M. Orarry, Hungary; Gen. Averrana, Rome; Sig. Moro, Parma; Mark Twain; B. F. Underwood; J. P. Mendum; Horace Seaver; D. M. Bennett; S. P. Andrews; Morris Altman; Dr. F. Liess; and many hundred other well known and responsible men in this country, have joined the ranks of this Association.

I am also moved to say that Mr. David Hoyle, 75 West 54th Street, cor. 6th Ave., New York City, Chief Secretary of this Association, will furnish gratuitously to all who send their addresses, copies of the Constitution and Declaration; he will also receive names for membership; there are no fees or dues to be paid.

A call for the second Universal Freethinkers' Congress has been issued, which is to convene at Philadelphia, July 4th, 1876, at which it is expected that delegates from every part of the civilized world will be present.

The Association has adopted as its rallying cry, the following corrected motto, in contrast with the one quoted: "*In all things not trenching on others' rights, Liberty; In things proven, Unity; In what can be doubted, Free Diversity; In all things, Charity.*"

[For The Truth Seeker.]

The Mysteries of the Universe.

CHAPTER X.

DESCANTS ON THE PERTINACITY OF THE INFLUENCE OF EARLY EDUCATION.

God-worshippers as a rule, are loth to part with the cherished notion of an overruling Providence; they cannot refrain from indulging the flattering notion of a heavenly father. These ideas have been inculcated, instilled, implanted, impounded into the hidden recesses of their minds from their earliest infancy, anyway to get them down well "salted" for the future use and benefit of the generations of ecclesiastics to come. When thus well preserved and pickled they are covered up, padlock put on, bolted key taken out and thrown into the "bottomless pit," over which "Lucifer" stands guard with a flaming sword in one hand, pitch fork in the other, his barbed caudal appendage darting to and fro, he roaring like a lion seeking whom he may devour. Thus carefully guarded and fostered, what wonder that these idealistic fancies of the brain have been successfully preserved and handed down from generation to generation, that they have become incorporated with, and form a part and parcel of the deluded wretches' very mental being. What wonder therefore, that when an attempt is made to relieve the mind of these barnacles, the sufferer, on whom they have clapped their fangs, is loth to submit to the operation, seeing they adhere with such unyielding pertinacity? What if we can but commiserate the victims of designing priestcraft, who are writhing under its baneful influence, loathing the monstrosity with which they are wrestling, yet not daring to relieve their minds of the incubus impairing their reason, obscuring their judgment, albeit they may be imbued with an earnest desire to know the truth be it what it may. What wonder that they cannot muster courage enough to accept the assistance which we Materialists proffer them wherewith to cast off the pall their oppressors have spread over them?

In their infatuation they are not aware that they are liable to incur the wrath of their "heavenly father" by a slavish submission to their pretended master; that a fearless exercise of all their faculties must be an imperative decree of their creator, constituting the only true and safe side.

A loving parent cannot but approve of the honest and laudable efforts of his children to "roam the Universe" for healthful exercise, while in quest of the immutable laws and principles pervading it; to trace the vestiges which the mutations of former periods have left behind them; to reveal if possible, the nature, peculiarities, force, or forces of primary elements, of some kind of which they cannot be void, constituting the life principles of animate and inanimate formations, and which nature of ultimate atoms, or centers of (attractant and repellent) force incomprehensibly simple in their segregate state, but mighty in their aggregating throughout eternity, forming the (to insignificant, but alas, conceited man) stupendous and awe-inspiring bodies of the Universe, comprising its fundamental principle, the primary cause of all we behold.

(This unavoidable property of atoms.)

The supreme ruler, maintained by our images of God, must desire his children to cultivate the gifts, which they claim are from God the father given, he must approve of their abiding by such truths as their efforts have revealed, while he frowns upon his truant children who evade this task imposed upon them; who fail to conform to his requirement of doing justice to his endowments.

How he must loathe and despise him* who, for the promotion of his selfish ends, discards what his better judgment has pronounced true and righteous; who is actuated by sinister motives to denounce whom he has on former occasions extolled as unimpeachable, attempting to strike his poisonous fangs into the breast that nourished him, to relieve his system of the venom with which it is overflowing, thus betraying the malignant disposition of his treacherous heart, exposing his corruption to the disgusted multitude. Prostituting his talents (if such he has, which is doubtful) in hypocritical cant sustaining what he in his innermost soul knows to be fallacious, wicked and absurd, thus impeaching his own veracity, and indicating vitiated state of his moral (?) principles.

Let our God-worshippers reflect and bear in mind that a heavenly father must regard those as fanatical traducers and maligners, who for the furtherance of selfish ends, assert that He will consign those of his "images" to eternal misery and damnation, who do not rigidly conform to the behests of their self-constituted "spiritual advisers," who claim to be the "duly ordained exponents of the Lord." Such shocking aspersion virtually proclaims him a cruel monster, for which unjustifiable calumny they certainly deserve the fullest extent of his "wrath to come." By what abnormal process of ratiocination do our images of God succeed in inveighing themselves into the belief that by such malicious accusation they may deem themselves on the "safe side?" Why do they wilfully persist in allowing themselves to be coerced and terrified into subjection to their rulers' despotic will, when but one manly effort will liberate them from the mind-destroying vassalage of ecclesiasticism? Is it not transparent that a "loving father" can esteem those of his children only who abide by the dictates of their calm and deliberate judgment when sanctioned by the reason "He" has given them? Why need we fear therefore to accept such principles and adhere to such truths as are thus evolved from a gift of his bestowal?

*The renegade or converted infidel, J. B.

That Last Shot.

BY JOHN SYPHERS.

Illinois to Oregon, Greeting:

Brother Ervin, I am going to fire at you at long range but I am confident I shall hit you.

This shooting business between you and me is becoming interesting, ain't it? I like it, don't you? A kind of theological duel fought with metaphysical *shot guns*!

You can just blaze away at me when ever you think that you are loaded, but you must try and come nearer the mark than you did in your last fire, you went wide of the mark—a wild shot—a bad miss.

You gave us an example or two of your cow-kicking psychology, and tried to make yourself believe that in so doing you have snuffed out man's immortality. Now I will stop right here and make a little prophecy that you will some of these days, get a knock down argument, that will raise the scales from your eyes, and shock you worse than if a dozen cows kicked you all at once.

I cracked all your nuts for you in my last article, and cracked them good too. In doing so I only used one of the smallest hammers in my whole kit of tools. I have large sledge hammers and great trip hammers on hand, but I never use them to pulverize such a lot of small, soft shell peanuts as those you presented were. I never load a cannon to shoot a fly.

Your great argument is, that all water is alike, that all fire is alike, that all magnetism is alike, but I answer *no!* Is there not sweet water, sour water, hard water, soft water, bitter water, salt water, etc? And is there not terrestrial fire, celestial fire, fox fire and hell fire? But you say those adjectives only indicate the ingredients mixed with the water. So I answer that the ingredient of knowledge mixed in with the magnetism of which our spirits are composed gives them *individuality and immortality*. The point you try to make (but fail) is this, that because all souls are made of the same kind of stuff, therefore there can be no individuality. Let's try your argument on your materialism. All men, trees, animals, horses and elephants are made of the same material, that is, *matter*. Therefore there is no difference between a man, a tree or an elephant. Man's spirit you say is magnetism, and you can't tell it from any other magnetism.

Man's body is matter, therefore you can't tell it from any other matter, and consequently can't tell a man from a jackass! Such arguments may be considered sharp, out in Oregon, but we can't use such over here in Illinois. You say you are a psychologist—so am I—and I will bet you one hundred dollars that I can teach you tricks in psychology that you never dreamed of. Psychology shows us that two minds can be run into one, so that what one thinks the other will think also. Psychology helps to establish Spiritualism, spirits out of the form are great psychologists. They psychologize their mediums, or throw them into an abnormal condition called the trance and then while in that condition they make them speak *their* thoughts. Just as you and I can make our subjects or mediums speak our thoughts, so your argument concerning the kicking cow goes a great way toward establishing one of the many principles of Spiritualism, when applied intelligently.

But your great cry, is imagination, imagination. What is the reason that I can't make you understand that the phenomena of spiritualism are as real and tangible to our senses as when I shake you by the hand—you will say oh you are deceived, it is all imagination. Then I am deceived when I think I have shaken hands with you—it was all imagination. This imagination business has about played out—with you gross materialists it may be thick but with us it is altogether too thin. In old uncle John Wesley's time, when the spirits were thumping about his house for years, and he declared that even his dog would snap and snarl, and try to hide away whenever they came the cry by Adam Clark and other clergy men was, "oh its hallucination all hallucination!" "Yes" but says uncle John, "how about the dog, was he hallucinated too?" When I walk and talk with a departed wife and other friends, do you have cheek enough to tell me that it is all imagination, or hallucination? When Christ materialized a body, nail holes and all, and let Thomas feel them I suppose it was all imagination or hallucination with him.

But spirits can now materialize a body so that it can be photographed. What! has the camera become the subject of imagination hallucination also? That is a worse case than uncle John's dog.

Only think of it, a camera has been invented that cuts sharp enough to make a negative of a pure imagination! *Imagination photography.* Good, I must have some of those cameras for my rooms, then I can go right along every day and take pictures whether I have subjects or not, only imagine they are there and then blaze away, and this wonderful instrument will bring the pictures out all right. How we will startle the world when we announce that we can take pictures for the people just as well where they ain't as where they are. But Spiritualism has already knocked your materialism into a cocked hat, and it is now going for the hat. It has knocked your materialistic philosophy out of the heads of thousands of your best and smartest men, and it will yet knock it out of all the rest who have brains enough to comprehend the meaning of certain stern and stubborn facts, which we alone are in possession of.

For The Truth Seeker.

Christian Infidelity. No. 3.

MR. EDITOR:—Perhaps Christian infidelity reaches its climax in the "Church vocabulary." I give you a bit of the dictionary, with proper corrections. Quotations show common and erroneous derivations and definitions.

"ADAM—red earth." The original means simply an image, or something. The gods, in Gen. i. 26, said: "Let us make something."

"ALLAH—God." No; Allah is a proper name. The Mohammedan says: "There is no God but Allah."

"CHRIST—annointed, or Messiah." But that is the Christ, always. Christ, as a proper name—as Paul uses it—is simply old Christna.

"CATHOLIC—universal." It is admitted, however, that no derivation of the word can be given, if that is the sense. It comes, not from any Greek roots, but from the Saxon *gottliche*. It means, not universal, but Gothic, or Gothic; and so the Catholic Church is only the Gothic church.

"Church, from the Greek word *Kurikos*, of or belonging to the Lord." Shades of Philosophy! The term "church" comes from the Greek *kirkos*, a circle, or circus. Compare the German *kirch*, the Scotch *kirk*, &c. Philologically, a church and a circus are one thing.

"DEVIL"—In the Church vocabulary, a convenient term for demon, satyr, slanderer, traitor, snake, &c., &c. Even in the Bible there is no Devil, except by perversion.

God, from the Anglo-Saxon *god*. Oh! Look at the German, Gott-God. The German for good is *gut*, and the proper English spelling would be *gud*. The English "God," and the German "Gott," are from the Saxon *Goth*. So, the Christian "God" is not good, but an old Goth, the *Goth*, or leader or King of the all-ussurping Goths.

"Hypocrites," as in "woe unto you, Scribes and Pharisees, hypocrites." Not those who act an assumed part, but simply sub-rulers of the people. In this sense Jesus used the term. The meaning of falsity is modern.

"Satan—the Devil." It is said that Satan tempted and afflicted Job, and desired to have Peter, Job i., and Luke xxi. 31. But in the Hebrew of Job it is "the Satan," and in the Greek of Luke, *the Satanas*. The old Hebrew Satan was just prosecuting attorney at the court of Heaven, in the Hebrew mythology; and in the Greek worldly courts, "the Satanas" was the prosecuting attorney. The Satan that tormented Job was, according to the Book, only "the Almighty." The Satanas of Luke was Pilate's counsel for the prosecution.

When will people learn to read? I have many more such things to write, but these few may provoke some thought. I have an "idea" of, and many notes for, a good "Bible Dictionary." Perhaps I may sometime find a publisher for it; perhaps never. Money! money! money! Why should not those who need it most, and with it would most benefit mankind, have sometimes a few dollars to invest?

I. J. STINE.

Leavenworth, Kansas, June 7, 1874.

We have received a supply of Col. Ingersoll's "Oration on the Gods and other lectures." Price \$2.00.

Friendly Correspondence.

S. D. GOODALE, *Du Quoin, Ills.*, writes: "I see you have many compliments handed in from all sides. I am not one of those who would tell the Almighty that he had done a good job, or flatter merit in fallible man. Those of your readers, whose memory reaches back thirty or forty years can recall the many futile efforts that have been made to establish Liberal journals, and will feel proud of the opportune birth, and healthy appearance of the one which you now have the honor to control."

J. LIVERMORE, *Eau Claire, Wis.*, writes: "Set me down for a weekly. I think more of THE TRUTH SEEKER than any Liberal paper I have ever seen. Success to your laudable efforts; your are certainly doing a good work."

ALF. E. LINDSEY, *Terre Haute, Ind.*, writes: "THE TRUTH SEEKER reaches me regularly, and I am really proud of it. It has a 'well to do look' about it that is really satisfactory, and I am free to confess, that I little expected, when I got out the first number, that it would ever expand to the size, shape and style it now presents. You have my best wishes for its continued success."

J. WARNER, *Patch Grove, Wis.*, writes: "We are here highly pleased with the lively little TRUTH SEEKER, and we hope its friends may increase."

LEVI SHARP, *Carlyle, Ill.*, writes: "Through the politeness of a friend, I have been made a subscriber to your paper, and I am highly pleased with its contents. It is the best thing I have read since reason assumed her place in my mind when orthodoxy had so long had control."

H. M. EASTMAN, *Elkhorn, Wis.*, writes: "Enclosed find remittance for the enlargement of THE TRUTH SEEKER. It is certainly one of the best papers I ever saw. May it and *The Investigator* soon be read by every family in the land."

A. B. PIERCE, *Kenosha, Wis.*, writes: "I am really in love with your spicy and sprightly paper. It is the most attractive Liberal sheet that I have ever had the pleasure of reading. I am boarding with a pious family who believe in prayers, church-going, etc., but I notice some of them like to get hold of your paper, and read its articles with interest."

MRS. M. A. BEDFORD, *Bloomfield, Mo.*, writes: "There is nothing I read with so much pleasure as THE TRUTH SEEKER, would that there were thousands in the land equally zealous in searching for, and promulgating the great and grand truths in nature."

T. L. CURAS, *Eldorado, Iowa*, writes: "Please accept my heart felt thanks for the many happy hours of pleasure I have derived from reading THE TRUTH SEEKER; will be glad to have it come as a weekly. There are some here who would like to take your paper, could they do so without having it known. I can say the proudest moments of my life are when the postmaster hands me THE TRUTH SEEKER. I always open it there and then so all can see what it is, and I feel like singing:

O! the transporting rapt'rous scene,
That rises to my sight,
Sweet fields arrayed in living green,
And rivers of delight."

DANIEL TUTTLE, *Poplar, Ohio*, writes: "I have just finished reading THE TRUTH SEEKER for July, and I cannot wait any longer before writing to you and sending the balance I owe you on Vol. I. In many respects it is the best paper yet published. Its matter, its form, its execution and its finish, together with the fearless truths it utters, in every number, are such as no honest man should be without."

WM. WILLECOTT, *Brooklyn, N. Y.*, writes: "FRIEND BENNETT, it gives me great pleasure to form the acquaintance of your excellent paper THE TRUTH SEEKER. On a recent Sunday I visited Robinson Hall, in your city, and for the first time saw your paper, and purchased a copy, and that night, before I went to bed I had read every word of it. I will not say I was pleased. I will not say I was delighted, for the adjectives are not sufficiently expressive of my appreciation. Did you ever when half famished sit down to a plenteous repast? It was, indeed, a feast; wines on the lees, well refined. If that copy is a fair sample of its intrinsic merit, then every Infidel, every Rationalist, every man and woman in the land, in favor of free thought, free investigation, should rally to its support; for it aims not to prune and trim the old tree of superstition, but lets its axe strike at the root, and from its envenomed exhalations, a garden shall arise in loveliness surpassing fabled Eden."

As to whether THE TRUTH SEEKER shall be a weekly or monthly, the following are specimens:

PALMER W. SMITH, *Oxford, Ohio*, writes: "THE TRUTH SEEKER as at present contains so much valuable reading matter, and its able articles are such food for thought, that one number each month is as much as we can digest. We wish it the success its great merit deserves."

D. JENKINS, *Hannibal, Mo.*, writes: "If THE TRUTH SEEKER can change to a weekly and its articles be as good as now, change by all means."

J. W. CUNNINGHAM, *Shell Rock, Ohio*, writes: I must say THE TRUTH SEEKER is just such a paper as I like and cannot do without. I wish it to become a weekly. I have talked with many of your subscribers here, and they all go in for a weekly."

MORRIS EINHSTEIN, *Titusville, Pa.*, writes: "I am glad to see your searching TRUTH SEEKER prosper. If you convert it to a weekly, set me down as a subscriber."

THEODORE JENSEN, *Davenport, Iowa*, writes: "Circumstances do not allow me, at present, to take your paper oftener than monthly."

J. G. WALLS, *Osceola, Iowa*, says: "I much prefer THE TRUTH SEEKER WEEKLY."

HERMAN WETTSTEIN, *Harvard, Ills.*, says: "Make it a weekly by all means, and enclosed find \$3 for it."

JAMES PARTON, writes: "A good monthly is better than a less good weekly. Creep before you walk, say I, and avoid debt."

COL. R. PETERSON, *Paris, Texas*, says: "Put me down for THE WEEKLY TRUTH SEEKER, and Tri-Weekly and Daily, as well as the monthly. I am doing all I can to put the ball in motion."

Will soon start a small monthly, just to amuse myself and frighten the parsons a little.

[This friend has sent us many subscribers, and when he starts his monthly, we will be glad if our readers generally, will patronize it.—Ed. T. S.]

HENRY SEVERANCE, *Dunkirk, N. Y.*, says: "I will have to

be content with the MONTHLY TRUTH SEEKER at present.

A. R. SWARTZCOPE, *Bradley, Ills.*, says: "Set me down for the weekly, if it maintains the platform it thus far has done. [We expect not to change our platform or principles.—Ed. T. S.]

OLIVER GARDNER, *New York Mills*, says: "I am in favor of a weekly. I have taken pleasure in circulating the copies of your paper, after I have read them."

J. D. KRUSCHKE, *Berlin, Wis.*, says: "For my part I prefer a monthly. My reason is: I fear if THE TRUTH SEEKER appears every week it will not contain choice reading matter as now."

S. M. DOLE, *Blissfield, Mich.*, says: "I cannot consult my wishes exactly, I must be content with a monthly. It is food for me for a whole month; I am still learning from the earlier numbers. Perhaps I am slow to comprehend, but I cannot get out in a month all the good things THE TRUTH SEEKER contains."

JOHN FLEMING, *Savannah, Ga.*, says: "I am so well pleased with THE TRUTH SEEKER, you can put me down for the weekly."

GEO. H. WARREN, *Howell, Mich.*, says: "Count me for the WEEKLY, and I will remit on receipt of the first number."

WM. SISSON, *Port Hope, Canada*, writes: "I am well pleased with the Monthly TRUTH SEEKER, and think the parties whose names I sent you are of the same opinion (not desiring a change.) I think the low price will give a much larger circulation, and consequently be read by many more persons than a weekly would be."

BYRON PRESTON, *East Minneapolis, Minn.*, says: I would prefer to see THE TRUTH SEEKER weekly, but for economical reasons will feel compelled to take the monthly. I am a student and am obliged to study economy."

MRS. J. MARTIN, *Cairo, Ill.*, says: "I am in favor of a weekly, and am willing to meet the additional expense."

E. H. KING, *Albany, N. Y.*, says: "I am glad you contemplate making THE TRUTH SEEKER a weekly, and you can set me down as a subscriber. I hope you will be sustained in the glorious work you have undertaken. When I hear the old superstitions upheld, I feel like publishing a paper myself, to help to expose the many lies that are forced upon the people."

ISRAEL BETZ, *Oakville, Pa.*, says: "I will take the WEEKLY when issued. I am much pleased with the paper."

J. R. WETHERILL, *Pittsfield, Mass.*, says: "I fear it will be unadvisable to change at present. Run it a monthly one more year. There is too much flooding the country with papers."

JAMES CARMAC, *Madison, Wis.*, says: "I will take the WEEKLY. Every Liberal in the United States should subscribe for it."

E. W. QUINN, *Paris, Ills.*, says: "Send me the weekly. I have perused your pages for the last twelve months with great pleasure and profit to myself. I hope its words of truth may continue to convince honest thinking people."

A. HANAUER, *Columbia, Pa.*, says: "I presume from six to ten of your subscribers here, are in favor of a weekly, and about the same number for a monthly."

EDWARD COOK, *Camillus, N. Y.*, says: "I frankly state a monthly will suit me the best."

HENRY W. WILBUR, *Vineland, N. J.*, says: "My wish is decidedly for a weekly TRUTH SEEKER. Of course you know best whether you can afford to issue it so often. If the prospects are so you can do it without a sacrifice, I hold up both hands in favor of a WEEKLY and say "glory." The last number is splendid, and I don't feel as though I can wait a whole month for another number."

J. W. HARRISON, *Davenport, Iowa*, says: "I prefer the Monthly. The price is so cheap the masses can afford to take it. I think the meat it gives is sufficient to last any reasonable person a month. Let the poor have the Truth also."

L. W. BILLINGSLEY, *Lincoln, Neb.*, says: Put me down for the Weekly."

W. H. SADDEN, *Pittsford, N. Y.* says: Add my name to the list for a Weekly."

SAMUEL LEONARD, *St. Joseph, Mo.*, says: "Better go slow than fail. Issue it another year, and then double it up four times. I will, however, take either you decide to issue, and only advise for your own good. Bless you and the cause in which you are engaged. When the tender little TRUTH SEEKER came to me a year ago, I feared the little visitor would not live so long, but instead of dying, it has doubled, and now talks of spreading its sails like a turkey hen on one hundred eggs; but no wonder, for it has been fed by the best minds in the country, and if that kind of pap won't fatten, 'tis no use to try anything else."

HENRY P. REVELLAR, *Fremont, Neb.*, says: I will take THE WEEKLY TRUTH SEEKER; and anything I can do to help along our cause, I will cheerfully do."

CHARLES LAPERCHE, *St. Armand, Province Quebec, Canada*, says: I will subscribe for the Weekly, and am awaiting the change with great anxiety."

W. K. MANSFIELD, *East Minneapolis, Minn.*, says: I prefer the Monthly, as I am a mechanic, and have but little time for reading. I like the paper."

R. C. HOPKINS and W. J. JOHNSON, *Brooklyn, N. Y.*, jointly write: The three copies we take may be made Weekly. The more the merrier. "Barkis is willing."

S. M. WHISTLER, *M.D., New Kingston, Pa.*, says: You may count me in for a Weekly, but be sure you are safe in making the change. I don't want to see a failure, but success.

(These letters can be continued to much length, but probably what we have given will answer.—Ed. T. S.)

THE people of Iceland are said to meditate a general exodus en masse to the United States. Repeated failures of their scanty crops and recent volcanic disturbances have predisposed the whole population to abandon the island. They number about sixty thousand souls. Canadians are already studying how to secure this valuable immigration, and our northwestern territories should not neglect the opportunity. The ordinary route to the island is by the way of Scotland, and the best time for a visit July.

Reply to a Christian.

LA SALLE, ILL., March 23rd, 1874.

DEAR FRIEND BILLINGSLEY:—I have received within the last few months several numbers of the periodical calling itself THE TRUTH SEEKER. In the last number I noticed an item under your signature indicating that you had abandoned the Christian faith. I have read nothing in print in several years that made me feel so heavy-hearted. I have met with nothing in that sheet calculated in the least to shake the foundation of a true faith in Christ. If THE TRUTH SEEKER is looking for intellectual truth it is proceeding well, but if for religious truth I say that kind of truth is not to be inquired after with the intellect, but with the heart. In that respect we must all be taught of God. It is only necessary for us to hunger and thirst after righteousness and we shall be filled. Keep thy heart with all diligence, for out of it are the issues of life. Delight thyself in the Lord and he will give thee the desires of thy heart. Says Christ, if any one desires to do his will he shall know of the doctrine whether it be of God, or whether I speak of myself. By searching with the intellect we may find out the work of God, but this is not a knowledge of God. And this is eternal life that they might know thee the only true God and Jesus Christ whom thou hast sent. This knowledge is not to be had at once but sought after, the same as other truth, and also like it to be gained by slow degrees. Read Prov. ii., 1-15. This is the teaching of scripture all through. By the intellect we find the knowledge of God's works, with the heart a knowledge of God himself. It is of no possible use for men to inquire of one another for this knowledge, and the almost universal disposition among men to do so is what makes "priest-power in all its forms." If any of you lack wisdom let him ask of God who gives liberally to all and upbraids not, and it shall be given. Read James i. 1-10. Why then, you say, preach religion to men if they must each and every one gain this knowledge for himself from God alone. I answer it is the duty of the preacher to persuade men to go to God. To point men to the Lamb of God that taketh away the sin of the world. Says God, ye will not come to me that ye might have life. Hence he sends his servants out into the highways and hedges to call men to the marriage supper of the Lamb. In conclusion let me say I know myself to be morally something very different from what I would have been without the religion of Jesus Christ. I find it practically far the pleasantest way to live in this life. I find a spirit within always leading me to a higher moral life, and they that are led by this spirit of God they are the sons of God. Heaven is as much the natural consequence of holiness, and Hell as much the natural of sin, as it is the natural consequence to be drowned by a fall into the sea. If you are not saved from the evil you must in either case perish. I would like if I could say something so kindly, so tenderly, so earnestly, so truthfully as to clear my skirts of your blood at the great judgment day.

Yours in friendship,
M. W. G.—

LINCOLN, NEB., May 25th, 1874.

FRIEND G.—My professional duties have prevented a prompt reply to your kind letter. I wish I could say something "so tenderly, so earnestly, so truthfully," as to bring you into the clear light. You seem to be quite shocked at my abandonment of the orthodox faith. You pity and commiserate me—pity implies a knowledge of suffering either present or impending, and as you have no knowledge that I am in present misery, it follows that you pity me for what you suppose I will suffer hereafter. Such is the effect of the belief in the orthodox hell fire dogma, which I think one of the blackest relics of the dark ages, but still many of the most intelligent Christians have thrown hell fire overboard long ago. I know of but one other dogma among barbarians or Christians that is so eminently diabolical—that is the much venerated doctrine of predestination. Your letter is mystical, contradictory and untenable—no lawyer would present his case on such grounds. St. Peter (whom you doubtless think good authority) says we must give a reason for the faith that is in us, you have not given any reason, it is all assertion. Must I believe simply because you say so? that would be a fruitful source of "priest-power in all its forms." I want evidence. Show that you have the truth. All progress depends upon the free and active exercise of the reason, the most glorious faculty we have. I feel that I should violate my conscience and commit a sin of high magnitude if I accepted anything blindly. I presume you made use of your reason in your religious growth. If not what is it good for? If your religion is the blind echo and re-echo of tradition and custom what a miserable thing it must be. I cannot readily believe this of you, that you have so basely flung away the jewel of your soul.

If you have freely reasoned yourself into your present state you must be able to give an account of how you have reasoned—you must be able to give evidence—evidence is what I want, not assumption.

Christ said if we do the will of God, we shall know what is the will of God. Is it not that light which shineth into every soul? I must obey that light—the moral reason that is within me. Now that light tells me that the bible is fallible, that it gives wrong views of God, and that the story of the life of Jesus is contradictory and unreliable, that the apostles in many things were mistaken, that they quarreled with one another, and they all thought that the world was soon coming to an end. I made the bible a study, and tried hard to reconcile its many

contradictions. I wished to believe—tried to believe—thought it safest to believe—all these efforts availed not. It contained too many contradictory and unreasonable propositions that could not be explained away by sophistry or tortuous construction—the doctrines and chronology are both contradictory—as the history of creation—the genealogy of Christ, in Matthew 1st chapter, and Luke 3d chapter, with but few names in the line corresponding in the two accounts, also God's satisfaction and dissatisfaction with his works. See Gen. i. 31 and Gen. vi. 6. It seems to me rather a strong paradox, to say that an omnipotent God should repent that he made man, when he (God) knew all things from the beginning. When an orthodox, I was somewhat puzzled that a loving and merciful God should order thousands of innocent women and children to be put to the sword, as he is said to have done in the old testament. The foregoing are a few of the many peculiar things found in the book that is proclaimed to be God's holy word.

But it is the history of the bible from apostolic days down through the dark ages as given by Mosheim and other orthodox writers, and Renan and Strauss, that strengthens scepticism. We here learn that for over one thousand years a rotten and corrupt Catholicism was the custodian and exponent of the bible. During that period, from time to time at the meeting of the council of bishops, book after book was expunged or changed to suit the caprice of popes and bishops on the ground that the particular portion was uninspired, and during that long intellectual night, interpolations were made in "the holy word." Think of it—books of "the inspired word of God" were voted up or down similar to our corrupt legislatures voting on bills, excepting however, our legislatures are models of virtue compared with those councils, if historians are to be credited. Some books of the bible were admitted by bare majorities. One strange coincidence is, that the Christian bible in a great part is almost an exact copy, word for word of *The Bible in India* though the latter is conceded by philologists to be many centuries the oldest; and there is in the two, a singular similarity of doctrines. Today, after almost nineteen centuries, Christianity has made no progress in the certainty of its knowledge. Important doctrines are more unsettled than at any period for centuries. It seems to me a writing claiming a divine origin should accredit itself even to those most reluctant to believe it, its internal evidences becoming stronger and not weaker by the strictness of examination to which they are subjected, and not violate primary rules of evidence in escaping annihilation.

A work, noble as may be its origin, must not refuse but court the test of natural philosophy, regarding it not as an antagonist, but as its best support. As time passes human science becomes more exact and more comprehensive, and if divine inspiration would have the credence of logical minds, its conclusions must be found in unison therewith. I do not propose to put the destiny of my spirit into the hand of such inspiration—"the will of God" as we now have it. What is eternal life but a knowledge of the truth? Jesus said we are sanctified by the truth. But how are we to get the truth?—by reason, by evidence, there can be no other way. You say with the heart we get knowledge—not at all. Love, affection, true and noble living are the beginning of knowledge, yet is it not the intellect that recognizes and makes manifest the true beauty of a noble life, and catches its divine meaning? Without the intellect to interpret, what is the heart life good for, in the pursuit of truth? Can we do right by mere guess-work? Must we not perceive our duty by the intellect before we can perform it? The active use which devout Christians have in the past made of the sword, torch and dungeon—even your great Calvin plying fagots to the noble heretic Servetus—will suggest an answer to the foregoing.

You seem to think we radicals do not ask wisdom of God. Certainly not of that God which is the creation of human error and conceit. If I ask wisdom of God I ask it of the Infinite and Eternal first cause, not any humanly created God. You say you are the better for the religion of Jesus Christ; what is that religion? simply love to God and man as Jesus himself says, so far as you love God and man and do your duty, you are better, otherwise not. You believe in the infallibility of the bible and the atonement of Christ. Your being baptised and partaking of the Lord's Supper does not make you one whit happier or better. Only so far as you do your duty day by day, are you happy. If you think any of these beliefs will save you, you are profoundly mistaken, they are clogs to your progress rather than helps. I believe you would be a better and a happier man if you could look upon things as I do. If you could believe that God is not confined to one age or nation, but flows into all humanity day by day with infinite brightness, that he is not incarnated in Jesus alone but in all human loveliness and excellence. This is a most noble and inspiring belief, as much beyond yours as the glittering dome of heaven is above a dimly lighted cabin.

Thank God, however, your cabin is tumbling down, you may, and do try to patch it up, but the light of the eternal stars will struggle through the chinks, and by and by you yourself in the inspiration of the new thought will raise the obstructing windows so that you may look with clear vision on the everlasting light.

My friend, what is so noble as the pursuit of truth? should we not give our time to this? Is this not what so many noble men all through the ages have struggled for. Did not Christ die for the truth—did he not say that truth

shall make you free? Do not think that all truth is contained in the past or that it is bound up in one creed or book. Truth is boundless, we must go after it, by an eternal progress, and new and brighter light will shine upon us continually. It is one of the noblest occupations of man to be a truth seeker. Is this not what we are put here for—why we have eyes, ears, hands and a far-reaching imagination? I ask you to consecrate yourself to the truth, not be the slave of dogma; be free in the glorious liberty of your God-given reason. Do not transform the devil into a god to worship with fear and trembling, but believe that God is your best friend and will help you if you will help yourself. I ask you to go forward with me in the search after truth; our way will not be lonely or desolate, we shall have the presence of the noblest spirits, God will shine upon us from every aspect of nature and in our own souls shall we find the kindling glow.

This is the Christ I ask you to follow, the truth of God; in nothing else is there salvation or true happiness. A great pleasure and duty is in doing justice to all men, and in being merciful loving and kind. We should do right for the right's sake, for it is a principle that is ennobling and elevating, evil is self destructive.

We should all be guided by reason and use it as an effective weapon against error. In seeking the truth we should reduce ourselves to a state of intellectual nakedness divested of the old garments of prejudice. The beliefs of dead ancestors and friends, and friends living cut a small figure in the brave contest for truth. The emotions and feelings have ever been great magazines for supplying the old dogmas.

I offer the foregoing as a few of the reasons for joining the rationalists, so that you may not think I have rejected the old beliefs of our college days for the purpose of shunning accountability and to give a free rein to immorality. While my many orthodox friends pity me I feel hopeful that they may see the new light, live the religion of to-day; and struggle no longer with the myths of old legends.

Fraternally yours,
L. W. BILLINGSLEY.

[Continued from the June number.]

Thoughts Not Stultified.

BY A. B. CHURCH.

1st. If not, then cause and effect are synonymous, leaving no cause for heat, cold, hunger, thirst, pain, sickness or death.

2d. Is there any life in stone, brick, mortar, saw-logs, shingles, a dead tree, or a dead anything?

3d. Is there not life in growing trees, grain, vegetables, and common air?

4th. Is it not evident, that intelligence with labor, produced bricks, saw-logs, shingles, grain, vegetables, and thousands of things not here noted? Yes, must be the reply!

5th. By the same hypothesis, why not admit that intelligence produced the earth, and causes everything to have life and growth?

6th. Without life and intelligence the result of man's thought would never appear, and—

7th. By the same rule, how could all worlds and things appear, without life, intelligence, and thought to produce them?

8th. Everything in nature having the appearance of intelligence and design, and the difficulty of conceiving how anything could come into existence without life to produce them.—Life being the cause of matter, and not matter the cause of life, to my perception of things, seems more reasonable than to suppose all things make themselves by "action and interaction," because,

9th. If man came into being from the action of the four elements, there must have been a time when, or else humanity always has existed; this, even, is more reasonable than to suppose the four elements could produce such astonishing beings as man and woman, with all their intelligence, faculties, propensities, memory, ideas, etc., etc.

10th. It being a fact, that human beings are produced by generation, and more difficult to conceive how otherwise for the first pair, than to suppose Life itself produced them, hence such seems most reasonable, consistent and conclusive, the additional fact existing for a proof, in "like producing its like" in all nature,—therefore, life from Life, and not from "solids, fluids, gas and spirit" alone; nor from rocks, trees, birds and dead fish.—Aye, Life from Life, and never from anything dead. Let us illustrate: Take two small trees or two of anything else, one of which shows abundant evidence of life, the other defective; they are placed in the soil near together, and treated exactly alike—one becomes a huge tree or thing, increasing vastly in matter, size; the other crumbles away and disappears.

It may be said God was the cause, but surely a dead God could not continue life, and the life continuing in one and not in the other goes to show there is no life in matter itself, life being independent of it. I make no pretension towards defining it, feeling it sufficient to know that it exists and cannot be destroyed any more than matter. This, to my perception, has a significance far superior to all creeds ever heard of.

It is also said, God made male and female, cold and heat, fire and water, and all else. Admit he, or she,

makes ice from water, heat from fire, and combined makes the steam—makes the steam engine—the telegraph—applies the power and off we go, or sends our thoughts about the world. "Hold! hold!" says some one, "man made the engine and the telegraph." That's a fact, and man himself is made thro' the agency of heat, water, air, wheat, pork and beans, and—a little of fish—and although steam, fuel and food with the fish—seem to be dissipated, yet the atmosphere retains all, there being no annihilation, for the ever changing conditions of matter preserve life from death, the visible and invisible forces being eternal, and unchangeable life and law constituting all the God we can conceive of; a God that we can form no conception of, is, from the nature of the idea, of no possible benefit to humanity, with ever so much of investigation and research.

The telescope reveals to us this earth as but a turnip seed in comparison to other worlds on worlds; and the microscope, the existence of life so small, that thousands are not the size of the turnip seed—when viewed through the glass, their forms appear elegant—the surface on which they walk in pairs, arm in arm, or in company, is equal to highly polished marble, having silken wings, velvet shoulders, and eyes of colors that out glitter the enchanting plain on which they hold their promenade and high carnival, protected from the sun and rain under a cabbage leaf; their whole appearance being far beyond any true description, from the unbounded admiration of such a novel, astounding, glorious sight, causing one to feel this mud ball, the battle ground of the sects, as really contemptible in comparison. Such scenes cause one to feel the power of intelligence in the maker of glass, and vastly more so, and so much, as to wish the realities of this world could approximate any where near to it for mortal vision. Why all these facts, is past comprehension, unless to manifest the power of life, and an intelligence to produce what "eye hath not seen, or ear heard, or even entered the heart of man to conceive."

If humanity supposes that by the "action and interaction of the elements" gas becomes a fish; lime, a tree; a mud-turtle, a song bird; a snake, a preacher of the gospel, and so on, in one continual round, it is their privilege, and none should take exception.

Feeling my own insignificance in the world of mind around me, and but a puny mortal at best, it is the height of impudence for me to decide on the future destiny of humanity. I view, or try to view, nature, history, and the Bible, as each having valuable truths. That each is to be examined attentively, and with due reflection.

Nature teaches us that live seed does not die, but produces its like, Paul's assertion, 1 Cor. xv: 36, to the contrary, universal life existing everywhere; hence if humanity, the brute, or vegetable, have the essence of this universal life, such can no more die, than the source or cause of it, although the external covering does.

It is generally believed by all, excepting materialists, that the thoughts of humanity continue after the life leaves the body; hence, it is reasonable to conclude they have their origin in the spirit world, such world being as necessary, as the natural world is for the existence of matter. The papers of the day, inform us at times of astounding manifestations of departed minds from the scenes of earth, forcing skeptics to admit of supposed impossibilities; compelling them to respect the evidence of their senses, feeling positive of no deception or illusion in broad daylight, the conditions and evidence being overwhelmingly convincing. The taunts of Christians that "it is the work of the Devil," and the sneer of the materialist, "it is a sad case of delusion and human credulity," each being on a par with the squeal of a pig, with these matter-of-fact men, with the evidence experienced; such seems to be an amount of evidence the most convincing, that mind is superior to matter, in its being able to manifest its continued evidence, when the body of its former abode is turning back to dust.

Before closing, I offer a few words respecting the effects of Bible teaching, and its early history. At the time of the Arian controversy, everybody was eager to argue the question whether Christ was God, for hot blood existed, and sacred names and thoughts were on every tongue. If one wanted bread at the bakers, the question was immediately asked, "is the Son subordinate to the Father?" If goods at the store, it was a disquisition on "unregenerated being." Among the crowd, "strange a virgin could give birth to a God," such themes were bandied about in all places at Constantinople in 381.

The facts of history are, "previous to the 5th Century, no single Ms. was known that comprised the whole New Testament, and for 700 years after this time it was fragmentary, appearing in almost every conceivable form; part of John, with some of Corinthians; then parts of the four gospels with a few lines from Paul's Greek Epistles undertaken in the 2d Century. Then portions of Luke, the Acts, Paul's Epistles, and other Gospels, all being fragments thus intermixed, the famous text of 1 John, v: 7, and 1 Tim. iii: 16, not being known in the time of the Arian controversy, they appearing to be the first whole interpolation and forgery, added to the written Mss., then existing, appearing first in small type in 1522, without attracting much notice for forty years, and what is

worse, yet, such existed, from the 4th century onward, for over 1000 years.

It is not necessary even to hint, how God came near splitting his sides, laughing at the efforts of the virtuous daughters of Lot attempting to imitate Luna, to get in the same fix, that old Sarah laughed at God when told that was to be hers, and subsequently successfully accomplished by the Virgin Mary, of which the great ecclesiastical historian, Dr. Mosheim, says: "After the most laborious research, the time of Christ's birth has not been ascertained." See Chap. III, part 1. The facts are, the great mass of humanity have but a faint—slim perception of what has existed and been suppressed—even Christ was worshipped as a Lamb for 700 years since A. D. 1, and even A. D. 1, was never heard of for the first 500 years, as it now stands in history. See "Goodrich's Religious Ceremonies," pp. 287-288, ed. 1835, for Christ being called a Lamb, worshipped as such, and not known as a man until about A. D. 680. And respecting the Christian Era, the "Manual of Classical Literature," by Eschenburg, p. 65, and Mosheim, Vol II. p. 430.

"If any readers of this would like more "Thoughts not Stultified," it will cost a penny, or not over three to inform me, as I can furnish 96 large pages, in fine print, for 50 cents, in my work *VIVID TRUTHS*, or more if encouraged. Readers will confer quite a favor if they will drop me a line in reference to their wishes in the matter, addressed to A. B. CHURCH, Columbus, Ind.

The Christian's Creed.

BY E. F. UNDERWOOD

The Christian's creed, in part, may be expressed thus:

I believe there is a God who made the universe out of nothing.

I believe he knew every thing before there was any thing, save himself, to know.

I believe that he made every thing, yet is not the author of evil.

I believe that imperfection (sin) came from perfection.

I believe that a being of infinite power and infinite love, made a being who, from a state of innocence, became a Devil.

Through the strategy of this Devil, I believe sin entered the world.

I believe that, in consequence, the whole human race became reduced to a fallen, lost condition.

To remedy the wrong done, I believe that God "took on flesh and dwelt among men"—was born of woman, nursed at her breast, and nestled in her arms.

I believe that he passed through infancy, childhood and adolescence, and attained to manhood; that after many hardships and much persecution, he was arrested, tried, condemned, nailed to a cross, and died in excruciating agony.

I believe that his last words were, "My God, my God, why hast thou forsaken me?"

I believe that, in spite of the great sacrifice rendered necessary by the strategy of the Devil, but comparatively few will be saved, while the majority of mankind will be forever damned.

I believe that the Jewish and Christian Sacred Scriptures are a revelation from God.

I believe all that these books relate.

I believe that light was made the first day; the firmament, the second; fruit-trees and grass, the third; the sun, moon and stars, the fourth; fowl and fish, the fifth; cattle, creeping things and man, the sixth; and after these six days' work, I believe God "rested and was refreshed."—Ex. xxxi. 17.

I believe all the animals of the earth were once brought to Adam, and by him named.

I believe that a serpent talked, that the same reptile was made to run on its belly, because of the part it took in Eden; that the reptile was made to act in a certain way, and then cursed for what it could not help doing.

I believe that the ground was cursed for man's sake.

I believe that death, although it seems as natural as life, resulted from sin.

I believe there was a tree of knowledge of good and evil.

I believe that partaking of its fruit, getting knowledge, under the circumstances, was sinful.

I believe that God, in ancient times, appeared to men—showing his "back-parts" to Moses and his face to Israel.

I believe, nevertheless, that "no man hath seen God at any time."

I believe that a woman was converted into a pillar of salt, because she looked back upon her home.

I believe that God stopped the sun on a mountain and the moon in a valley, that one nation, God's favorite people, might have sufficient daylight to finish butchering another nation.

I believe that he caused a fish to swallow a man; that the fish kept the man in his belly three days and nights, and finally spewed him on the ground, high and dry, safe and sound.

I believe that, to prevent men building a tower that

should reach to heaven, God confounded their language.

I believe that he destroyed all mankind, one family excepted, by a flood, because of the wickedness on the earth, and then re-peopled the world with a race quite as bad as the first.

I believe that once were crowded into an ark, pairs and septuples of all the species of all animals on the globe, with food for the same for more than a year.

I believe that God selected one nation from all others, and made it the special object of his favors.

I believe that he commissioned and commanded said nation, to exterminate, by the sword, nations whose territory they wished to occupy or pass through.

I believe that he ordered mothers and their newborn babes to be butchered.

I believe that he authorized Jewish soldiers to kill fathers and mothers, brothers and sisters, and then to keep alive for themselves the virgin daughters that were left.—Numb. xxxi.

I believe that God once killed more than 50,000 Israelites, for looking into an ark.

I believe that he destroyed 70,000 Israelites because a king took a census of his people.

I believe God put a lying spirit in the mouths of Ahab's prophets, and sent them out on a lying mission.

I believe that he commanded the destruction of the Amalekites, for what their ancestors had done four hundred years previously.

I believe that God is a being of infinite perfection, and yet is pleased and displeased every day.

I believe he is unchangeable, and yet "a prayer-answering God."

I believe that he has infinite power, and desires all men to be saved, yet nearly all men will surely be damned.

I believe that he is the author of all things, and "doeth all things well;" that every thing exists for a wise purpose, yet I think it is right to kill bugs, insects and vermin that destroy my grain, fruit and plants.

I believe it is sinful and dangerous not to believe these things.

"He that believes and is baptized," I believe, "shall be saved; he that believeth not, shall be damned."

"He that doubteth," I believe, "is damned already."

"I believe, O Lord, help thou my unbelief."

"Marriage."

The article in your last issue on marriage by B. F. Underwood suggested to me a few ideas, viz.:—If marriage has always been a forced institution, and if woman has always been the suppressed and an unwilling victim for man's lust and passions, what becomes of Victoria C. Woodhull and others' arguments that an unwilling conception tends to deteriorate the human race; and that under the present system of marriage, we are destined to become extinct, and that the offspring of an ill-matched or uncongenial couple is an inferior being? Would not the human race have ceased to exist long ere this, if such had been the practice for such a long period?

Again: if marriage has been a forced institution in the past, is it not still forced to-day, in that it calls upon law to keep it firmly bound (the union) after the victim—woman generally—has once been drawn within its snare? And does not the moderation in the present system of marriage, plainly indicate, that the time is near at hand when no laws or regulations will be required to unite the sexes? Will not then the down trodden woman stand on an equal level with man? Will not men have to be as careful of their actions, as women have to be of theirs now?

The idea of marriage-laws are to me like praying for "our daily bread." We won't have it unless we make an effort to secure it, and prayer has nothing to do with it. The law has nothing to do with making men and women fitted for each other; they must fit themselves without the aid of law. If they fail to do this the law is of no avail, and the promise required, to "love, serve and obey" becomes but mockery and the law in consequence of its failure is less respected and obeyed.

Berlin, Wis.

J. D. KRÜSCHKE.

42,000,000 lbs., or 21,000 tons of tea of various grades are annually received at this port. The qualities of black and Japan teas usually retailed at ninety cents and \$1 per lb., cost by the cargo, laid upon the wharf here, twenty-seven cents per pound. The difference between the figures given is the profit which goes into the hands of "middle men" and dealers who handle and sell it from one to another; some making ten cents, some fifteen, some twenty and some thirty cents per pound profit. Thus over \$25,000,000 of clear profit are annually made upon the tea drinkers of this country, to say nothing of a similar amount made upon coffee. If people would decide to use nature's fluid—pure water—it would be an immense saving in dollars and cents, not to mention the countless nervous diseases, impaired digestions, liver complaint, &c., these stimulants engender.

The Truth Seeker,

A JOURNAL
OF REFORM AND FREE THOUGHT.

D. M. BENNETT, Editor and Prop'r.
No. 335 BROADWAY, NEW YORK.

This Number

Completes the first volume of THE TRUTH SEEKER, and ends the term of subscription of most of our patrons who commenced with the first number. Now, what of the future of our little sheet? In our last we submitted to our patrons whether, in consonance with the request of many, the paper shall be changed to a weekly or continue a monthly. We have received replies from many, while many others have not been heard from.

Decidedly a majority of those who have written give their emphatic preference for a weekly, while there are quite a number, and among them persons for whose opinions we have much respect, decide in favor of a monthly.

Now, it is our wish to please all our patrons as far as possible. We have given the matter a good deal of thought, and have decided that it will not be advisable with the yet limited patronage we have, to run two editions, and as part say "weekly" and part "monthly" we have concluded to compromise the matter and make it fortnightly or semi-monthly, and run the paper one year that way; hoping that by the commencement of another volume it will be the general wish that it be issued weekly.

We hope that all will acquiesce in this decision as probably the best that can be done now. Those who want it weekly will get it half as often as they wish it, and those who prefer it monthly will get two papers in place of one, and we trust they will find both numbers welcome and edifying.

Some express a fear if the paper is issued oftener it will lose in quality. We think this fear is groundless. Many have assured us the paper has steadily improved from the commencement, and with continued experience we trust it will improve still more. We have not found room to give near all the accepted contributions we have received from friends and have been forced to omit much scientific matter we wished to lay before our readers.

We will engage to keep the paper up to its present standard.

A NEW FEATURE.

Commencing with Volume II, will be given in each issue one of Rev. O. B. Frothingham's matchless Sunday morning discourses. For depth of thought, culture, beautiful diction, sound reasoning and correct conclusions, he has no superior in the American pulpit, and we doubt not his many friends and admirers through out the country will be pleased to learn he has kindly consented to prepare at least one of his discourses per month for these columns. We assure our friends this feature alone will be worth the entire cost of subscription.

We return our sincere thanks to our kind friends for their patronage to our outspoken sheet, and we ask them to continue it. We cannot afford to lose a single patron, and hope the number may largely increase. There are not too many Liberal publications, neither for the needs of our country, nor in proportion to the liberal thinkers in it. Free-thought is surely gaining ground, and the patronage of Liberal publications ought to be extended. When we realize the immense circulation of several of the denominational journals, we have to regret Liberal papers are so feebly sustained.

Although we shall hereafter issue THE TRUTH SEEKER twice as often as we have done, the price will be only seventy-five cents per year more, thus—\$1 75 per year; \$1 for six months; and one copy extra to every club of ten.

We would be glad if every reader of THE TRUTH SEEKER valued it so highly as to be unwilling to do without it, and cheerfully contribute the small subscription price towards sustaining the Liberal Press. Scarcely a person, we hope, is so poor he cannot spare \$1 75 a year for such a paper.

We have devoted a years' faithful service to the enterprise, and the little money we had, exercising the strictest economy in its management, and we still are most anxious to see it a continued success. Though we have put more money into it than we have taken out; with the type and printing material on hand, the acquaintance and experience gained, with the list of names secured, we are in much better condition for beginning the second volume than we were for the first—a good step has been gained. Our soul is in the enterprise; we wish to continue the contest with error and ignorance, and we hope our patrons will all decide to support and sustain THE TRUTH SEEKER. Whether it shall live and continue to grow, remains with the Liberal public to decide.

We would respectfully call the attention of our readers to the fact, that a low-priced monthly paper will hardly afford a living to a person, unless it has a much larger circulation than this paper has thus far secured.

About the only Liberal papers in the country, that have succeeded in living, have been started or supported, for a time at least, by stock companies. Not so with us. Unaided, we commenced, and encouraged only by the patronage of kind friends, we have done what we have. We wish to accomplish much more. We hope to assist in diffusing light and dispelling error and gloom; and we will be truly glad to see more of a disposition in the liberal public to aid the movement.

A few months ago, a few friends expressed a desire to have THE TRUTH SEEKER printed on a cylinder press of its own, and proffered to give ten dollars or more, each, for that purpose. We laid the proposition before our patrons; there were several responses, but they fell so far short of the needed amount, we withdrew the proposition. We have since been anxious to publish a series of Tracts—to be known as TRUTH SEEKER TRACTS, a part of which are in hand, and other liberal pamphlets, as well as a Liberal Romance—entitled THE HEATHENS OF THE HEATH—of some 340 pages, by WM. McDONNELL, Esq., (author of *Brester Hall*), a part of which is already stereotyped, and we hope ere long to have it completed—believing it to be one of the best and most attractive Liberal works ever published, and one that ought to have an extensive sale. Feeling that in our struggling poverty we had not sufficient means to carry out these enterprises, we again thought we would appeal to our friends, hoping, that as several had expressed a disposition to do something for THE TRUTH SEEKER, we would this time receive some aid; so in our last we made the request, not for donations, but loans, in limited amounts to be returned with interest, in twelve months. We must say, however, the result has not equalled our hopes, and we have been forced to the unflattering conclusion, that we are not as popular with our patrons as we imagined, and that we cannot expect much of this kind of aid from them.

With the exception of a very limited number, who have promised to assist us after a while, there have been no responses.

Good friends, we trust we duly appreciate your kindness, but do not so overwhelm us with your offers; give us a little time for breathing, "don't all speak at once."

If you will all continue your patronage to THE TRUTH SEEKER, renewing your subscription as it expires, and sending as many new subscribers as possible, we hope to be under the necessity of calling upon you for no other aid, and while memory keeps fresh the success of our late efforts in this line, we trust, we shall not again make a similar appeal.

It is the trifling sums received for our paper that make up the funds with which we pay our bills and keep the sheet alive. Those who are prepared to remit now, we will thank them to do so, and those who can better do so after a while, we will wait patiently upon them though we hope all can raise a year or half-year's subscription.

Those whose subscriptions have only partially expired, will be entitled to the full number of papers subscribed for.

We will be glad if the list of subscribers can be doubled in the course of the ensuing volume. If every patron will obtain an additional one, or if in the average this can be accomplished, what a glorious

thing it will be for the cause of truth and mental freedom—for those thus benefited and particularly for your humble servant.

Complete bound copies of volume first of THE TRUTH SEEKER, will be mailed post-paid upon the receipt of one dollar. It will be very convenient and valuable for reference and persual, and it will be difficult to anywhere find more interesting reading matter for the money.

Bound volumes, minus the March number, sent post-paid for 75 cents.

The number of copies we have is limited, orders filled in the order received.

Those who have preserved their numbers and wish them bound can send them to us, post-paid and we will have them bound. Price 25 cents, and 10 cents for return postage. We can supply most of the back numbers, at 3 cents each for numbers 1, 2, 3 and 4; five cents each for subsequent numbers.

Thus much said, kind friends, let us pleasantly journey on another year together.

What Instead?

The question is frequently asked, "If you take away Christianity, the churches and preachers, what are you going to give us in place of them?" "Man is naturally a worshipful being, and he must have something of this kind to fill his needs, and may it not as well be the church, as any thing else?"

To this we reply, if we take away that which is replete with errors, absurdities and falsehoods, we wish to give something in its place vastly better and freer from the false and pernicious. If we take away falsehood, we wish to give truth; if we take away darkness, we wish to give light; if we take away ignorance, we wish to give knowledge; if we take away immorality and vice, we wish to give morality and virtue; if we take away superstition and dogmas, we wish to give science and reason; if we take away priest-rule and abject self-submission, we wish to give self-government and self-reliance; if we take away the belief in an angry, vindictive and revengeful god, we wish to implant the belief in perfect goodness without malice, anger or vengeance; if we take away institutions controlled by designing men, where sectarian creeds and mental bondage are taught, we would establish schools of science and learning free from sectarianism, dogmas and the relics of barbarism.

What better substitute can we have for error than truth? Truth is vastly superior to all the superstitions, creeds, priestly inculcations, priestly control and blind beliefs that the world has ever known. There is no excellence in error and wrong, no matter how much it is gilded, or how much solemnity is attached to it, how much veneration has been felt for it for centuries, or how much of the hard earnings of the people have been contributed to its support.

Give us the TRUTH, that is all the substitute we require for the multiform errors and falsities that exist in the numerous religions upon the earth. We want no special substitute for Buddhism, no special substitute for Mahometanism, no special substitute for Christianity, and none for any of the three thousand miserable religions that mankind believe in. Truth is better than all of them, separate or combined. These have ruled the earth for a long time, and bound it with fetters and strong chains; but TRUTH will liberate the nations, and make the world happy and free. It is the correct substitute for the countless errors that have existed and still exist. It is quite sufficient, and we require no other.

As well might it be asked, when a suffering patient is about to be relieved of a cancer on the face, a tumor, an abscess, a film on the eye, an excrescence or an ugly wart, "Why, doctor, what are you going to give in the place of them? Don't take them away till you are able to give something as a substitute. They have had these a long time, and have become accustomed to them, and now don't take them away unless you can give something instead."

What better substitute can be given for a diseased condition than health? No substitute is required for disease; it has but to be removed, and health is the consequence. The same with error—it has only to be removed, and we have the truth. Do we want anything better? If an error is removed, we cer-

tainly want not another error in its place. We want the truth, and the truth only.

If man is a worshipful being, it is wholly wrong he should worship false gods or error in any form. He has no occasion to venerate the machinations of priests, the delusions of dark ages—the god, men have devised, nor the crude notions of barbarous times. He has the boundless universe to contemplate, the multitudinous forms of matter to study, the wonders of all existences to investigate, the beauties of nature to admire, and the great truths of all the sciences to learn; and this is sufficient to occupy his time and attention, without being confounded and bewildered with senseless creeds and follies about God's creating the world, and all it contains, in six days, and the Devil stepping in and ruining all he had done. About God's being unappeasingly angry at man for what man could not help, and was compelled to sacrifice his Son to appease his anger; and, notwithstanding all this, that but a small part of the human family are to be saved, and the great portion of them doomed to perpetual torment and unhappiness.

Tell us not man requires any such system to revere or believe in, or that he needs any similar substitute for these absurdities. The truth is all he wants, and the truth will make him free.

Henry Ward Beecher.

No man in this country is probably more talked about at the present time than the great preacher of Plymouth Church, which is by common consent the first pulpit in America, and he the greatest preacher in Christendom. But a pall of sadness is cast over this pulpit and its preacher; he has been accused of gross crimes, and what is worse, they are being proved upon him. Theodore Tilton has, within the last few days, given in a sworn statement that Mr. Beecher, on several occasions, had criminal connection with his wife.

It is claimed by the friends of the preacher that these charges can be disproved and set aside. We hope they may be; we hope he can prove himself innocent. Others, again, charge him with unlawful intimacy with Mrs. Woodhull and others. A city paper within a few days, in a long article, makes it clear that Mr. Beecher, Mr. Tilton, and Mr. Moulton, their mutual friend, were at one time flagrantly and criminally guilty with Mrs. Woodhull and her sister Tennie, frequently taking wine and other refreshments together, both day and night. That these gentlemen were, for some length of time, on very friendly terms with these ladies, is well known. By the authority of the *Chicago Times* we see Mrs. Woodhull recently stated to an interviewing reporter, that Mr. Tilton slept in her arms for three months. To a Committee of Inquiry, and on another occasion, she testified of her intimacy with Henry Ward Beecher, of his actions in private, and of their love together, *not of a Platonic character*.

That Mr. Beecher was at one time on very friendly terms with this lady, and that he espoused her "free love" doctrines, is well known and can be proven. If the present Plymouth Committee of six, wish to learn all they can of the conduct of their great Pastor, let them summon Mrs. Woodhull—she can give them a good bit of information.

Whatever may have been the temptations of Mr. Beecher or his crimes, one fact is very apparent, he has been somewhat like poor Tray—not always found in the best of company. Some of his companions have caused him a great deal of trouble. Damaging reports, which can be authenticated, are in circulation with regard to him. His friends paid to Mrs. Woodhull, or her attorney, \$5,000 at one time, with a promise of another similar amount for certain letters she had of his, and to win her silence. And one of the members of the present committee of six negotiated the arrangement. How does this look for an innocent man, and the greatest preacher in the world?

A very suspicious feature in this business is Mr. Beecher's apologies, admissions, and requests for forgiveness on the part of Mr. Tilton. It seems hardly probable a strictly innocent man would be under the necessity of using such language. There have also been too many letters of his in the possession of per-

sons of questionable character. Why should he have written so many letters to such people?

Again, if Mr. Beecher is innocent of the crime charged upon him, why has he, for two years, allowed this damning imputation to rest upon Mrs. Tilton, without opening his mouth to contradict it, while he now seems to think, all at once, it is of the greatest consequence that he vindicates her character?

We take no pleasure in tracing these prurient details. We will be glad, as we said, if Mr. Beecher can prove himself innocent and pure.

Whether his amours have been connected with one woman or a hundred is no special business of ours. The charge we have to make against him is of another character, and that is, *dishonesty and moral cowardice*.

He holds himself up as an Evangelical preacher, when he no more believes in the fundamental dogmas of orthodoxy than the veriest infidel in the land. For popularity, and a large salary, he professes to believe what he really does not. Had he the honesty and independence of a Servetus, George Fox, Channing, or Theodore Parker, he would not to-day be pastor of a popular Orthodox church, at a salary of \$20,000 a year, but would probably be holding forth to limited bodies of Freethinkers and Truth Seekers receiving perhaps \$1,000 or \$2,000 per year for his services.

We charge him, also, with inconsistency. At times he will make the most ultra radical expressions, and perhaps on the next Sunday upset that entirely, and go to the extreme of Orthodox fogysm. At one time he gave utterance to this sensible remark: "The idea that mankind is held to eternal punishment because of the offense committed by Adam and Eve, is contrary to God's justice, and every one should regard it with repugnance," and added, that, "men who believe the world was made in six days, are brothers of Egyptian mummies, and that the mummies are the better men of the two." On another occasion he said: "The gates of hell have opened into this world thro' ecclesiastical judicatories, and the greatest cruelties have been practised by Christian sects, and the world has been presented with a hideous, bloody-mouthed God that makes men only to drown them." Again: "The church dominion in the world has been simply monstrous; there have been no excesses more abominable than those committed under church discipline. The Church has been under the dominion of devils."

Such utterances, and hundreds of a similar character, do not bespeak much faith in the creeds or practices of the Christian Church. On other occasions, however, he goes to the other extreme and describes in glowing language the unequalled suffering of the Savior, and the marvelous efficacy of his blood in washing away the sins of the world, with much other senseless fustian, platitude and rodomontade, so often heard in the Christian pulpit.

We claim if he had been an honest man, he would have been a better one. If he had not lived the life of a hypocrite, he would have been less a sinner, for it is a solemn truth, honesty of purpose and honesty of profession have much to do in modulating and controlling a man's conduct. Had Henry Ward Beecher honestly and openly avowed himself a skeptic and Infidel, as he really is, we doubt not he would have been a purer and a better man.

The Real Christ.

[We cheerfully give space to the following, from an intelligent and candid correspondent, who proposes in a series of articles, in our columns, to endeavor to show us our errors. We are still seeking TRUTH, and will gladly embrace all our friends will point out to us and convince us of.]

EDITOR OF THE TRUTH SEEKER:—

I do not say that you skeptical people will not eventually be found in the right; but I should be glad to warn you that you are all beating the air at present. You are fighting a battle that you will have, by-and-by, to fight over again. You are not attacking the real Christ, nor real Christianity. The creeds of the churches, Catholic, Calvinistic, Arminian, have really very little to do with either. And after you have laid them flat, which you will easily do, Christianity will be just as firm and upright as ever.

Neither are you assailing Christ or Christianity when you attack the Mosaic cosmogony, Joshua's astronomy or Jonah's natural history. You may scatter to the winds, where they deserve to go, the account of the nativity and

of Jesus' genealogy which are to be found in Matthew, and Luke, and still the real Christ and the real Christianity will be found not even touched.

I say these things because it is painful, very painful, to see strength and labor wasted. The real Christ and real Christianity are to be found in the words of Jesus, recorded by Matthew and John; beginning with the Sermon on the Mount, (Matt. v-vii.) going through that text by text, and then the further teachings that radiate from them. I would be glad, in THE TRUTH SEEKER to call the attack to the citadel, the real heart of the whole matter. With your leave I will begin, with the first beatitude, (Matt. v. 3.) a defense of Jesus and his religion.

Matt. v. 3, as presented in our present translations reads thus: "Blessed are the poor in spirit: for theirs is the kingdom of heaven." As thus given I have never found believers to make anything worth heeding out of this text, and I cannot wonder at its failing to impress scoffers. It awaits a right translation. Let me endeavor to give it.

The word *ptokos* in the text, translated "poor," is the appropriate Greek word for *beggar*. In the Greek translation of Sam. ii. 8, occur the words "poor" and "beggar." Every Greek scholar will acknowledge them, thus contrasted, to be rightfully used. *Ptokos*, in that case means "beggar," and a very different word is used to mean "poor."

The words "in spirit," in Matt. v. 3, are translated properly enough, but a consideration of Hebrew idioms is needed to make them intelligible to readers of to-day. The whole matter is made clear by a quotation from Isaiah (xxix. 24.) "They, also, that erred in spirit shall come to understanding." This passage makes it clear that when Jesus said, "Blessed are the beggars in spirit," he meant about what we should express by saying, "Blessed are the importunate seekers for light," or "Blessed are the importunate for wisdom." The idea is that a man should always feel as a beggar in regard to light, as a beggar seeks for material aid from every quarter, so should we seek for light, understanding, wisdom. The first beatitude then should read thus: "Blessed are the beggars for light; for theirs is the kingdom of heaven."

Let me illustrate the value of this teaching. The South said: "We have got all the light on the matter of slavery that we want. We will hang every man that comes to give us more." The result was, that they knew, at their awful crisis, little more than children, of the terrible inspiration of anti-slavery civilization or of the awful forces that the North would marshal against them. Had they, in season, been "beggars for light," had they said, "Mr. Garrison, Mr. Phillips, New York *Tribune*, we cannot have too much light on any subject, on slavery we want it from every quarter," they had not experienced the awful ruin that came upon them. Considerable toward a "kingdom of heaven" would have been this salvation.

Now, no so-called Christian church that ever existed has been faithful to this very first utterance of the Son of Man. So, as I suggested a little way back, please cease confounding Christianity and orthodoxy or Christian (?) Liberalism.

Let me also suggest that the last word of Rationalism, Naturalism, nineteenth-centuryism, with regard to opinions, as far as I have heard it, is "tolerate them—toleration." Jesus' ground with regard to opinions is vastly higher, grander, nobler. He says, "Not merely tolerate them, but seek the good there is in them." I submit, that, in this overwhelmingly important matter, Jesus is still master. Don't, I beg of you, discard so noble a friend yet.

Still River, Worcester Co., Mass. JOHN B. WILLARD.

REPLY.—In opposing what we conceive to be wrong in Christianity, we are compelled to take it as we find it—not, what it might have been, or should have been. We find it the source of many crimes and enormities for sixteen centuries, and we cannot think it incumbent upon us to ignore these facts, and to speculate as to what the religion would have been if other policies and other incentives had been pursued.

We doubt not its reputed founder was a much better personage than millions of his professed followers have been, nor would we in the slightest degree detract from the honors to which he is justly entitled.

We deem it a matter of great doubt whether such a personage ever had an actual existence, though we presume there have been persons by the name of Jesus, or rather Joshua, as in former times the name was about as frequently met with as John or James.

We will not now stop to give at length the reasons for this doubt, but briefly allude to a few of them.

1st. The story is related by, or attributed to four persons, of whom we know nothing as to their honesty and truthfulness.

2nd. It is not corroborated by any recognized historian, sacred or profane.

3rd. The story itself was unknown for over two centuries after the date of the events it claims to narrate,

(Continued on 13th Page.)

EXTRACTS FROM A DISCOURSE
ON

Heretics and Heresies.

BY COL. R. G. INGERSOLL.

Delivered at Kingsbury Hall, May 4th, 1874.

"Liberty, a word without which all other words are vain."

Whoever has an opinion of his own, and honestly expresses it, will be guilty of heresy. Heresy is what the minority believe; it is the name given by the powerful to the doctrine of the weak. This word was born of the hatred, arrogance, and cruelty of those who love their enemies, and who, when smitten on one cheek, turn the other. This word was born of intellectual slavery in the feudal ages of thought. It was an epithet used in the place of argument. From the commencement of the Christian era, every art has been exhausted, and every conceivable punishment inflicted to force all people to hold the same religious opinions. This effort was born of the idea that a certain belief was necessary to the salvation of the soul. Christ taught, and the church still teaches, that unbelief is the blackest of crimes. God is supposed to hate with an infinite and implacable hatred, every heretic upon the earth, and the heretics who have died are supposed, at this moment, to be suffering the agonies of the damned. The church persecutes the living, and her God burns the dead.

It is claimed that God wrote a book called the Bible, and it is generally admitted that this book is somewhat difficult to understand. As long as the church had all the copies of this book, and the people were not allowed to read it, there was comparatively little heresy in the world; but when it was printed and read, people began honestly to differ as to its meaning. A few were independent and brave enough to give the world their real thoughts, and for the extermination of these men the church used all her power. Protestants and Catholics vied with each other in the work of enslaving the human mind. For ages they were rivals in the infamous effort to rid the earth of honest people. They infested every country, every city, town, hamlet, and family. They appealed to the worst passions of the human heart. They sowed the seeds of discord and hatred in every land. Brother denounced brother, wives informed against their husbands, mothers accused their own children, dungeons were crowded with the innocent; the flesh of the good and the true rotted in the clasp of chains, the flames devoured the heroic, and in the name of the most merciful God, his children were exterminated with famine, sword and fire. Over the wild waves of battle rose and fell the banner of Jesus Christ. For sixteen hundred years the robes of the church were red with innocent blood. The ingenuity of Christians was exhausted in devising punishment severe enough to be inflicted upon other Christians who honestly and sincerely differed with them upon any point whatever.

Give any Orthodox Church the power, and to-day they would punish heresy with whip, and chain, and fire. As long as a church deems certain belief essential to salvation, just so long it will kill and burn if it has the power. Why should the church pity a man whom her God hates? Why should she show mercy to a kind and noble heretic whom her God will burn in eternal fire? Why should a Christian be better than his God? It is impossible for the imagination to conceive of a greater atrocity than has been perpetrated by the church. Let it be remembered that all churches have persecuted heretics to the extent of their power. Every nerve in the human body capable of pain has been sought out and touched by the church. Toleration has increased only when and where the power of the church has diminished. From Augustine to Patton the spirit of the Christian has remained the same. There has been the same intolerance, the same undying hatred of all who think for themselves. The same determination to crush out of the human brain all knowledge inconsistent with the ignorant creed. Every church pretends that it has a revelation from God, and that this revelation must be given to the people through the church; that the church acts through its priests, and that ordinary mortals must be content with a revelation—not from God—but from the church. Had the people submitted to this preposterous claim, of course there could have been but one church, and that church never could have advanced. It might have retrograded, because it is not necessary to think, or investigate, in order to forget. Without heresy there could not have been the least progress. The highest type of the Orthodox Christian does not forget. Neither does he learn. He neither advances nor recedes. He is a living fossil, imbedded in that rock called faith. He makes no effort to better his condition, because all his strength is exhausted in keeping other people from improving theirs. The supreme desire of his heart is to force all others to adopt his creed, and in order to accomplish this object, he denounces all kinds of Freethinking as a crime, and this crime he calls heresy. When he had power, heresy was the most terrible and formidable of words. It meant confiscation, exile, imprisonment, torture, and death. In those days the cross and rack were inseparable companions. Across the open Bible lay the sword and fagot. Not content with burning such heretics as

were alive, they even tried the dead, in order that the church might rob their wives and children. The property of all heretics was confiscated, and on this account they charged the dead with being heretical—indicted, as it were, their dust,—to the end that the church might clutch the bread of orphans. Learned divines discussed the propriety of tearing out the tongues of heretics before they were burned, and the general opinion was that this ought to be done, so that the heretics should not be able by uttering blasphemies to shock the Christians who were burning them. With a mixture of ferocity and Christianity, the priests insisted that heretics ought to be burned at a slow fire, giving as a reason, that more time was given them for repentance.

No wonder that Jesus Christ said, "I came not to bring peace, but a sword!"

Every priest regarded himself as the agent of God. He answered all questions by authority, and to treat him with disrespect was an insult offered to God. No one was asked to think, but all were commanded to obey. In 1208 the Inquisition was established. Seven years afterward, the fourth council of the Lateran enjoined all kings and rulers to swear an oath that they would exterminate heretics from their dominions. The sword of the church was unsheathed, and the world was at the mercy of ignorant and infuriated priests, whose eyes feasted upon the agonies they inflicted. Acting as they believed, or pretended to believe, under the command of God, stimulated by the hope of infinite reward in another world—hating heretics with every drop of their bestial blood—savage beyond description—merciless beyond conception—these infamous priests in a kind of frenzied joy, leaped upon the helpless victims of their rage. They crushed their bones in iron boots, tore their quivering flesh with iron hooks and pincers, cut off their lips and eyelids, pulled out their nails and into the bleeding quick thrust needles, tore out their tongues, extinguished their eyes, stretched them upon racks, flayed them alive, crucified them with their head downward, exposed them to wild beasts, burned them at the stake, mocked their cries and groans, ravished their wives, robbed their children, and then prayed God to finish the holy work in hell.

Millions upon millions were sacrificed upon the altars of bigotry. The Catholic burned the Lutheran, the Lutheran burned the Catholic; the Episcopalian tortured the Presbyterian, the Presbyterian tortured the Episcopalian. Every denomination killed all it could of every other; and each Christian felt in duty bound to exterminate every other Christian who denied the smallest fraction of his creed.

In the reign of Henry VIII, that pious and moral founder of the Apostolic Episcopal Church, there was passed by the Parliament of England an act entitled, "An act for abolishing of diversity of opinion." And in this act was set forth what a good Christian was obliged to believe: First, that in the sacrament was the real body and blood of Jesus Christ. Second, that the body and blood of Jesus Christ was in the bread, and the blood and body of Jesus Christ was in the wine. Third, that priests should not marry. Fourth, that vows of chastity were of perpetual obligation. Fifth, that private masses ought to be continued; and sixth, that auricular confession to a priest must be maintained.

This creed was made by law, in order that all men might know just what to believe by simply reading the statute. The Church hated to see the people wearing out their brains in thinking upon these subjects. It was thought far better that a creed should be made by Parliament, so that whatever might be lacking in evidence might be made up in force. The punishment for denying the first article was death by fire. For the denial of any other article, imprisonment.

Your attention is called to these six articles, established during the reign of Henry VIII, and by the Church of England, simply because not one of those articles is believed by that church to-day. If the law then made by the church could be enforced now, every Episcopalian would be burned at the stake.

Similar laws were passed in most Christian countries, as all orthodox churches firmly believed that mankind could be legislated into heaven. According to the creed of every church, slavery leads to heaven, liberty leads to hell. It was claimed that God had founded the church, and that to deny the authority of the church was to be a traitor to God, and consequently an ally of the Devil. To torture and destroy one of the soldiers of Satan was a duty no good Christian cared to neglect. Nothing can be sweeter than to earn the gratitude of God by killing your own enemies. Such a mingling of profit and revenge, of heaven for yourself and damnation for those you dislike, is a temptation that your ordinary Christian never resists.

According to the theologians, God, the Father of us all, wrote a letter to his children. The children have always differed somewhat as to the meaning of this letter. In consequence of these honest differences, these brothers began to cut out each other's hearts. In every land, where this letter from God has been read, the children to whom and for whom it was written have been filled with hatred and malice. They have imprisoned and murdered each other, and the wives and children of each other. In the name

of God every possible crime has been committed, every conceivable outrage has been perpetrated. Brave men, tender and loving women, beautiful girls, and prattling babies have been exterminated in the name of Jesus Christ. For more than fifty generations the church has carried the black flag. Her vengeance has been measured only by her power. During all these years of infamy no heretic has ever been forgiven. With the heart of a fiend she has hated; with the clutch of avarice she has grasped; with the jaws of a dragon she has devoured, pitiless as famine, merciless as fire, with the conscience of a serpent. Such is the history of the Church of God.

I do not say, and I do not believe, that Christians are as bad as their creeds. In spite of church and dogma, there have been millions and millions of men and women true to the loftiest and most generous promptings of the human heart. They have been true to their convictions, and with a self-denial and fortitude excelled by none, have labored and suffered for the salvation of men. Imbued with the spirit of self-sacrifice, believing that by personal effort they could rescue at least a few souls from the infinite shadow of hell, they have cheerfully endured every hardship and scorned danger and death. And yet, notwithstanding all this, they believed that honest error was a crime. They knew that the Bible so declared, and they believed that all unbelievers would be eternally lost. They believed that religion was of God, and all heresy of the Devil. They killed heretics in defense of their own souls and the souls of their children. They killed them, because, according to their idea, they were the enemies of God, and because the Bible teaches that the blood of the unbeliever is a most acceptable sacrifice to heaven. Nature never prompted a loving mother to throw her child into the Ganges. Nature never prompted men to exterminate each other for a difference of opinion concerning the baptism of infants. These crimes have been produced by religions filled with all that is illogical, cruel and hideous. These religions were produced for the most part by ignorance, tyranny, and hypocrisy. Under the impression that the infinite ruler and creator of the universe had commanded the destruction of heretics and Infidels, the church perpetrated all these crimes.

Men and women have been burned for thinking there was but one God; that there was none; that the Holy Ghost is younger than God; that God was somewhat older than his son; for insisting that good works will save a man, without faith; that faith will do without good works; for declaring that a sweet babe will be burned eternally, because its parents failed to have its head wet by a priest; for speaking of God as though he had a nose; for denying that Christ was his own father; for contending that three persons, rightly added together, make more than one; for believing in purgatory; for denying the reality of hell; for pretending that priests can forgive sins; for preaching that God is an essence; for denying that witches rode through the air on sticks; for doubting the total depravity of the human heart; for laughing at irresistible grace, predestination, and particular redemption; for denying that good bread could be made of the body of a dead man; for pretending that the Pope was not managing this world for God, and in place of God; for disputing the efficacy of a vicarious atonement; for thinking that the Virgin Mary was born like other people; for thinking that a man's rib was hardly sufficient to make a good-sized woman; for denying that God used his finger for a pen; for asserting that prayers are not answered, that diseases are not sent to punish unbelief; for denying the authority of the Bible; for having a Bible in their possession; for attending mass, and for refusing to attend; for wearing a surplice; for carrying a cross, and for refusing; for being a Catholic, and for being a Protestant, for being an Episcopalian, a Presbyterian, a Baptist, and for being a Quaker. In short, every virtue has been a crime, and every crime a virtue. The church has burned honesty and rewarded hypocrisy, and all this she did because it was commanded by a book—a book that men had been taught implicitly to believe, long before they knew one word that was in it. They had been taught that to doubt the truth of this book, to examine it, even, was a crime of such enormity that it could not be forgiven, either in this world or the next.

The Bible was the real persecutor. The Bible burned heretics, built dungeons, founded the Inquisition, and trampled upon all the liberties of men.

How long, O how long will mankind worship a book? How long will they grovel in the dust before the ignorant legends of the barbaric past? How long, O how long will they pursue phantoms in a darkness blacker than death?

Unfortunately for the world, about the beginning of the sixteenth century a man by the name of Gerard Chauvin was married to Jennie Le Franc, and still more unfortunately for the world, the fruit of this marriage was a son, called John Chauvin, who afterward became famous as John Calvin, the founder of the Presbyterian Church. This man forged five fetters for the brain. These fetters he called points. That is to say, predestination, particular redemption, total depravity, irresistible grace, and the perseverance of the saints. About the neck of each follower he put a collar, bristling with these five iron points.

The presence of all these points on the collar is still the test of Orthodoxy in the church he founded. This man, when in the flush of youth, was elected to the office of preacher in Geneva. He at once, in union with Farel, drew up a condensed statement of the Presbyterian doctrine, and all the citizens of Geneva, on pain of banishment, were compelled to take an oath that they believed this statement. Of this proceeding Calvin very innocently remarked, that it produced great satisfaction. A man by the name of Caroli had the audacity to dispute with Calvin. For this outrage he was banished. To show you what great subjects occupied the attention of Calvin, it is only necessary to state, that he furiously discussed the question, as to whether the sacramental bread should be leavened or unleavened. He drew up laws regulating the cost of the citizens' clothes, and prescribing their diet, and all whose breeches were not in the Calvin fashion were refused the sacrament. At last, the people becoming tired of this petty, theological tyranny, banished Calvin. In a few years, however, he was recalled and received with great enthusiasm. After this, he was supreme, and the will of Calvin became the law of Geneva.

In 1553, a man was tried at Vienna, by the Catholic Church for heresy. He was convicted and sentenced to death by burning. It was his good fortune to escape. Pursued by the sleuth hounds of intolerance he fled to Geneva for protection. A dove, flying from hawks, sought safety in the nest of a vulture. The fugitive from the cruelty of Rome asked shelter from John Calvin, who had written a book in favor of religious toleration. Servetus had forgotten that this book was written by Calvin when in the minority; that it was written in weakness, to be forgotten in power; that it was produced by fear instead of principle.

He did not know that Calvin had caused his arrest at Vienna, in France, and had sent a copy of his work, which was claimed to be blasphemous, to the archbishop. He did not then know that the Protestant Calvin was acting as one of the detectives of the Catholic Church, and had been instrumental in procuring his conviction for heresy. Ignorant of all this unspeakable infamy, he put himself in the power of this very Calvin. The maker of the Presbyterian creed caused the fugitive Servetus to be arrested for blasphemy. He was tried; Calvin was his accuser. He was convicted and condemned to death by fire. On the morning of the fatal day, Calvin saw him, and Servetus, the victim, asked forgiveness of Calvin, the murderer, for anything he might have said that had wounded his feelings. Servetus was bound to the stake, the fagots were lighted. The wind carried the flames somewhat away from his body, so that he slowly roasted for hours. Vainly he implored a speedy death. At last the flame climbed around his form; through smoke and fire his murderers saw a white, heroic face. And there they watched until a man became a charred and shriveled mass.

Under the benign administration of Calvin, James Gruet was beheaded because he had written some profane verses. The slightest word against Calvin or his absurd doctrines was punished as a crime. Liberty was banished from Geneva, and nothing but Presbyterianism was left. Honor, justice, mercy, reason and charity were all exiled; but the five points of predestination, particular redemption, irresistible grace, total depravity, and the certain perseverance of the saints remained instead.

Calvin founded a little theocracy in Geneva, modeled after the Old Testament, and succeeded in erecting the most detestable government that ever existed except the one from which it was copied.

Against all this intolerance, one man, a minister, raised his voice. The name of this man should never be forgotten. It was Costellio. This brave man had the goodness and the courage to declare the innocence of honest error. He was the first of the so-called reformers to take this noble ground. I wish I had the genius to pay a fitting tribute to his memory. Perhaps it would be impossible to pay him a grander compliment than to say, Costellio was in all things the opposite of Calvin. To plead for the right of individual judgment was considered as a crime, and Costellio was driven from Geneva by John Calvin. By him he was denounced as a child of the Devil, as a dog of Satan, as a beast from hell, and as one who, by this horrid blasphemy of the innocence of honest error, crucified Christ afresh, and by him he was pursued until rescued by the hand of death.

Upon the name of Costellio Calvin heaped every epithet, until his malice was satisfied and his imagination exhausted. It is impossible to perceive how human nature can become so frightfully perverted as to pursue a fellow man with the malignity of a fiend, simply because he is good, just, and generous.

Calvin was of a pallid, bloodless complexion, thin, sickly, irritable, gloomy, impatient, egotistic, tyrannical, heartless and infamous. He was a strange compound of revengeful morality, malicious forgiveness, ferocious charity, egotistic humility, and a kind of hellish justice. In other words, he was as near like the God of the Old Testament as his health permitted.

The best thing, however, about the Presbyterians of Geneva was, that they denied the power of the

Pope, and the best thing about the Pope was, that he was not a Presbyterian.

The doctrines of Calvin spread rapidly, and were eagerly accepted by multitudes on the continent. But Scotland, in a few years, became the real fortress of Presbyterianism. The Scotch rivaled the adherents of Calvin, and succeeded in establishing the same kind of theocracy that flourished in Geneva. The clergy took possession and control of everybody and everything. It is impossible to exaggerate the slavery, the mental degradation, the abject superstition of the people of Scotland during the reign of Presbyterianism. Heretics were hunted and devoured as though they had been wild beasts. The gloomy insanity of Presbyterianism took possession of a great majority of the people. They regarded their ministry as Jews did Moses and Aaron. They believed that they were the especial agents of God, and that whatsoever they bound in Scotland would be bound in heaven. There was not one particle of intellectual freedom. No man was allowed to differ from the church, or to even contradict a priest. Had Presbyterianism maintained its ascendancy, Scotland would have been peopled by savages to-day.

The gloomy spirit of Calvin took possession of the Puritans, and caused them to redden the soil of the new world with the brave blood of honest men. Clinging to the five points of Calvin, they, too, established governments in accordance with the teachings of the Old Testament. They, too, attached the penalty of death to the expression of honest thought. They, too, believed their church supreme, and exerted all their power to curse this continent with a spiritual despotism as infamous as it was absurd. They believed with Luther that universal toleration is universal error; and universal error is universal hell. Toleration was denounced as a crime.

Fortunately for us, civilization has had a softening effect upon the Presbyterian Church. To the ennobling influence of the arts and sciences the gloomy spirit of Calvinism has, in some slight degree, succumbed. True, the old creed remains substantially as it was written, but by a kind of tacit understanding it has come to be regarded as a relic of the past. The cry of "heresy" has been growing fainter and fainter, and, as a consequence, the ministers of that denomination have ventured now and then to express doubts as to the damnation of infants, and the doctrine of total depravity. The fact is, the old ideas became a little monotonous to the people. The fall of man, the scheme of redemption and irresistible grace, began to have a familiar sound. The preachers told the old stories while the congregation slept. Some of the ministers became tired of these stories themselves. The five points grew dull, and they felt that nothing short of irresistible grace could bear this endless repetition. The outside world was full of progress, and in every direction men advanced, while this church, anchored to a creed, idly rotted at the shore. Other denominations, imbued some little with the spirit of investigation, were springing up on every side, while the old Presbyterian ark rested on the Ararat of the past, filled with the theological monsters of another age.

Lured by the splendors of the outer world, tempted by the achievements of science, longing to feel the throb and beat of the mighty march of the human race, a few of the ministers of this conservative denomination were compelled, by "irresistible sense," to say a few words in harmony with the splendid ideas of to-day.

These utterances have upon several occasions so nearly wakened some of the members, that, rubbing their eyes, they have feebly inquired whether these grand ideas were not somewhat heretical? These ministers found that just in proportion as their Orthodoxy decreased, their congregation increased. Those who dealt in the pure unadulterated article, found themselves demonstrating the five points to a less number of hearers than they had points. Stung to madness by the bitter truth, this galling contrast, this harassing fact, the really Orthodox have raised the cry of heresy, and expect with this cry to seal the lips of honest men. One of these ministers, and one who has been enjoying the luxury of a little honest thought, and the real rapture of expressing it, has already been indicted.

He has been charged—First, With speaking in ambiguous language in relation to that dear old doctrine of the fall of man.

Second. With having neglected to preach that most comforting and consoling truth, the eternal damnation of the soul. Surely, that man must be a monster who could wish to blot this blessed doctrine out and rob earth's wretched children of this blissful hope!

Third. With having spoken a few kind words of Robert Collyer and John Stuart Mill.

I have the honor of a slight acquaintance with Robert Collyer. I have read with pleasure some of his exquisite productions. He has a brain full of the dawn, the head of a philosopher, the imagination of a poet, and the sincere heart of a child.

Is a minister to be silenced because he speaks fairly of a noble and educated adversary? Is it a crime to compliment a lover of justice, an advocate of liberty; one who devoted his life to the elevation of man, the discovery of truth, and the promulgation of what he believed to be right? Can that tongue be palsied by

a presbytery that praises a self-denying and heroic life? Is it a sin to speak a charitable word over the grave of John Stuart Mill? Is it heretical to pay a just and graceful tribute to departed worth? Must the true Presbyterian violate the sanctity of the tomb, dig open the grave, and ask his God to curse the silent dust? Is Presbyterianism so narrow that it conceives of no excellence, of no purity of intention, of no spiritual and moral grandeur, outside of its barbaric creed? Does it still retain within its stony heart all the malice of its founder? Is it still warming its fleshless hands at the flames that consumed Servetus? Does it still glory in the damnation of infants, and does it still persist in emptying the cradle in order that perdition may be filled? Is it still starving the soul and famishing the heart? Is it still trembling and shivering, crouching and crawling, before its confession of faith?

Had such men as Robert Collyer and John Stuart Mill been present at the burning of Servetus, they would have extinguished the flames with their tears. Had the presbytery of Chicago been there, they would have quietly turned their backs, solemnly divided their coat-tails, and warmed themselves.

Third. With having spoken disparagingly of the doctrine of predestination and vicarious sacrifice.

If there is any dogma that ought to be protected by law, predestination is that doctrine. Surely it is a cheerful, joyous thing, to one who is laboring, struggling, and suffering in this weary world, to think that before he existed, before the earth was, before a star had glistened in the heavens, before a ray of light had left the quiver of the sun, his destiny had been irrevocably fixed, and that for an eternity before his birth he had been doomed to bear eternal pain!

Suppose a man had been convicted of murder, and was about to be hanged—the Governor acting as the executioner. And suppose that just as the doomed man was to suffer death, some one in the crowd should step forward and say, "I am willing to die in the place of that murderer. He has a family, and I have none." And suppose further, that the Governor should reply, "Come forward, young man, your offer is accepted. A murder has been committed, and somebody must be hung, and your death will satisfy the law just as well as the death of the murderer." What would you then think of the doctrine of "Vicarious Sacrifice?"

Fourth. With having inculcated a phase of the doctrine commonly known as "Evolution" or "Development." The church believes and teaches the exact opposite of this doctrine. According to the philosophy of theology, man has continued to degenerate for six thousand years. To teach that there is that in Nature which impels to higher forms and grander ends, is heresy, of course. The Deity will damn Spencer and his "Evolution," Darwin and his "Origin of Species," Bastian and his "Spontaneous Generation," Huxley and his "Protoplasm," Tyndall and his "Prayer Guage," and will save those, and only those who declare that the Universe has been cursed from the smallest atom to the grandest star; that everything tends to evil, and to that only; and that the only perfect thing in Nature is the Presbyterian confession of faith.

Fifth. With having intimated that the reception of Socrates and Penelope at heaven's gate was, to say the least, a trifle more cordial than that of Catherine II.

Penelope waiting patiently and trustfully for her lord's return, delaying her suitors, while sadly weaving and unweaving the shroud of Laertes, is the most perfect type of wife and woman produced by the civilization of Greece.

Socrates, whose life was above reproach, and whose death was beyond all praise, stands to-day, in the estimation of every thoughtful man, at least the peer of Christ.

Catharine II. assassinated her husband. Stepping upon his corpse, she mounted the throne. She was the murderess of Prince Ivan, the grand nephew of Peter the Great, who was imprisoned for eighteen years, and who, during all that time, saw the sky but once. Taken all in all, Catharine was probably one of the most intellectual beasts that ever wore a crown.

Catharine, however, was the head of the Greek Church, Socrates was a heretic, and Penelope lived and died without once having heard of "particular redemption," or "irresistible grace."

Sixth. With repudiating the idea of a "call" to the ministry, and pretending that men were "called" to preach as they were to the other avocations of life.

An old deacon, wishing to get rid of an unpopular preacher, advised him to give up the ministry and turn his attention to something else. The preacher replied that he could not conscientiously desert the pulpit, as he had had a "call" to the ministry. To which the deacon replied, "That may be so, but it's mighty unlucky for you that when God called you to preach, he forgot to call anybody to hear you."

Seventh. With having doubted that God was the author of the 109th Psalm.

The portion of that Psalm which carries with it the clearest and most satisfactory evidences of inspiration, and which has afforded almost unspeakable consolation to the Presbyterian Church, is as follows:

"Set thou a wicked man over him; and let Satan stand at his right hand."

"When he shall be judged, let him be condemned; and let his prayer become sin.
 "Let his days be few; and let another take his office.
 "Let his children be fatherless, and his wife a widow.
 "Let his children be continually vagabonds, and beg; let them seek their bread also out of their desolate places.
 "Let the extortioner catch all that he hath; and let the strangers spoil his labor.
 "Let there be none to extend mercy unto him; neither let there be any to favor his fatherless children.
 "Let his posterity be cut off; and in the generation following let their name be blotted out.

"But do thou for me, O God—the Lord, for Thy name's sake; because Thy mercy is good, deliver thou me.
 "I will greatly praise the Lord with my mouth."

Had this inspired Psalm been found in some temple erected for the worship of snakes, or in the possession of some cannibal king, written with blood upon the dried skin of babes, there would have been a perfect harmony between its surroundings and its sentiments.

No wonder that the author of this inspired Psalm coldly received Socrates and Penelope, and reserved his sweetest smiles for Catharine the Second!

Eighth. With having said that the battles in which the Israelites engaged with the approval and command of Jehovah surpassed in cruelty those of Julius Cæsar.

Was it Julius Cæsar who said, "And the Lord our God delivered him before us; and we smote him, and his sons, and all his people? And we took all his cities, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain?"

Did Julius Cæsar send the following report to the Roman Senate? "And we took all his cities at that time, there was not a city which we took not from them, three-score cities, all the region of Argob, the kingdom of Og, in Bashan. All these cities were fenced with high walls, gates, and bars; besides unwalled towns a great many. And we utterly destroyed them, as we did unto Sihon, king of Heshbon, utterly destroyed the men, women and children of every city."

Did Cæsar take the city of Jericho "and utterly destroy all that was in the city, both man and woman, young and old?" Did he smite "all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings, and leave none remaining that breathed, as the Lord God had commanded?"

Search the record of the whole world, find out the history of every barbaric tribe, and you can find no crime that touched a lower depth of infamy than those the Bible God commanded and approved. For such a God I have no words to express my loathing and contempt, and all the words in all the languages of man would scarcely be sufficient. Away with such a God! Give me Jupiter rather, with Io and Europa, or even Siva with his skulls and snakes, or give me none.

Ninth. With having repudiated the doctrines of "total depravity" and the "perseverance of the saints."

What a precious doctrine is that of the total depravity of the human heart! How sweet it is to believe that the lives of all the good and great were continual sins and perpetual crimes; that the love a mother bears her child is, in the sight of God, a sin; that the gratitude of the natural heart is simple meanness; that the tears of pity are impure; that for the unconverted to live and labor for others is an offense to heaven; that the noblest aspirations of the soul are now and grovelling in the sight of God; that man should fall upon his knees and ask forgiveness, simply for loving his wife and child, and that even the act of asking forgiveness is in fact a crime!

Surely it is a kind of bliss to feel that every woman and child in the wide world, with the exception of those who believe the five points, or some other equally cruel creed, and such children as have been baptized, ought at this very moment to be dashing down to the lowest glowing gulf of hell!

Take from the Christian the history of his own church; leave that entirely out of the question, and he has no argument left with which to substantiate the total depravity of man.

A minister once asked an old lady, a member of his church, what she thought of the doctrine of total depravity, and the dear old soul replied that she thought it a mighty good doctrine if the Lord would only give the people grace enough to live up to it!

As to the doctrine of the perseverance of the saints, I wish with all my heart that it may prove to be a fact. I really hope that every saint, no matter how badly he may break on the first quarter, nor how many shoes he may cast at the half-mile pole, will foot it bravely down the long home-stretch, and win eternal heaven by at least a neck.

Tenth. With having spoken and written somewhat lightly of the idea of converting the heathen with doctrinal sermons.

Of all the failures of which we have any history or knowledge, the missionary effort is the most conspicuous. The whole question has been decided here, in our own country, and conclusively settled. We have nearly exterminated the Indians; but we have converted none. From the days of John Elliott to the execution of the last Modoc, not one Indian has been the subject of irresistible grace or particular redemp-

tion. The few red men who roam the Western wilderness have no thought or care concerning the five points of Calvin. They are utterly oblivious to the great and vital truths contained in the Thirty-nine articles, the Saybrook platform, and the resolutions of the Evangelical Alliance. No Indian has ever scalped another on account of his religious belief. This of itself shows conclusively that the missionaries have had no effect.

Why should we convert the heathen of China and kill our own? Why should we send missionaries across the seas, and soldiers over the plains? Why should we send bibles to the East and muskets to the West? If it is impossible to convert Indians who have no religion of their own; no prejudice for or against the "eternal procession of the Holy Ghost," how can we expect to convert a heathen who has a religion; who has plenty of gods and bibles and prophets and Christs, and who has a religious literature far grander than our own? Can we hope, with the story of Daniel in the lion's den, to rival the stupendous miracles of India? Is there anything in our bible as lofty and loving as the prayer of the Buddhist? Compare your "Confession of Faith" with the following:

"Never will I seek nor receive private individual salvation,—never enter into final peace alone; but forever and everywhere will I live and strive for the universal redemption of every creature throughout all worlds. Until all are delivered, never will I leave the world of sin, sorrow and struggle, but will remain where I am."

Think of sending an average Presbyterian to convert a man who daily offers this tender, this infinitely generous and incomparable prayer! Think of reading the 109th Psalm to a heathen who has a bible of his own, in which is found this passage:—"Blessed is that man, and beloved of all the gods, who is afraid of no man, and of whom no man is afraid!"

Why should you read even the New Testament to a Hindoo, when his own Christna has said:—"If a man strike thee, and, in striking, drop his staff, pick it up and hand it to him again?" Why send a Presbyterian to a Sufi, who says: "Better one moment of silent contemplation and inward love, than seventy thousand years of outward worship?" "Whoso would carelessly tread on one worm that crawls on the earth, that heartless one is darkly alienated from God; but he that, living, embraceth all things in his love, to live with him God bursts all bounds above, below."

Why should we endeavor to thrust our cruel and heartless theology upon one who prays this prayer:—"O God, show pity toward the wicked; for on the good thou hast already bestowed thy mercy by having created them virtuous?"

Compare this prayer with the curses and cruelties of the Old Testament, and with the infamies commanded and approved by the being whom we are taught to worship as a God.

But what shall I say more? for the time would fail me to tell of Sabellianism, of a "model trinity," and the "eternal procession of a Holy Ghost."

Upon these charges a minister is to be tried, here in Chicago; in this city of pluck and progress—this marvel of energy, and this miracle of nerve. The cry of "heresy," here, sounds like a wail from the dark ages—a shriek from the Inquisition, or a groan from the grave of Calvin. Another effort is being made to enslave a man. It is claimed that every member of the church has solemnly agreed never to outgrow the creed; that he has pledged himself to remain an intellectual dwarf. Upon this condition the church has agreed to save his soul, and he hands over his brains to bind the bargain. Should a fact be found inconsistent with the creed, he binds himself to deny the fact and curse the finder. With scraps of dogmas and crumbs of doctrine, he agrees that his soul shall be satisfied forever. What an intellectual feast the confession of faith must be! It reminds one of the dinner described by Sidney Smith, where everything was cold except the water, and everything sour except the vinegar.

Every member of a church promises to remain orthodox, that is to say—stationary. Growth is heresy. Orthodox ideas are the feathers that have been molted by the eagle of progress. They are the dead leaves under the majestic palm, while heresy is the bud and blossom at the top.

Imagine a vine that grows at one end and decays at the other. The end that grows is heresy; the end that rots is orthodox. The dead are orthodox, and your cemetery is the most perfect type of a well regulated church. No thought, no progress, no heresy there. Slowly and silently, side by side, the satisfied members peacefully decay. There is only this difference—the dead do not persecute.

And what does a trial for heresy mean? It means that the church says to a heretic, "Believe as I do, or I will withdraw my support; I will not employ you. I will pursue you until your garments are rags; until your children cry for bread; until your cheeks are furrowed with tears. I will hunt you to the very portals of the tomb, and then my God will do the rest. I will not imprison you. I will not burn you. The law prevents my doing that. I helped make the law, not, however, to protect you, nor to deprive me

of the right to exterminate you, but in order to keep other churches from exterminating me."

A trial for heresy means that the spirit of persecution still lingers in the church; that it still denies the right of private judgment; that it still thinks more of creed than truth; that it is still determined to prevent the intellectual growth of man. It means that churches are shambles in which are bought and sold the souls of men. It means that the church is still guilty of the barbarity of opposing thought with force. It means that if it had the power, the mental horizon would be bounded by a creed, that it would bring again the whips, and chains, and dungeon keys, and rack and fagot of the past.

But let me tell the church it lacks the power. There have been, and still are, too many men who own themselves—too much thought, too much knowledge for the church to grasp against the sword of power. The church must abdicate. For the Eglon of superstition, science has a message from truth.

The heretics have not thought and suffered and died in vain. Every heretic has been, and is, a ray of light. Not in vain did Voltaire, that great man, point from the foot of the Alps, the finger of scorn at every hypocrite in Europe. Not in vain were the splendid utterances of the Infidels, while beyond all price are the discoveries of science.

The church has impeded, but it has not and it can not stop, the onward march of the human race. Heresy cannot be burned, nor imprisoned, nor starved. It laughs at presbyteries and synods, at Ecumenical councils and the impotent thunders of Sinai. Heresy is the eternal dawn, the morning star, the glittering herald of the day. Heresy is the last and best thought. It is the perpetual new world; the unknown sea, towards which the brave all sail. It is the eternal horizon of progress. Heresy extends the hospitalities of the brain to a new thought. Heresy is a cradle: orthodoxy, a coffin.

Why should man be afraid to think, and why should he fear to express his thoughts?

Is it possible that an infinite Deity is unwilling that man should investigate the phenomena by which he is surrounded? Is it possible that a God delights in threatening and terrifying men? What glory, what honor and renown a God must win on such a field! The ocean raving at a drop; a star envious of a candle; the sun jealous of a fire-fly!

Go on, presbyteries and synods, go on! Thrust the heretics out of the church. That is to say, throw away your brains,—put out your eyes. The Infidels will thank you. They are willing to adopt your exiles. Every deserter from your camp is a recruit for the army of progress. Cling to the ignorant dogmas of the past; read the 109th Psalm; gloat over the slaughter of mothers and babes; thank God for total depravity; shower your honors upon hypocrites, and silence every minister who is touched with that heresy called genius.

Be true to your history. Turn out the astronomers, the geologists, the naturalists, the chemists, and all other honest scientists. With a whip of scorpions, drive them all out. We want them all. Keep the ignorant, the superstitious, the bigoted, and the writers of charges and specifications. Keep them, and keep them all. Repeat your pious platitudes in the drowsy ears of the faithful, and read your bible to heretics, as kings read some forgotten riot-act to stop and stay the waves of revolution. You are too weak to excite anger. We forgive your efforts as the sun forgives a cloud—as the air forgives the breath you waste.

How long, O how long will man listen to the threats of a God, and shut his ears to the splendid promises of Nature? How long, O how long will man remain the cringing slave of a false and cruel creed?

By this time the whole world should know that the real bible has not yet been written; but is being written, and that it will never be finished until the race begins its downward march, or ceases to exist. The real bible is not the work of inspired men, nor prophets, nor apostles, nor evangelists, nor of Christ. Every man who finds a fact, adds, as it were, a word to this great book. It is not attested by prophecy, by miracles or signs. It makes no appeal to faith, to ignorance, to credulity or fear. It has no punishment for unbelief, and no reward for hypocrisy. It appeals to man in the name of demonstration. It has nothing to conceal. It has no fear of being read, of being investigated and understood. It does not pretend to be holy, or sacred; it simply claims to be true. It challenges the scrutiny of all, and implores every reader to verify every line for himself. It is incapable of being blasphemed. This book appeals to all the surroundings of man. Each thing that exists testifies of its perfection. The earth, with its heart of fire and crowns of snow; with its forests and plains, its rocks and seas; with its every wave and cloud; with its every leaf and bud and flower, confirms its every word, and the solemn stars, shining in the infinite abysses, are the eternal witnesses of its truth.

A FINE volume, of over 250 pages, on tinted paper, containing the foregoing, *The Gods*, and three others of Col. Ingersoll's unequalled lectures, for sale at this office. Price, \$2. Postage, 20 cents.

[Continued from 9th page.]

and might easily have been gotten up by dishonest persons.

4th. Extreme improbability in regard to many features of the narrative.

5th. It is so closely a plagiarism or copy of Hindoo Mythology of their god Christna, who was born of a virgin, washed the feet of his disciples, traveled around and preached to the multitudes, who performed miracles, and who was finally arrested, tried and crucified; as to induce the belief that the whole plot was a borrowed one. When two traditions, or legends, run so nearly in the same channel and have such strong resemblances, it is quite natural to decide the newer one to be copied from the older. As the Hindoo Mythology is well known to be five or six centuries older than the Judean story, it of course is the original.

We are willing, however, to admit for the sake of argument, there was such a personage as Jesus, that he was amiable, benevolent and good, but deny that he was God, or that he excelled all other men in knowledge, science and learning.

We are willing to give him due credit for the many good things he uttered, the same as we do Buddha, Zoroaster, Confucius, Socrates, Plato, Antoninus, Mahomet, Kempis, Fox, Bunyan, Shakespeare, Wesley, Penn, Franklin, Paine, Parker and many other noble souls that have existed in various ages of the world. With reference to many of these characters, extraordinary claims have been made; though some of them have been deified and worshiped, and though all doubtless possessed a portion of divinity as all men do, none of them were gods, and it only proves the ignorance and folly of mankind to set up any of their fellow-beings as gods. The persons named, said many wise and good things, worthy of being remembered by us, who follow after them, but we should not look upon them as gods or sons of gods.

While many of the utterances attributed to Jesus are excellent and perhaps nearly faultless, others are indifferent, meaningless and mischievous. For depth and originality, they do not appear superior to those of many other persons, and we find those which are considered his best, were not original, but were taught by others hundreds of years before his birth—for instance the *golden rule*.

As to the passage our correspondent calls our attention to, it seems to possess no special importance, as he admits even, as it stands in the bible. What is "poor in spirit?" Is it to be depressed, cringing and ignoble, without aspiration, emulation or ambition? If so, we would not extol it, nor do we believe the "kingdom of heaven" is made up of it; we cannot think mendicancy superior to industry, energy and self-reliance.

We are no Greek scholar, and cannot say Mr. W. is wrong in the rendition he gives of the text. We admit his is an improvement over the common one, and give our vote that his version be adopted by the bible revisers so assiduously engaged in correcting and improving the "word of God." Though, is not the very fact that the bible needs revising and changing in thousands of cases, a very strong argument that it is neither the word of God, nor an infallible guide to follow?

If *ptokos* means *beggar* instead of *poor*, it imparts no special wisdom or divinity to the text. The excellency of knowledge and the advantages arising from searching for it, have been quite as well expressed hundred of times by other persons; we see nothing in it but what almost any man could say. Happy are they who learn such knowledge and truth for they shall be compensated; it does not require a god to say that.

We notice our friend says: "No so-called Christian Church that ever existed has been faithful to this first utterance of the son of man." We take no issue with him on this point and presume he is correct, as well as when he says "the creeds of the Churches, Catholic, Protestant and Armenian have really very little to do with the real Christ."

If, however, it is true the Christian world has been running nearly two thousand years, what is called the Christian religion, and if they have mistaken it and taken something else, is it not a strong argument against the potency and the important divine mission of the true Christ and true Christianity? If after trying so long and so industriously we have entirely missed the true article, does it not argue rather bad

for the future? Had we not better abandon such a "will-o'-the-wisp" and direct our attention to the more reliable fields of investigation, science and reason?

If he is correct, that in our opposing Christianity, we are "only beating the air," we insist it is pretty *bad air* at any rate, and needs a good deal of beating, stirring up and purifying, by driving out the damp, miasmatic matter, and stifling impurity of error, and letting in the pure oxygen of light and truth.

We hope to hear from our friend again, and trust we will be able to hear much from him about the bible, the real Christ and true Christianity.

BEING pressed for room this month, we are obliged to omit our usual Bible article, but will probably have one ready for the opening of the new volume.

We are pleased to announce that our staunch and well-known Liberal friend, G. L. HENDERSON, of *Le Roy, Minn.*, has removed to this city, and opened an office at 137 Broadway, in connection with his Western establishment.

His business is investing capital, or loaning it upon first-class Western real estate securities. Those who have money they wish to have safely and judiciously placed, at a liberal rate of interest, will do well to entrust it in his hands. We vouch the fullest satisfaction will be given.

We regret the quality of paper in this issue is not as good as it should be. We trusted to our paper man, and did not see it until the first side was printed. We shall be careful, hereafter, that paper of inferior grade is not used for THE TRUTH SEEKER.

We wish every friend of THE TRUTH SEEKER would make an effort to obtain at least one subscriber for it. At the commencement of Volume II. is a very suitable time for new patrons to begin. There are thousands of enquiring, thinking people who ought to take this paper, and do not, partly because no one has spoken to them about it, or urged them to read it. Cannot our readers do a little missionary work in this line? THE TRUTH SEEKER is not half so widely known as it ought to be.

Donations to The Truth Seeker

SINCE LAST REPORTED.

G. W. Baldwin, 50 cents; James P. Craig, 25 cents; Wm. L. Craft, 50 cents; Matthew Romer, 25 cents; E. W. Ahrens, \$1; R. M. Casey, \$1 25; R. Ebell, 25 cents; D. B. Morton, 50 cents; Andrew Christie, 50 cents; W. B. Sickles, \$1.

We tender our warmest thanks for the kindness of our friends. We hope their circumstances may always be such that they can give small amounts, at least, for any desired purpose, without inconvenience.

Letter from John Syphers.

[Not having heard from our good friend for a long time, and missing his cheerful epistles, we recently addressed him a note beginning with this modified quotation: "Eli, Eli, lama sabachthani; my friend, my friend, why hast thou forsaken me?" to which we received the following characteristic and cheering reply.—Ed. T. S.]

DEAR BROTHER BENN

You are mistaken, sadly, awfully, egregiously mistaken, for old Eli Lama has not forsaken you, nor has John Sabachthani gone back on you. I will stick to you in six troubles and will not forsake you in the seventh. You will please write to me and let me know how many of the seven troubles you have already passed through, and how many you now have on hand. If the Liberal element of this country does not sustain you, it will be a lasting disgrace to them, and I will feel like blowing them up so high they will light on the stars as they fall. I myself have plenty of the stuff which the world calls "trouble," but I call it *raw material*, out of which I manufacture a first-class article of pure, genuine, unalloyed *happiness*. If "you will ask (me), you shall receive, and my peace I shall give unto thee, but not as the world giveth. Behold I go unto the father and mother, and shall be with them forever more."

Brother Bennett, come and see us when we set up house-keeping in the spirit world, we will entertain you as one of the world's great-hearted noblemen. If you want to start a TRUTH SEEKER there, we will assist you, and warrant you a *big* circulation. In that blessed land to which we are hastening, the search for truth is just as eager and arduous as it is here in this material rudimental world. I have no doubt but that we will acquire more genuine truth there in one day, than it is possible for us to accumulate here in a whole year. The reason why, is, that it is found there in greater quantities, and is a much purer article. In hopes that the good angels may induce everybody to take your lively little paper, and thereby give you plenty to do, and good pay, is the sincere prayer of your everlasting friend,

JOHN SYPHERS.
Streator, Ills.

[We thank our good friend for his cheering words and

for his kind invitation to visit him when he sets up house-keeping in the "Spirit World," as well as his proffers of aid. If we are *there* and are "visiting around," we will be most happy to call upon our cheerful friend and stay two weeks or a fortnight. As to THE TRUTH SEEKER we will try and run it here as well as we can, not being certain but we may be differently occupied *there*, and may not care to run a printing office; at all events, we prefer the aid here and now, to waiting till we get there. We believe \$1000 will do us more good now than \$3000 will then.

We wish to say, right here, to our readers, that Brother Syphers has sent us some of his photographs, and we will gladly send one to any friend, who will like a representation of him, and will send us 25cents.—Ed. T. S.]

REV. DR. STINE writes us from Iowa, that even during the Summer, his lectures are in demand and well attended. During August, however, he wants no engagements.

ANTI-CHRISTIAN LECTURES.

1. God and Man.
2. The Naked Truth.
3. Our Present duty.
4. Moses and Darwin.
5. Christianity a Failure.
6. Paul and Jesus and "Christ."
7. The Origin of Christianity.
8. The Evidences of Christianity.
9. The Absurdities of Christianity.

For any of the above, I am ready to make engagements for the Fall and Winter. No. 1 is theological and scientific. No. 4 is strictly scientific. Nos. 7, 8 and 9 go together as a connected course. These three lectures open up an entirely new field. They are the result of much study, and have been received by all classes of Freethinkers with favor far beyond first expectations. I. J. STINE.

Permanent address—762 Seneca Street,
Leavenworth, Kansas.

Creation.

Theologians generally still hold to the theory of an absolute creation of everything from nothing. Yet they are unable to offer even the shadow of an argument in favor of their assumption. The sum total of matter has never—so far as we know—been increased or diminished to the extent of even an atom, and as Sir William Hamilton so forcibly shows, an absolute creation is not even conceivable by the human mind. The assumption that mind can or ever did create matter, has no possible foundation, for neither experience nor analogy can be adduced in its favor. "All things," says the devotee, "are possible with God." Supposing this to be the case, there is no reason to believe that the matter which now exists was brought from nonentity. But when it is said "all things are possible with God," the statement should be qualified somewhat. Two acts which involve an absolute contradiction can not be performed. We may repeat the question which the little boy asked his Sunday-school teacher, "Can God make a three-year old colt in a minute?" Certainly not. And he who says this universe was made from nothing, and to relieve himself of the labor of giving a reason for his belief, declares "all things are possible with God," proves only that his reason is in bondage to his theology. *Ex nihilo nihil fit* was taught as a maxim by the profoundest sages of antiquity and it commends itself to the unperverted mind to-day. B. F. UNDERWOOD.

Modern Materialism.

As materialists we recognize the existence of ourselves and an external world, the eternity of matter, the eternity of force, the existence of mind as a manifestation of force, the evolution of life from inorganic matter and the development of complex from the simplest forms of life, the eternal existence of law as uniform sequences of motion; we believe in progress within certain limits, but not in unending progress. Thus it will be seen that our position is not wholly one of negation, as the representatives of theology are accustomed to say.

We do not believe in a personal or intelligent God, of whose existence we have no satisfactory proof; but we acknowledge Nature, whose operations we behold. We think it useless to search for the "Author of Nature," but we believe that we all can profitably study the Order of Nature. We do not believe in creation, but we do believe in development. We do not look to an unseen Being for help, but we recognize Science, to use an expression of Holyoake, "as the Providence of man." We do not profess to love a Being we know nothing about, but we love our families, our friends, and our race. We do not worship what to us is a phantom, but we freely render homage to genius and worth in humanity. We never thank an unknown Something for our misfortunes, but we teach philosophical resignation to the decrees of Nature, when they cannot be averted or avoided. We do not "look for life where life may never be," but we enjoy existence here and try to make the most of it. For theology we would substitute anthropology; for religion, practical morality; for prayer, self-reliance; for piety, intellectual culture; for churches, temples of science; for love of God, love of man and a tender regard for everything that feels in common with us the consciousness of existence. B. F. UNDERWOOD.

Extracts, Queries, and Comments.

BY E. E. G.

UNDER the title "Words of Wisdom," in an exchange, I find the following: "Words are women, deeds are men. George Herbert."

Oh, how nice! I wonder where the world would be today, if the women didn't bear and nurse all the babies, and do a great many other things too numerous to mention; can you tell, Mr. George Herbert? And yet women are "words." Are they words? indeed! We wish you had to be a woman yourself and see which would suit you best, such words, or your own deeds, like buying baby's frock, shoes or medicine? Out upon it, you know nothing of her deeds, as you have proved by saying, "she is 'words.'"

Who bakes, washes, sews, knits and does this work? Was not Joan of Arc a woman? Was Florence Nightingale a man? Of course she was, else how could she have done "deeds?" Men only are deeds. Were our revolutionary mothers men? were the "women of the war" men? Oh, pshaw! this cant about woman being an angel and words, is enough to sicken a mule! Women do nothing, do they, Mr. Herbert? they only talk, "are words." Why I thought it was the men who talked, talked from the pulpit, in the caucus, and on the platform, in the State Legislature and in our National Congress, to say nothing of Courts of Justice, (?) jury-rooms, bar-rooms, midnight brawls and street rows!

Are men always heroes and women never heroines? Were there no heroines, there would be no heroes. We do wish the George Herberts would use a little sense and not arrogate to themselves all the doings in this great world. Such men would make us hate the sex if we believe their "words!"

Among the numerous "Requests for prayer," published in "Times of Refreshing," we find the following: "Pray for the conversion of a young married couple, who rely for salvation upon the merits of their own excellence." Whose merits should they rely on? "Pray for a gifted young lady of sixteen, that she may give her heart to the Savior now in her youth. I desire your prayers for the healing of an invalid, who has been confined to her bed for nearly fifteen years. For a young lady that she may receive perfect eye sight. Pray for a person of great talent and activity, who trusts in self-effort, talks vaguely about a higher power, but does not accept the revelation of God's word in the Bible." What a pity! I wonder which will hear that prayer, the higher Power or the God of the Bible! Quite a "prayer gauge," isn't it? "Pray for a physician, who for many years, has been walking in great darkness, and who will be largely useful in the vineyard, when God gives light." Yes, "when God gives light." But he will not give it till he gets ready, and so you must pray, beseech and implore him to hurry up in his duty, else the poor physician may die in his dungeon and go where brimstone heat and sulphurous flame will lighten his abode forevermore! "Prayer is asked for a young lady now residing in Worcester, who for the past year or two has been afflicted with insanity." And God will keep her insane till His chosen few pray her out of it! How tender-hearted and compassionate that God is. "Pray for a young lady who is inclined to infidelity. Prayer is requested on behalf of a young man who is religiously educated, who is trying to bean infidel. "Pray for my husband who is in embarrassing circumstances, that he may be delivered from them, and be greatly blessed spiritually and temporarily." What a kind wife. What "Times of Refreshing" those are. Why not pray for cod-fish for breakfast, baked beans for dinner, and griddle cakes for supper, oysters, hot coffee and brandy, hair mattresses, new coats and bonnets, and thus have very Refreshing Times?

STRAUSS' objection to a personal God, makes the Edinburgh Review cry out, "Would you have us worship a thing?" Yes, if the "thing" is worthy of worship. Who can say that the Pagans, who worship the sun—a thing—are not more rational than the Christians, who worship an unseen person, an unknown God—an idea as monstrous as it is superstitious—and when pictured more hideous than any heathen idol ever constructed. The "graven image" that the Jews were forbidden to make and bow down to in the Second Commandment, could not have been so deformed a god as the Christians of the Nineteenth Century worship. Worship always degrades unless the object worshiped inspires reverence, love, and admiration. Have a care, then, what you worship. Abstract truths alone are fit for worship,—persons never,—and things should be admired not worshipped.

Again, Scribner's thinks Strauss a very wicked man, who has perverted the truth out of pure deviltry. That is the fate of all reformers and progressionists who out-grow their small clothes.

MR. CROOKES, the scientific English experimenter in Spiritualism, mentioned in February's number, and whose investigations have attracted so much attention for the last three years, both in Europe and America, will come out all right. The phenomena really do occur as he believes, but his new volume will not ascribe its cause to spirits, but to an agency connected with earth, and human intelligence in the body, which will startle and confound, but will fail to convince and convert the Spiritualists to his scientific conclusion.

An Address to the Friends of Radical Reform throughout the Union.

Neither of the old, corrupt political parties can be relied upon to fulfill the promises of reform which their leaders invariably make, when elections are approaching, but which are as invariably broken when they have elected their tickets and divided the booty.

By means of wheedling phrases and fine promises the political wire-pullers generally succeed in inducing the voters to cast their ballots for them; but when they occupy their seats in the Legislatures or in Congress, whence the people cannot recall them for one, two, four, or six years, by any effectual legal process, most of them lack the strength of character to resist the monopolists and their millions who tempt them to betray the cause of the people to the interest of the selfish moneyed men.

The "Liberal Reform party" did not realize the expectations of their honest adherents, because they eschewed the application of thorough radical remedies to the existing evils, expecting salvation from the action of a single man, who was to be entrusted with a powerful office, when they should have known from history that governments which depend upon the ability and good will of a single individual are always dangerous, and the powers vested in him liable to be abused to the detriment, or even the destruction of the people. The public mind is more trustworthy than the fickle mind of most individuals, and the law of self-preservation will be sure to guide the people to do what is best ultimately, even though occasionally errors may not be entirely avoided. Therefore all governmental institutions should be framed to be as independent as possible of the influence of the changeable mind of individuals placed in office, and should be subject to the direct control of the people, for then, and only then, will they be truly democratic.

Some of the reforms hereinafter to be spoken of, have not been discussed before the people sufficiently, and as new ideas generally strike those who are not yet prepared for them, as impracticable, they will, at first, have to struggle against the conservative inertia of the masses; but we would point again to a fact proved beyond doubt by history, i. e., that those reformatory movements that were based upon great fundamental principles have always carried the victory sooner or later, when the people, learned from sad experience the futility of any policy of expediency that used palliative means for the wants of the moment.

Convinced of the truth of these premises, the Radical Democracy, rejecting all temporary expedients, propose to the people of the United States a radical revision of the state and federal constitutions in accordance with the above views.

The history of our republic shows that pre-eminently the Senate, not elected directly by the people, and hence aristocratic in its tendencies, has always advanced the interests of money, railroad and manufacturing speculators, to the prejudice of the common welfare. Therefore the right of impeachment has proved a sham, and every committee of investigation, a white-washing institution.

The Presidency and the multitude of dependencies of the same forming the great aim, the spoils, of all the corrupt party organizations, may be considered the principal source of the all pervading corruption.

The Tax Exemptions existing in many States are in glaring contradiction to every principle of justice and equality. They should be repealed summarily.

It is a lamentable fact that the fundamental principle of democratic republicanism—liberty and equality of all human beings, was not consistently adhered to by the framers of the Constitutions, and the curse of slavery which they suffered to remain in existence, has brought endless suffering upon the nation.

Another inconsistency, the denial of political equality to the female sex, is avenged in that the ennobling influence of woman is wanting at our polls, and in the administration of our public affairs. The alarming corruption that pervades everything connected with our political life, is owing in part to this deviation from a great principle.

The experience gathered for the last five years in Wyoming Territory, regarding Woman Suffrage, utterly refutes the expediency arguments of the opponents to woman's equality, for during this time the elections have passed off more orderly and quietly there; wherever women have occupied public offices they have done so with honor to their sex, and in no wise has the attainment of full citizenship impaired their chastity and true womanhood, nor are they treated with less respect by their fellow-citizens.

The Radical Democracy propose a series of reforms in regard to the right of suffrage (which, as well as, most civil and criminal laws, should be equal all over the Union), capital and labor, public lands, monopolies and privileges, duties, civil and criminal law, justice free of expense, a higher degree of public instruction, religious liberty, etc., which must all receive due consideration in the event of a revision of the constitutions. But among all reformatory measures the following five appear the most important at present. First, and above all: The constitutional right of the

VOTERS TO RECALL MEMBERS OF THE LEGISLATURES AND OF CONGRESS.

if they do not conform to the demands of their constituents, or in any other way neglect to do their duty. Some of our party propose the Referendum, i. e., the subjection of

all laws to the direct satisfying vote of the people. Perhaps the two propositions might be combined.

Second,

ABOLITION OF THE ARISTOCRATIC SENATE.

The Senate, besides being anti-democratic, is of itself superfluous. The will of the majority of the people can only be expressed by the assemblage of delegates, (now representatives) elected and commissioned directly by the people.

Third,

ABOLITION OF THE PRESIDENCY

with its dangerous royal prerogatives.

The Executive should consist of a responsible Executive Council chosen, controlled and recallable by Congress, an institution similar to that of the Swiss republic.

Fourth,

EQUAL TAXATION,

And the repeal of all exemption-laws without exception.

Fifth,

POLITICAL EQUALITY OF SEXES.

The friends of reform are reminded and warned that notwithstanding they may succeed in electing honest men to various offices by extraordinary exertions now and then, the great evils of which the people are justly complaining, will ever recur unless a Reform Party enforce the application of the only remedy which will insure a permanent reform, i. e., the

RADICAL REVISION OF THE CONSTITUTIONS.

True patriots, make this the watchword of your campaigns, and form Radical Democratic Clubs in all parts of the country.

The details of the Platform of the Radical Democracy can be elaborated at the National Convention to be called in due time, but the patriots who earnestly wish to see our republican institutions purified of defects under which the people are constantly suffering, those whose independence of thought is not trammelled by selfish aims or a morbid desire for immediate results, those who have the courage to oppose the united force and tricks of the political demagogues and charlatans, and to bear the attacks of short-sighted Conservatism; and those who would have our country stand forth as a justification of the republican principle, encouraging to the enslaved nations of the globe, to throw off the shackles of despotism; let them all unite without delay, and then march in solid phalanx upon the enemies of public welfare.

Until the National Convention of the Radical Democracy assemble, all notices of the formation of clubs and other communications are to be directed to

CARL DOERFLINGER,

Secretary National Executive Committee,
56 Oneida Street, Milwaukee, Wis.

P.S.—Every independent newspaper is requested to copy this address and discuss the propositions contained therein.

The popular superstition regarding the days on which it is lucky or unlucky to trim the finger-nails is expressed in an old rhyme thus:

Cut them on Monday, cut them for wealth;
Cut them on Tuesday, cut them for health;
Cut them on Wednesday, cut them for news;
Cut them on Thursday, a new pair of shoes;
Cut them on Friday, you'll cut them for woe;
Cut them on Saturday, a journey to go;
Cut them on Sunday, you'll cut them for evil,
For all the next week you'll be ruled by the devil.

THE total yield of the ice crop in Maine for the present season, including old ice on hand cannot be reckoned short of 1,500,000 tons, and it may possibly reach 2,000,000 tons. Of this amount, probably 300,000 have been sold or bargained for at \$3 per ton, or a total of nearly \$1,000,000. This price is a remunerative one; netting a large profit to owners. If the rest of the crop is sold at the same figure, the total amount realized from Maine's ice product will be between \$1,000,000 and \$5,000,000. To transport this product to a market will require a fleet of not less than 5,000 vessels. To carry away the product of the Kennebec will require over 3,000 vessels, or an average of nearly fifteen vessels a day from the opening of the river to navigation to its close.

AN interesting quarrel is in progress at Richmond, England, between the Vicar, the Rev. C. T. Proctor, and his vestry and his parishioners. Richmond recently came into possession of a new burying ground, a portion of which was set apart for the Established Church, and a portion for Dissenters. The two plots were divided by a path, as is usual in other cemeteries. Mr. Proctor insisted that a wall should separate the resting places of the believer and the unbeliever in a State Church. This was opposed by the vestry, but the Vicar had it put up. About two nights afterward, 280 feet of the wall were mysteriously toppled over. The parishioners held an indignation meeting, at which the conduct of the Vicar was censured, and as influential noblemen in the neighborhood have declared against the attempt to divide the dead, Mr. Proctor will probably allow the wall to remain down.

FIVE years ago Miss Gaylord, of Boston, and her sister started from Denver in their own carriage, on a wonderful journey of 10,000 miles, which having accomplished, they have returned to that city safe and sound. They have visited every camp, settlement, village and city in the Western Territories and on the Pacific Coast. Miss Gaylord now starts for Australia, where she will spend the next two years in a similar exploration journey.

Attractive New Books.

Threading My Way.
Or Twenty-seven Years of Autobiography. By Robert Dale Owen, author of that remarkable work, which is having such an enormous sale, entitled the *Debatable Land* between this world and the next.

This new work is a most fascinating one. It is a narrative of the first twenty-seven years of the Author's life; its adventures, errors, experiences; together with reminiscences of noted personages whom he met forty or fifty years since, etc., etc.

"All Mr. Owen's chapters are remarkable not only for the attractiveness of the incidents, but for the light shed on many important social and industrial movements, and for the noble sincerity and good humor pervading them." *A beautifully printed and bound volume. Price \$1.50.

Fanny Fern.

A Memorial volume by James Parton, containing a short biography of Mrs. Parton ("Fanny Fern") and selections from the very best and most popular of her writings. Beautifully printed and bound, with illustrations by Arthur Lumley. A charming volume for the Holidays. *Price, \$2.

Jessamine.

Another splendid new novel, by MARION HARLAND. *Price, \$1.50.

Old Curiosity Shop.

The eighth volume of "CARLETON'S NEW ILLUSTRATED EDITION" OF CHARLES DICKENS' WORKS, (the best, cheapest, and handsomest edition in the world.) Printed from new, reliable type; exquisitely illustrated by the original artists chosen by Dickens himself; handsomely bound and sold at \$1.50 per volume.

A Wonderful Woman.

An intensely interesting new novel by MAY AGNES FLEMING, author of "Guy Earls court's Wife." *Price, \$1.75.

Bill Arp's Peace Papers.

A new comic book by the great Southern humorist, "Bill Arp," who gives us, in a series of irresistibly funny, satirical papers upon War, Politics, and our Domestic Relations, one of the sharpest books ever printed in this country. *Full of comic pictures, price \$1.50.

Loyal Unto Death.

A deeply interesting new ENGLISH NOVEL. One of the best stories that has appeared in London for many a day. *Price, \$1.75.

"Betsy and I are Out."

A Thanksgiving Story in verse, by Mrs. N. S. EMERSON; embodying her famous ballad of "Betsy and I are Out," which has gained such celebrity and been so widely copied throughout the country, as by another author. *Price, \$1.50.

Edna Browning.

Another new novel, by MARY J. HOLMES. One of the best she has ever written. *Price, \$1.50.

Josh Billings' Almanax.

Josh Billings' great Farmers' Almanax for the year 1874—one of the richest and most humorous little hits of the day. Josh Billings has excelled himself, and everybody ought to have a copy, to drive away the "blues" with. *Paper covers. Price, 25 cents.

These books beautifully printed and bound. Sold everywhere—and sent by mail POSTAGE FREE, on receipt of price, by

G. W. CARLETON & CO., Publishers,
Madison Square, New York.

MRS. MARY A. ELLIS,**ASTROLOGIST,**

Will, on receipt of correct date of birth, and fee, read your history, as given by the planets under which you were born. Tell what business you are best adapted to and most successful in; tell what part of the country you will be most successful, happy and healthy in; of absent friends; of living or dead; of law-suits; of marriage; of sickness and health.

Give information on all kinds of business; will select every day and hour of the year that is fortunate or unfortunate to each person.

TERMS.

Full nativity, past and future, \$10, future, \$5. Selecting fortunate days and events for one year, \$3. One question, \$2. All letters of inquiry must contain three postage stamps. Address

MRS. MARY A. ELLIS,

825 Spring Garden,
Philadelphia.

500 SPIRITUALISTS

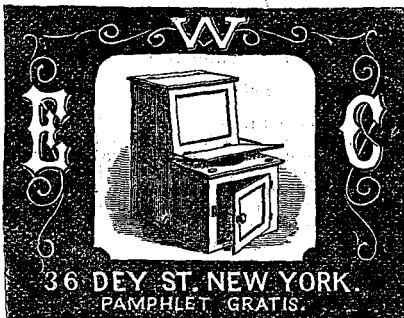
(Not Woodhullites.)

Wanted to settle in and around Honey Grove, Fannin County, Texas, by
J. A. RUTHERFORD and others.

EARTH CLOSETS.

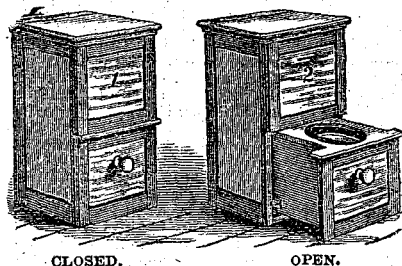
The Great Blessing of the Age.

Comfort to the Sick and Feeble.

THE WAKEFIELD

36 DEY ST. NEW YORK.
PAMPHLET GRATIS.

Is one of the latest inventions, and has many advantages over all others. The simple act of closing the lid brings the earth forward and drops it directly in the centre of the pail, thus insuring the absolute certainty of covering all the excrements. This is of vital importance. It also has a dust or odor slide, a child's seat, and an extra large reservoir for dry earth or ashes.

THE WATROUS,

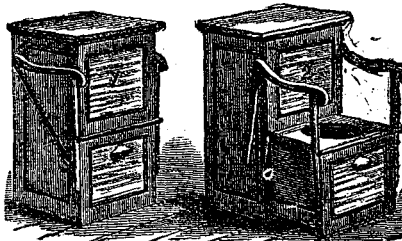
CLOSED.

OPEN.

Is simple in construction, automatic in action, and being entirely inodorous, may be used in any room in the house without offense. When not in use it is a handsome piece of furniture with nothing about it to indicate its purpose.

THE WATROUS:

(With Arms.)



CLOSED.

OPEN.

A CHILD CAN MANAGE IT.

IT WILL LAST A LIFETIME.

LATEST AND SIMPLEST IMPROVEMENTS.

A Necessity to the Aged!

Should be in every Guest Chamber!

Every Hotel, Hospital and Public Building should use them.

DRY EARTH FURNISHED ON REASONABLE CONDITIONS.

PRICES. { WAKEFIELD, from \$25 to \$40.
{ WATROUS, from \$16 to \$33.

DESCRIPTIVE PAMPHLETS FREE.

The Wakefield Earth Closet Co.

36 Dey Street New York.

1827.**ENGRAVERS' BOXWOOD,**

MAPLE, MAHOGANY & PINE.

Types, Presses, Inks, Bronzes,

IMPOSING STONES.

WOOD TYPE.

COMPLETE OUTFIT FOR PRINTERS.

STAMPS, PATTERNS, AND BRAND LETTERS.

Cabinets, Cases, Stands, Galleys, Sticks.

Chases, etc.

Vanderburgh, Wells & Co.,

110 Fulton Street,

AND

16 and 18 Dutch Street. New York.

J. M. FOLLETT.

E. B. HILL.

SEWING MACHINE NEEDLES.

We will send by mail, post-paid:

Singer Needles, for Sixty cents per doz.
Wilcox & Gibbs, for One dollar per doz.
All others for seventy-five cents per doz.

Sewing Machine Agents and Dealers please send for circular. We want the patronage of every "liberal" in America.

Say you saw this Adv. in THE SPIRITUALIST AT WORK.

FOLLETT & HILL.

Wholesale and Retail Dealers in

Sewing-Machine Attachments, Needles, Oils, etc., etc.

CAMBRIDGE, HENRY CO., ILLINOIS.

Choice Summer Books,

JUST PUBLISHED BY

EATES & LAURIAT.**ATHERSTONE PRIORY.**

By L. M. COMYN, author of "Elena."

"A quiet, yet charming, English romance of real life. The scenes are life-like, and the story interesting."—*The Examiner*.

1 vol., 16mo., cloth.....\$1 50

VICTOR HUGO'S RHINE.

"A charming book, full of life and spirit."—*Boston Transcript*.

12mo., cloth, beveled, tinted paper....\$1 75

ELENA, AN ITALIAN TALE.

"A more captivating love story has not been published this season."—*Philadelphia Herald*.

1 vol., 16mo., cloth.....\$1 50

SLAVES OF THE RING.

1 vol., 8vo. Paper.....75 cents.

By B. F. ROBINSON, author of "Second-Cousin Sarah," "Little Kate Kirby," "For Her Sake," "True to Herself," etc.

A TANGLED SKEIN.

1 vol., 8vo. Paper.....75 cents.

By ALBANY FORBLANQUE, JR.

"It is so well written that, having once taken up the book, it will be impossible to lay it down until the end."—*Press*.

DEEP WATERS.

1 vol., 8vo. Paper.....75 cents.

"Author of 'Counterparts,' etc.

"Rumor" is no common story; it has scenes and sentiments of singular force, individuality and beauty."

OUR VACATIONS.

How to Go, Where to Go, and How to Enjoy Them. By F. E. CLARK.

1 vol., 18mo., red edges, 208 pages....\$1 00

"The tourist can not fail to find many valuable hints."—*Mail*.

"*The above, or any book published in the United States, sent, post-paid, on receipt of price, when not to be had at local book stores.

'93.**VICTOR HUGO'S LATEST AND GREAT-EST NOVEL.**

This remarkable and powerful story dealing with the events of the French Revolution, begins in THE NEW YORK SEMI-WEEKLY TRIBUNE, March 27, and will be continued regularly in that paper. THE SEMI-WEEKLY TRIBUNE is \$3 per year, or 30 cents per month (8 numbers) for single copies; \$2.50 per year, or 25 cents per month (8 numbers) in clubs of five or over. Address THE TRIBUNE New York.

IRON CLADS.
Books of Ensemble.

Books that Carry the Old Eternal Banners into the Modern."

By recent special arrangement with the distinguished author, A. K. BUTTS & CO., become the publishers for America of

ANCIENT PAGAN

AND
MODERN CHRISTIAN SYMBOLISM,
Exposed and Explained,

Royal 8vo, 83 pp., 16 Plates, 172 Cuts, Price, by Mail, \$3.

Also by the same author

ANCIENT FAITHS

EMBODIED IN ANCIENT NAMES:

OR

AN ATTEMPT TO TRACE

THE RELIGIOUS BELIEF SOCIAL RITES AND HOLY EMBLEMS OF CERTAIN NATIONS.

BY AN

INTERPRETATION OF THE NAMES

GIVEN TO CHILDREN BY PRIESTLY AUTHORITY, OR ASSUMED BY PROPHETS, KINGS AND HIERARCHS.

BY

THOMAS INMAN, M.D. (London.)

Physician to the Royal Infirmary, London; late Lecturer, successively, on Botany, Medical Jurisprudence, Materia Medica, and Therapeutics and the Principles and Practice of Medicine.

Author of *Foundation for a New Theory and Practice of Medicine; a Treatise on Mythology; On the Real Nature of Inflammation; Atheroma in Arteries; On the Preservation of Health, &c.*
Late President of the Liverpool Philosophical Society, &c.

This work, complete, 1913 pp., 8vo, with several hundred illustrations. Price, \$1.50
Address the American Publishers.

ASA K. BUTTS & CO.,

36 Dey Street, N. Y.

Bureau of Correspondence

OF THE PANTARCHY.

The increasing number of letters of inquiry, addressed to MR. ANDREWS personally, and to others known to be associated with him, in respect to the nature, purposes, progress and prospects of the Pantarchy, suggest the propriety of organizing a branch bureau of its operations for the express purposes of answering such and similar inquiries, as well as for the relief of parties so addressed, whose time has, heretofore, been gratuitously given to the writing of replies.

There are two other kinds of letters sent in a steady current for many years to the same quarter. The first are letters of inquiry touching social difficulties, and asking for advice or consolation, in the thousand trying conditions in which married and unmarried persons, men and women, find themselves involved. The others are letters asking specific information, on matters of reform, spiritualism, unitary life, the new language, and the like; and even on a variety of topics, concerning science, business and miscellaneous subjects.

To serve this great want, to organize and economize labor, and to extend this method of giving information into a systematized institution for the use of the whole community, this bureau is formed. The aggregate small fees, will, it is hoped, furnish a means of support to several of the wisest and best of the men or women most versed in the social reform, and in universal-scientific science, and prove of great use to many an aching heart and to many an inquiring mind. THE BUREAU OF CORRESPONDENCE will undertake to answer ANY QUESTION (admitting of an answer) upon ANY SUBJECT, and in case its efforts are appreciated will take necessary steps to enlarge its connections and means of information to that end. In the meantime, if the question is of a kind which the Bureau is unable to answer, the fee will be returned.

The fees charged are as follows: For a reply on postal card to a single inquiry, 10 cents; for a letter of advice, (information more at large), or sympathy and consolation, 25 cents. In the latter case, the letter of inquiry must contain a stamp, for the answer. No increase of charge on account of the difficulty of obtaining the information, except in special instances, which will be arranged by correspondence. Newspapers inserting this circular, can avail themselves of the aid of the Bureau without charge.

STEPHEN PEARL ANDREWS.

BOARD OF MANAGERS:

THEODORA FREEMAN SPENCER,

JOHN G. ROBINSON, M.D.

ASENATH C. McDONALD,

DAVID HOYLE.

Address Mrs. A. C. McDonald, Secretary
B. C. P., 75 West 54th Street, New York.

Odds and Ends.

"I SAY, Mick, what sort of potatoes are you planting?" "Raw ones."

A MAN who had traveled through New Jersey says he saw some land so poor that you could not raise a disturbance on it.

THE Peoria woman who wanted to throw herself into her husband's grave a few months ago, has just married a lightning rod man.

"FOR a young woman to begin to pick lint off a young man's coat collar" is said to be the first symptom that the young man is in peril.

A CONNECTICUT man, whose son was ill, appealed to the physician; "Do bring him out of it right away, doctor; do break up the fever at once, even if you charge as much as if he went through a whole course of fever."

"Dear George," said an Indianapolis young woman, "I am willing to marry you if we have to live on bread and water." "Well," said the enthusiastic George, "you furnish the bread, and I'll skirmish around and find the water."

NAUGHTY Indianapolis are immersed in water barrels by their fond mamas until they promise not to go fishing with Bill Jones again. This is called moral suasion, and doesn't break a child's spirit like whipping.

"SUSIE," said a teacher to one of her pupils, "you shouldn't make faces. You'll grow up homely if you make faces." Susie looked thoughtfully in the teacher's face a moment, and then innocently asked, "Did you make faces when you were a little girl?"

LOCAL option has been agitating a lady of Austin, Nev. Her husband told her it was "optional" with her whether he should buy her a gilt-edged bible or a new bonnet. She "rastled" with the subject for three whole days, and then optioned on the b—onnet."

A YALE student has written a twelve-verse poem entitled, "We kissed each other by the sea." "Well, what of it?" asks a Western journalist; "the seaside is no better for such practice than any other locality. In fact, we have put in some very sweet work of that kind on the tow-path of a canal in our time, but did not say anything about it in print."

"BEGORRA, I had a ticket, and sure I've lost it." "Then," said the conductor of a sleeping car, "you can't come in without it." After some altercation the conductor asked Pat if he could remember the number of the berth for which the ticket was good. My berth, sure I can, for wasn't I born on the 26th day of June in the year '26."

A LADY in the country was unwise enough to fit out her boy of five with fishing tackle. Soon she heard a shout from the barn-yard, and found one of her very best hens had swallowed the hook and was fast winding up the line in her crop. Of course she was greatly troubled, but all the comfort she got from the young fisherman was this: "Don't worry, mother, I guess she'll stop when she gets to the end of the pole."

As some lady visitors were going through a penitentiary under the escort of the Superintendent, they came to a room where three women were sewing. "Dear me!" one of them whispered, "What vicious-looking creatures! What are they here for?" "Because they have no other home; this is our sitting-room, they are my wife and two daughters," blandly answered the Superintendent.

MRS. PARTINGTON.—"Lal me!" sighed Mrs. Partington. "Here I have been sufferin' the bigamies of death for three mortal weeks. First I was seized with a bleedin' phrenology in the hamshire of the brain, which was exceeded by the stoppage of the left ventilator of the heart. This gave me inflammation of the left borax, and now I am sick with the chloroform morbus. There is no blessin' like that of health, particularly when you're sick."

"O Lord! Thou knowest," prayed a Connecticut deacon in church-meeting, "that I am afflicted with a most impious and depraved son. Thou knowest that he will

swear, and lie, and steal, and do all sinful things. Thou knowest that on the last Sabbath day he was walking down the principal street in the village, with his hands in his pockets, whistling the following ungodly tune"—and the congregation were astonished to hear "Yankee Doodle" flow melodiously from the deacon's pursed up lips.

THIS is one of the Cincinnati Commercial's letters from the people; Mr. Editor—Will you please enquire to some lawyer or advertise in your paper whether I can get a divorce in this State. I find it unpossible to live any longer with my wife. I have been married twice and may God forgive me for taking the last one 6 months ago. She is 10 year older an i and deceived me by wearing fals hair and teeth and a possetive fact her breth is so bad that it rots the fals teeth. izzent that cause enough afore eny coart. If you print your answer mark it to XYZ. dont print my name. Yours in hopes The crops is looking good saving we need rain badly.

AN old English farmer dictating his will to a lawyer, said: "I give and bequeath to my wife the sum of \$100 a year. Is that writ down, master?" "Yes," said the lawyer; "but she is not so old but that she may marry again. Won't you make any change in that case? Most people do." "Ah, do they? Well, write again and say, if my wife marry again, I give and bequeath to her the sum of £200 a year. That'll do, won't it?" "Why, that's just double the sum that she would have had if she had remained unmarried," said the lawyer; "it is generally the other way." "Aye," said the farmer, "but him that takes her will deserve it!"

"ART" VERSUS LAW.—George M. Clark, of large renown as a showman, and of goodly repute as a gentleman, was giving a deposition in Manchester, N.H., the other day, in the case of Kelsey vs. Osborne. James F. Briggs, counsel for the plaintiff, did not like the looks of the deposition from his stand-point, and undertook to weaken it by belittling the witness. Hence he began with a sneer: "You are in the negro minstrel business, I believe?" "Yes, sir," was the reply. "You black your face and sing for a living, do you?" "Yes, sir." "Well, don't you call that rather low business to follow?" "I don't know but it is, sir; but it is so much better than that of my father before me, that I am rather proud of it." "Why, what did your father do?" "He was a lawyer."

A WICKED JOKE.—A sophomore who is studying to fit himself to become a missionary, and who is a very exemplary young man, expected a sister from home to visit him the other day. Some of his mischievous classmates happened to hear of this, and while the embryo evangelizer was going to the train to meet his sister they entered his room and strewed about it sundry empty bottles marked "Old Rye," "ponies," cigar boxes and holders, hand-bills relating to entertainments of doubtful propriety, and other little ornaments generally found in the abode of the dissipated. When the happy brother and sister entered the room she was astonished and grieved, but not more so than he. With crimson face he essayed an explanation, but the sudden entrance of a classmate ejaculating, "Lend me your pony, Jack," followed soon after by another with, "Give me a pipeful of tobacco," and similar requests put a period to his efforts. It was not until the next day that the injured youth was able to convince his relative that he had been made the victim of a practical joke.

THERE was a little girl
And she had a little curl
Right in the middle of her forehead;
When she was good
She was very, very good,
And when she was bad, she was horrid.
She went up stairs,
And her parent, unawares,
Was looking out of the window;
She stood on her head
In her little trundle bed,
And nobody by to hinder.
Her mother heard a noise,
And she thought it was the boys
A playing in the empty attic;
But she ran up stairs,
And caught her unawares,
And spanked her most emphatic.

AN EXTRAORDINARY BOOK!
FIFTY YEARS AHEAD OF THE TIMES!!

PLAIN HOME TALK. AND Medical Common Sense.

By E. B. FOOTE, M. D.

A Most Remarkable Work, published in both the English and German Languages.

CONTAINING

Nearly 1,000 Pages, and 200 Illustrations.

Price, \$3.25.

It contains a full description of all Diseases given in plain language adapted to the Comprehension of the General Public; with the most Rational, Reformatory treatment. It contains a vast amount of valuable Information not to be found in any other Medical Work.

PART I.

This Part treats of Disease. Of Blood, mental and nervous derangements—how we violate our moral nature. The food we eat, its conversion into bone, muscle, &c.; The liquids we drink; The atmosphere we live in; The clothes we wear; Bad habits of children and youths; Bad habits of manhood and womanhood; (these essays are startling in nature and remarkably illustrated). The male and female element in nature; The ethics of sexual association; Prostitution; its moral and physical effects; Unhappy marriages; Why they are detrimental to the nervous and vascular fluids; Wealth; Failures in business; Excessive study; Melancholy; How to preserve the health of children; The physiological instruction of children; Sleep; CLEANLINESS; Sunshine; Therapeutic electricity; Animal magnetism; Water; Woman doctors; Rapacious doctors.

PART II.

This part treats on Chronic diseases: Catarrh; Chronic Affections of the Throat; Consumption (this essay on Consumption should be read by everybody); Chronic diseases of the Liver, Stomach and Bowels; Dyspepsia; Constipation; Diarrhea; Piles; Aches and pains; Neuralgia; Rheumatism; Affections of the Eyes and Ears; Diseases of the Heart; Chronic Affections of the Urinary Organs; Diseases of the Kidneys; Private words for Women; Derangements of the Menstrual Function; Falling of the Womb; Vaginal affections; Amorous Dreams; Man-hating; Sexual Dyspepsia; Ovarian Diseases; Hints to the Childless; Causes of Sterility; Local Diseased Condition of Man and Wife; Excessive Amativeness; Temperamental Inadaptation; How to Promote Child-bearing; Private Words to Men; Diseases of the Male Organs; Impotency; Paralysis; Syphilis; Other Chronic Diseases.

PART III.

PLAIN TALK.

This part treats of the Sexual Organs; The Causes of their Disgrace; Their Influence on Physical Development, and on health; Their Influence on the Social Position of Women, and on Civilization; (the philosophy of this subject is fully discussed on all conceivable points); History of Marriage; History of Polygamy; History, Customs and Principles of the Oneida Community; History, Customs and Practices of Mormonism; Early Customs; History of Monogamy; The Advantages and Disadvantages of both Systems; Historical Chips with reference to Marriage; Marriage as it is in Barbarism and Civilization; Marriage in the Old and New World; Defects of the Marriage Systems; Demerits of Polygamy and Monogamy; The Remedy; Sexual Immorality, Causes and Cure.

PART IV.

ON THE IMPROVEMENT OF POPULAR MARRIAGE

This part treats of How Marriage may be better than it is; What we Want; Adaptation in Marriage; What Constitutes Mental and Physical Adaptation; The Vital Temperaments; What Combinations are Best; Why Marriage is now a Lottery; Mental Marriages; Physical Marriages; Philosophy of Elopements; sexual Moderation; Its effects upon both sexes; Jealousy; Its Infalible Remedy; The Intermarriage of Relatives; Essays for Married People; The Wife the Equal Partner; Sleeping Apart; Conception, Sexual Indifference; Food for Expectant Mothers; Card to Married People; Child Marking, its Philosophy; Larger liberties should be allowed to ladies to contract or propose marital association; Card to the Unmarried.

This brief summary gives but an inadequate idea of the interesting character, originality, practicability and instructiveness of this wonderful work.

Every Family wishing a Medical Work of the very Highest Order, cannot afford to be without **DR. FOOTE'S**

PLAIN HOME TALK and MEDICAL COMMON SENSE.

With each copy is presented a splendid Chromo, entitled "Throw Physic to the Dogs," representing a pretty girl administering medicine to some five sick canines. Enclose the Price of the Work, \$3.25, to

D. M. BENNETT, 335 Broadway, N. Y.

Publisher of THE TRUTH SEEKER,
and Dealer in all Liberal, Spiritualistic
and Scientific Books. Sent post-paid by mail.

Health! Economy!

DECENCY.

The Cheapest and Best.

AN EARTH CLOSET FOR \$5.

The Sanitarian Earth Closet

IS A DISINFECTANT, A DEODER-

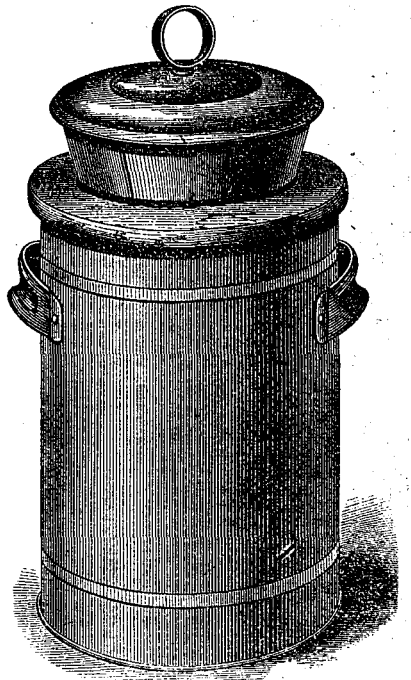
IZER, AND HAS NO MACHIN-
ERY.

Is the Cheapest by Half.

PHYSICIANS PRAISE IT! NURSES

DEMAND IT! INVALIDS, WOMEN AND

CHILDREN REJOICE IN IT.



"I think that America will be worth twenty per cent more one hundred years hence than it would have been without the earth-closet."—HORACE GREELY.

The germs of Small Pox, Scarlet Fever, Cholera, and other contagious diseases are disseminated through the effluvia of human excreta, and especially by privies, water closets and sewers.

Thousands of Wells are poisoned by connection with privies.

Sewer gas in cities presses up past the "traps," which are only water-pockets through which gas rises as through the air. These gases gather most at the highest points of sewerage. Hence, besides "Tenement House Rot," we hear of "Murray Hill" and "Fifth Avenue Fever."

Piles, suppressed menses, puerperal fever after accouchment, and Broken Breasts are common effects of privy drafts and exposure; also deadly relapses after various maladies.

Twenty Thousand Earth Closets are used in England. Public institutions and whole towns there are adopting the system.

In India all the Prisons, Barracks, and Hospitals of the Bombay, Madras, and Bengal Presidencies have adopted the system.

In America several thousand Earth Closets are in use, and they are recommended by all the Boards of Health and distinguished Physicians.

THE SANITARIAN

SUPERSEDES WATER CLOSETS AND
PRIVIES.

Obviates exposure in stormy weather; prevents foul air in sick rooms; produces \$10 yearly for each user; stops the spread of cholera; promotes refinement; prevents typhoids; looks like a handsome sloop jar; removes most of the causes of diphtheria, Diarrhoea, Cerebro-Spinal Meningitis, Piles, etc.; enables hotels to have "an Earth Closet in every room;" gives the poor a priceless boon; gives the rich exemption from "Fifth Avenue Fever;" prevents the poisoning of Wells and Water Courses; furnishes the best Fertilizer; stops the destructive of soils—earth robbing.
Send for a Pamphlet.

PRICE \$5.00. BOX 15 CTS.

Sent by express to any part of the country.

General Agent for the United States,

D. M. BENNETT.

335 Broadway, New York.

The Truth Seeker.

DEVOTED TO

SCIENCE, MORALS, FREE THOUGHT, FREE DISCUSSION, LIBERALISM, SEXUAL EQUALITY, LABOR REFORM, PROGRESSION,
FREE EDUCATION, AND WHAT EVER TENDS TO EMANCIPATE AND ELEVATE THE HUMAN RACE.

OPPOSED TO

Priestcraft, Ecclesiasticism, Dogmas, Creeds, False Theology, Superstition, Bigotry, Ignorance, Monopolies, Aristocracies,
Privileged Classes, Tyranny, Oppression and Everything that Degrades or Burdens Mankind Mentally or Physically.

"Come now and let us reason together;" Let us hear all sides; Let us divest ourselves of prejudice and the effects of early
education; Let us "prove all things and hold fast to that which is good."

Vol. 2. No. 1.

{ D. M. BENNETT.
EDITOR & PROPRIETOR. }

NEW YORK, SEPTEMBER 1, 1874.

{ 335 BROADWAY.
SINGLE COPIES, 8 CTS. }

\$1.75 per Year

The Truth Seeker,

PUBLISHED SEMI-MONTHLY.

TERMS:

One Copy, one Year.....\$1.75
" " Six Months.....1.00
" " each Month, making a Monthly.....1.00

One Copy sent extra for every ten Subscribers to one address.

Canadian Subscribers will please send fifty cents additional, for extra postage, which has to be prepaid.

RATES OF ADVERTISING.

One Dollar per inch, first insertion; 75 cents per inch for subsequent insertions.

Notes and Clippings.

[THE articles on this page were in type before Mr. F. D. Moulton was last heard from. Had the facts all been in, some additional remarks might have been made.]

ONE of our city papers styles Plymouth Church a "paradise of fools." It will doubtless also be known as a paradise of hypocrites and corruptionists.

[NO ALLUSION TO MRS. T.—]

Said the am'rous Brooklyn preacher
To a hen—"Beautiful creature;"

And then just for that

She laid two eggs in his hat;

Thus did the HEN-RE-WARD BEECHER.

AMONG those who look upon Beecher with most favor and fain would make him innocent, are the clergy. This is probably perfectly natural. Which of the old poets was it said, "A fellow feeling makes us wondrous kind."

"PAPA, don't you think Beech—" "Hush Johnnie."
"But papa, don't you think Beech—" "No more of that, didn't you hear me tell you to stop your noise? I will not have you talking about such things. Go in and get your face washed." Johnnie with tears in his eyes wants to know why papa won't let him ask when beech nuts will be ripe.

THE Boston Post says "Mr. Beecher has made as strong a fight as he can, for it is for his very life; but the cause of morality and religion could not hope much if it had to establish itself on the ragged edge of such a defective, unsettled and inconclusive narrative as his."

MR. BEECHER says, "Carpenter never did anything in this whole business that was not a stupid blunder." Carpenter is grateful for the compliment and desires to remind his flatterer that this is one of those cases where a blunder is not so bad as a crime.

THE Baltimore Gazette says, "The strongest part of Mr. Beecher's narrative is that wherein he assails his accusers, the weakest that in which he endeavors to explain away the damaging self-inculpation of his own letters. It is here he becomes prolix, labors heavily, turns sharp corners, and slides with an awkward sort of adroitness on the stumbling blocks in his way."

BAD FOR SAM AND RATHER BAD FOR CHRIST.—Mrs. Elizabeth Cady Stanton is sister-in-law to Mr. Sam. Wilkinson, and she states that she conversed with him in the fall of 1872 upon the Beecher Scandal and he admitted that he was aware of Beecher's derelictions, but, said he—"It must not get out. I am interested in *The Christian Union*, in Mr. Beecher's books, and particularly in his *Life of Christ*. Why," said he "if this should get out it would knock the *Life of Christ* higher than a kite."

ONE of the pious sisters of Plymouth Church regrets the fall of her beloved pastor, but she has one consolation left her. If Mr. Beecher is even so guilty he will not be allowed to enter the pearly gates of heaven, he can at least point the way thither to others and they can take the road he indicates, though he may not be allowed to travel it himself. There's consolation for you.

THE clerical scandal in Jersey City has come to a sad termination. Mary Pomeroy who was seduced by the Rev. John S. Glendenning, pastor of the Presbyterian church, under promise of marriage, and who some three weeks since was delivered of a child—the fruit of the seduction, has died. Just before her death she desired a Justice of the Peace to be summoned and to him made a deposition that the Rev. gentleman was the father of the child. The "man of God" denies the paternity of the child and insists he is entirely innocent. This is a "matter of course," clergymen after ruining any confiding lady—married or single—deny all guilt and protest they are innocent so long as they can find any one to believe them. When was an exception known to this rule? We envy not this Rev. gentlemen's feelings, and from the intense indignation of the public against this Rev. deceiver, destroyer and murderer, we deem his life even, very unsafe in this locality.

STILL ANOTHER.—The Rev. W. H. Buttner, pastor of St. Luke's Lutheran Church, in Forty-third street, this city, is accused of deceiving a young lady under promise of marriage, and the matter coming to the knowledge of the officials of the church they investigated the same and requested the gentleman to resign; which request he had the discretion to comply with. The young lady's friends are instituting a suit at law against the divine for damage. Really these affairs are getting decidedly too frequent to be interesting. Is it not about time a board of skillful surgeons should attend to these "holy men" and render them incapable of doing so much mischief in the community?

With all the sympathy and charity we may entertain for Mrs. Tilton we cannot avoid the conviction that she was false either when she wrote those numerous affectionate letters to her husband, or when she made her statement before the Brooklyn committee, that her husband at the very date of those letters was starving her, misusing her and treating her with the greatest cruelty; and we unavoidably come to the conclusion, that in order to save her beloved pastor she deliberately sacrificed her less loved husband.

ONE of Mr. Beecher's flock, and an ardent admirer of his, says Plymouth Church will sustain Mr. Beecher even if he is proved guilty. They are not going to cast him off—no matter what he has done. It is evidently the purpose of the committee of his choice to declare him guiltless of the accusations made against him, and the Church will virtually give him *carte blanche* to do whatever he pleases, and he shall still remain their loving and beloved pastor.

A SLIGHT DIFFERENCE OF OPINION. By some Henry Ward Beecher is considered an adulterer, a lecher, a falsifier and all that is vile; while Professor Raymond, notwithstanding all that has been said against him believes him to be the prophet of God's gospel in the nineteenth century, and "that those who strike against him are striking against the throne of God." Probably the truth lies somewhere between these extremes. He may not have been as bad as some believe him, but with all his greatness and power the sun hardly rises and sets by his dictation nor does he constitute the "throne of God."

ALL sorts of reports have been circulated in reference to Brother Beecher since this "little unpleasantness" took place. Among other rumors said to be well founded is, that he has night keys to several Brooklyn residences, by the means of which he has admission at all hours without the trouble of ringing bells, and troubling servants, and it is asserted that he has been seen making such entrances at rather late hours.

His object may have been to engage in prayer or to diffuse the spirit of contentment and tranquillity. It is most charitable to judge his motives to be good and pure.

The Graphic says, "Is it possible to believe that Mr. Beecher has lived for twenty-six years in Brooklyn and moved in the very focus of the financial and criminal life of America, and did not know what blackmail was till told by one of his committee? The thing is actually incredible. If he has paid \$7000 to Moulton to keep Tilton's mouth shut it must have been because that mouth could utter

something exceedingly discreditable to him. It is a serious matter for a man to mortgage his house to buy the silence of anybody, and for a man like Mr. Beecher to pay so much money to keep Tilton from telling that Beecher had advised Mrs. Tilton to get a divorce is simply preposterous. The sugar does not coat the pill and it sticks in the throat and refuses to go down. No one can read Mr. Beecher's statement with care without being convinced it confesses more than it explains, and that there is something more in this dark closet than a suit of old cast off clothes."

BEECHER would not only have the people believe him innocent of adultery, but also of common sense. He asks them to believe he allowed himself to be preyed upon by sharpers and blackmailers and that he was so innocent that he passed over to them the sum of \$7,000 for doing nothing at all. Very probable, is it not? The people of America have given Mr. Beecher credit for more astuteness and sagacity than to do a thing of that kind. If we believe his statement, we must no longer think him a man of sense and shrewdness, but a simple ninny upon whom designing men can so easily prey as to make him shell out money on demand to the extent of thousands of dollars. How many smart men in the country are there, who if perfectly innocent of a crime could be induced, cajoled or coerced to pay out \$7,000 to keep men from telling it?

MRS. ELIZABETH C. STANTON says there are three strong influences or circles that will do their utmost to sustain Henry Ward Beecher. One is wealthy PLYMOUTH CHURCH. Another is *The Christian Union*—a paper with immense circulation and of which Beecher is editor and part owner, and the other is *THE LIFE OF CHRIST*—an elaborate work written by Beecher and published by his friends. She says these combined influences would rather sacrifice fifty of the best women of this country than that their interests should suffer. It is well understood in view of the great interest at stake, that his friends will sustain him even if they know he is guilty.

WITH all Mr. Beecher's weaknesses he has still been a "lucky man"—a most successful one. If he has been mulcted out of a few thousand dollars for youthful indiscretions—committed when over fifty—he has been able to spare it—his friends have been good to him. For his pulpit services he has \$20,000 per year. On his paper *The Christian Union* he makes at least \$10,000; on his books as much more, to say nothing of his greatest work *Life of Christ*. From his lectures he derives an income of several thousand dollars. His entire income is estimated to be \$30,000 per year. That will do very well for a poor persecuted preacher and we are rejoiced the designing Tilton has not completely ruined him financially.

It strikes many people as being decidedly singular that a man of Mr. Beecher's intelligence and sagacity should develop such an extraordinary friendship for a man who extorted a very important paper from him, in a locked room and with pistol in hand; and by blackmailing arts coerced thousands of dollars from him for an improper purpose, and after all this to frequently address him as "My Dear Frank," and as a "man raised up by God to save him," and that he should ever shower thanks upon him for the immense service he had done in warding off storms and hurricanes from his devoted head, and even in prolonging his life. In the familiar language of the times the statement is rather "thin," and hardly "holds water."

Is telling H. C. Bowen, he had better discontinue the services of Theodore Tilton, and instructing Mrs. Beecher to advise Mrs. Tilton to obtain a divorce from her husband, such a crime as should induce Mr. Beecher to give \$7,000 to have nothing said about it? Are these two trivial mistakes calculated to make him desire ardently for death and describe himself as "living on the sharp and ragged edge of anxiety, remorse, fear, despair." Should this simple and sincere conduct make him "assumed cheerfulness really the sufferings and torments of the damned," is it sufficient to make him "humble himself before Tilton as he would before his God, and humbly ask his forgiveness," and admitting that Tilton in his circumstances "would have been a much better man." Ah! Beecher's statement though written with consummate skill and adroitness, is insufficient to remove the many dark, suspicious circumstances of his unfortunate dilemma.

Communications.

"The Safe Side."

BY HUGH BYRON BROWN.

This is the inevitable dernier resort of the Christian when driven to extremity by the force of his opponent's logic, or when pressed by unanswerable arguments and incontestable facts. The fallacy of this argument, if it may be called such, lies in the assumption that there are but two sides to the controversy respecting the truth of religion; and that it is imperative that we should either believe and be saved by the Christian religion or doubting be damned for our sincerity.

Before the "safe side" argument can have any force whatever, it must first be shown that a supernatural religion of any kind is a necessity of man's nature and not a resultant of his ignorance and undevelopment from which knowledge and subsequent culture will entirely free him; and that without it he can not be as good a man, morally, and as great intellectually as with it. It must also be shown that the claim of the Christian religion to be the only true religion is founded in truth and that all the others that now exist and that formerly existed in different ages and countries are false, which, although always assumed is nevertheless not proven.

It must also be first determined which of the many conflicting sects of the Christian Church has the truth; for if it abides only in the Catholic communion, as claimed by the Pope, then the "safe side" is clearly not the side of Protestantism. If the faith of the Universalist be true, then one sect or religion is equally as safe as any other. And if the doctrine of eternal decrees is true, as held and formerly understood by the Presbyterians, there is no telling where the safe side may be found, as safety does not in that case depend at all on anything that the individual can do, or fails to do!

If religion were a positive science, (it being the very antipode of that) capable of being proved and demonstrated, like for instance the science of mathematics, or were its doctrines self-evident and indisputable like the axiom "a whole is equal to the sum of all its parts," it would be within the power of man to determine which of the various religions or of the different sects is the true one, or the one containing the most truth, and therefore the nearest right. But as this is impossible it is simply absurd to assume as Christians do, that all the other religious faiths that have or still exist in the world are, or were false, and that only theirs, the youngest in point of time (except Mormonism) bears upon it the stamp of divine authority.

Tried by any criterion of criticism or by the legal rules of evidence, this assumption of absolute truth and perfect safety can be no more established for the Christian than for any other system of religion. All of them have certain fundamental ideas in common, and differ only in detail, and which fundamental conceptions are purely creations of the imagination as the ceremonies, habits and customs of a people are the application of these conceptions to the circumstances and peculiar conditions of those who entertain them.

It is apparent therefore that the argument of the "safe side," can be urged with equal propriety and force by the believers in the Shaster, the Koran or other sacred writings, as well as by the Christian.

Indeed, were it not for the evident sincerity of those who urge this argument one might imagine that they were perpetrating a grim joke on their faith, for by popular teachings of orthodoxy, all who die without a saving faith in Christ will be lost eternally, which includes all of those who have never heard of the gospel and most of those who have!

The prospect for safety in the Christian faith, as delineated by a Christian poet, is certainly anything but encouraging.

"Far in the deep where darkness dwells,
The land of horror and despair,
Justice has built a dismal hell,
And laid her store of vengeance there!

Eternal plagues and heavy chains,
Tormenting racks and fiery coals,
And darts that inflict immortal pains,
Dipped in the blood of damned souls."

But aside from this it is illogical to say that one side of a question or one particular religion is any safer or better than another, only as it is nearer the truth, and in harmony with the nature and requirements of man which in the case of many of the Christian sects is at least not proven if susceptible of proof.

It is only the truth that has power to save and bless, an unwavering faith in that which is not truth will no more compensate for its lack, than will hopes built on dreams. If a new world had not existed awaiting discovery the hopes and confident expectations of Columbus, of being able to find it, would probably only have terminated in his destruction; and had he listened to the arguments and advice of the Junta of Salamanca, which apparently was decidedly the "safe side" the new world would not then have been discovered.

And so in every great epoch of the world's history, or in the achievement of some great moral, political or industrial benefit to the race, the work is accom-

plished, and the good done, not by the conservative, nor on the side deemed by popular opinion to be the safe one, but in the way apparently the most unsafe and dangerous; and by those who are destined and denounced as

"Knaves and fools, or traitors plotting crime."

That there is such a thing as a *safe side*, and a side that is not safe, is unquestionably true; but the safety and danger lie in the nature and constitution of things and are inevitable results of the law of causation from which it is impossible to escape, and not from the arbitrary mandate or decree of an omnipotent will acting independent of, and frequently in opposition to natural law.

One is on the safe side who is in harmony with the laws of his being—who is reconciled to the order of nature, and whose study is to conform thereto; who prefers knowledge to ignorance—loves truth and hates injustice and wrong, and who lives not exclusively for himself but for others; for such are the conditions that will in the nature of things lead to safety as their opposites tend to evil and unsafety.

The Christian idea underlying the safe side argument is really a monstrous conception. It assumes an infinite and beneficent creator of mind, who takes offense at its exercise if the conclusions arrived at, no matter how honestly and sincerely entertained, are different from those believed to be written in a book, and who for such an honest exercise of the faculty of reason, has decreed a punishment that shall be endless in its duration and excruciating in its nature.

The fact that such an infernal conception, at war with every principle of justice and common reason should have obtained in the minds of men, shows how the human mind has been perverted and distorted by ecclesiastical teaching.

But the plea of the "safe side" is the argument of the coward, who does not follow the convictions of his reason, or who too indolent to exercise his judgment, and know for himself what is right, skulks behind popular opinion, and drifts along with the tide, and finds his highest satisfaction in the thought that he is on the "safe side" whatever may become of others.

If the world moves in any direction, it is not because of any help lent by him. He does not know what it is to have the courage of his opinions, if indeed he has any that he would not sacrifice in a moment, if they interfered with either his interest or his pleasure!

No progress in any direction is possible when this argument is accepted as the rule of action. Under its shadow every evil, wrong and injustice flourishes with impunity and would remain forever to curse the race.

No tyranny however galling, no institution however corrupt, no monopoly however oppressive, no creed however dark and cruel that has not been sustained sheltered and defended under the plea of the "safe side."

Catholicism was deemed the "safe side" during the reformation. The royalist and the tory fought on the "safe side" during the French and American revolution—as did the slave-holder in the anti-slavery struggle and as do the orthodox Christians of to-day in the war now being waged by the Free-thinkers against superstition.

That is the only and true "safe side," that is the side of humanity against error, ignorance, slaveries and wrongs of every nature, wherever they are found, or in whatever shape they appear, whether in the pages of a so called sacred book, or in those of the statute book of the nation; whether in a bigoted church—a despotic government—a corrupt judiciary—a subsidized press in everything that hinders and obstructs the path of the race toward freedom, happiness and truth.

That is *not* the *safe side* that shuns the light, dreads examination and agitation, decries progress and wars on science and human reason, whose ideal is in the dead past and whose last and best word has long since been spoken!

He is not on the safe side who hides his real convictions when their avowal might adversely affect his interest, who suffers injustice and wrong to exist rather than exert himself for their redress and extinction; who lacks the moral courage to stand up for the right—to think for himself and be true to his convictions, who disregards the laws of society and the rights of his fellow-men, and who has no higher aim in life than the gratification of his own selfish desires.

New York, August 1874.

A PETRIFIED HUMAN BODY.—While some bodies were being removed from the old to the new cemetery in Westfield, N. J., on Tuesday, one of the coffins containing the body of a Mrs. Wilcox, who has been buried over fifteen years, was found to be very heavy, and on being opened the corpse was found to be petrified. The eyes were as natural as in life, and even the veil over the face was turned into stone, or a hard substance resembling it. The petrification is accounted for by the fact that the body was buried in very damp ground.

[For the Truth Seeker.]

G. L. Henderson to his Western Friends.

About the first of July I left my home in Minnesota and have since visited many of our eastern cities, where I expected to find a great advance over our western people in the direction of critical investigation and scientific information, and consequently a more wide-spread and greater opposition to the old theological habits of thinking. I had held the opinion that from the great centers of population must proceed any radical changes resulting in a reconstruction of society upon a purely scientific basis. And that science practically applied to the wants of social life must begin with the city where its need is most felt, and thence extend to the country where it would meet with the strongest opposition.

In this opinion I was partially mistaken; I now think that while discoverers and teachers of the two most important sciences of this age and century, viz.: Biology and Sociology, must come from the cities, the first pupils and the first organized society on a true scientific basis must begin with the country. In proof of this I cite the fact that the writings of the great masters, Comte, Spencer, Huxley, Mill, Tyndall, Darwin, Max Muller and others, are to be found on the tables of farmers, mechanics, and merchants in the West. Mr. B. F. Underwood assures me that away in the miner's camps of Idaho, Utah, and California these books may be found and that they are familiar with their contents, and gather in great numbers to hear his scientific lectures and are fully capable of appreciating them.

Strange indeed! The great Mississippi valley seems destined to be to the new world what the great valley of the Nile had been to the old—at once the source of its civilization and the producer of its food. This generation is now witnessing the grandest spectacle that seer, poet, or philosopher ever dreamed of. The civilizations of Europe and Asia were the products of war and conquest, in which were ever present the conqueror and conquered—the master and the serf—the king and the subject.

Their poets sang the songs of conquest in which the robber or king held the rank of gods, and received the homage of slaves. To save their abject lives they had to bend their heads and kiss the hand of the king who ruled them in the name of God. To save their ignorant and shriveled souls from the terrors of a life to come they bent their knee before a priest and kissed his foot; and his voice to them was as the voice of God.

Look at the people who are crowding the cities and plains which lie on both sides of the great "Father of waters!" They have neither lord, nor priest, nor king who can compel their unwilling homage.

All are equal before the law, they call no man master. They now know that kings ruled by forged commissions issued in the name of God. Thousands of men doubt whether the commission of the priest is not also a fraud and demand their diploma signed by the hand of God, and sealed by the recording angel of the court of heaven.

When they settle with a petty county officer, they demand his voucher under the seal of the people. They are doing the same by the alleged messengers of heaven.

The enlightened German sees that a rich soil under a skillful hand, with air, sunlight and the seasons make men rich, happy, and contented without the aid of a single prayer.

The Scandinavian, long accustomed to reverence his spiritual guides and follow them implicitly, knows that the Secular arm gives no help to the priesthood and many are treading the broad road that leads to knowledge and the great church that leads to kinship with all men.

I know whole families of Irish who in infancy were nourished and fed on the doctrines of the holy Catholic church whose parents were buried under the cross and in consecrated ground, who now regard the wells and springs of Iowa and Minnesota as containing just as *holy water* as that flowing in the Jordan or in the wells of Samaria and who would not deem it sacrilege if their last dust and mine were to mingle in a single grave.

Though the Irish have been the strong bulwark of the old church, yet their generous hearts when acted upon through clear heads, will respond to the glorious movement toward a universal church whose creed and trinity is, *love, order, progress*, and whose priest must with chalk and blackboard reason his way to the creed which lies not in dusty books and in unknown tongues but in living human brains.

So with the American and all the others who are seeking homes in the great West—each and every man is a Truth Seeker. And while the great cities of the seaboard are struck with the dry rot of formalism and are aping the fashions and forms and crimes of Europe, by immense fortunes on the one hand trying to gild the immense misery on the other, and even the man of fortune is often more miserable than the man of toil. Those brown stone fronts and marble palaces have their seductions, divorces, and murders, while in the more humble dwellings of the poor, these same crimes are called prostitution, self-immolation, suicide. What is embezzlement in the palace is petty larceny in the cabin.

The great West is now the theatre where the grand reform must begin. There let every emancipated man and woman scatter abroad the literature of science. As nature gives you a generous soil may she also give you generous hearts.

As you are made up out of Europe, Asia and Africa—a heterogeneous people, may it be your mission to work the problem of a highly differentiated people, seeking a common end, lovingly, orderly, progressively.

In a future paper I will try and indicate some of the initiatory steps that must precede an ultimate upward movement of society, commencing with the individual, and gradually extending to the whole social body embracing the three-fold virtues which we may term personal, sexual, social.

New York, Aug. 25th, 1874.

Two Atheistic Pamphlets.

Feuerbach's "Essence of Religion," translated by Alexander Loos, and published by the liberal publishing firm of A. K. Butts & Co., is not such a work as we would expect to find in paper covers. There is more close reasoning and solid thinking contained in its 75 pages than is often found in as many hundred pages of common reading matter. The author, whose "Essence of Christianity" has made his name familiar to most Freethinkers—accustomed as he was to a life of philosophic research, to the region of speculative reasoning, sometimes seems to forget that its modes of thought and expression are not as familiar and intelligible to the general reader as to himself, and so fails occasionally, I think, to render his meaning as clear to others as to himself. But in spite of this defect, that of wordy vagueness, his writings are nevertheless rich mines of thought which need only a little careful working to be made to yield generously and freely of their wealth.

Feuerbach is an outspoken Atheist and deserves careful reading by those who aver God is manifest through his works, so that they may know the strongest objections that can be urged against the "design" argument by its opposers. No Christian should remain ignorant of the weak points of his faith, since only by bringing stronger evidence for, than can be brought by any mind against, this faith can it hope to keep that hold on the human mind in the future which it has in the past; and Feuerbach, scholarly, dignified and logical, presents the Atheistic side of this question in a mode and manner worthy of thoughtful and careful consideration.

"My business was, and above everything is" he says "to illumine the dark regions of religion with the torch of reason, that man at least may no longer be a sport to the hostile powers that hitherto and now avail themselves of the mystery of religion to oppress mankind * * * * * My object is anything but negative, destructive, it is positive; I deny in order to affirm. I deny the illusions of theology and religion that I may affirm the substantial being of man."

The aim of this little book ("Essence of Religion") is to show that God, or the gods are always a reflex of man's own nature, capability and desires, that the god or gods of a people are always in accordance with that people's highest moral and intellectual standard. A savage, ignorant and barbarous, people have savage ignorant and barbarous gods. As they advance in knowledge, their idea of Deity becomes advanced and modified also. Some attributes, however, are common to all gods because all men equally desire for themselves the possession of those attributes. For instance man deprecates the shortness of his life. He desires more power, therefore his god is omnipotent. Man makes mistakes and is constantly hurt and hindered by his ignorance of many things. So his god is one of unlimited knowledge. Man is often vexed at his inability to do what he considers right; his sympathies are wounded by the woe he can neither prevent nor remedy; and he frets over his lack of patient goodness, his curbed charities, his limited power to forsee or remove evil; so his god never makes mistakes, is able to remedy all evils and redress all wrongs; is patient because he is all-sufficing and needs not to be vexed or hurt. These attributes in a great or less degree are common to all gods, and the only trouble is in the inconsistency of the ideal with the real facts of nature, and the business of theology has ever been to reconcile the two, so that one shall not contradict the other.

But Feuerbach aims also to demonstrate that religion is only the form in which man's discontent with his condition manifests itself, the expression of his desire for happiness. "Happiness," he says in his concluding page, "and divinity are the same thing. Happiness as an object of belief, of imagination, generally as a theoretical object is the deity. Or rather the deity is an idea, the truth and reality of which is only happiness. As far as the desire for happiness goes, so far and no further goes the idea of the deity. He who no longer has any supernatural wishes, has no longer any supernatural beings either."

"MATERIALISM, ITS INFLUENCE AND HISTORY,"

by Dr. L. Buchner, and issued by the same house, is a thinner book, by another straightforward, frank, outspoken Materialist. Though perhaps not so deep a thinker as Feuerbach, Dr. Buchner arrives at the

same philosophic conclusions by a more direct and easily understood process. Feuerbach reasons deductively, Buchner inductively. Feuerbach speculates himself into the region of facts, Buchner reasons from facts into philosophy. So while Feuerbach's books are filled with speculative thought, Buchner gives us an array of authentic and undeniable facts from which he deduces the same thought or philosophical conclusion. Both on high moral ground, are strong and fearless assailants of Deism and Christianity, and give good reason for their belief, or rather non-belief: both speak nobly, and in a dignified, self-respectful manner of the stand they take against the popular faith. Buchner thus sums up his arguments as to the purifying and invigorating influence of Materialism upon the human mind:

"Most persons think that the adoption of Materialism involves the disappearance of all high and noble aspirations from the world, the abolition of art and poetry, and the degeneration of man to a low standard of sensualism. But this opinion is so thoroughly erroneous that, according to my conception the very contrary is true, and that as far as the sensualistic tendency of Materialism is concerned, it is founded upon the confounding of scientific Materialism with the Materialism of life. The former is so little antagonistic to idealism that it rather furnishes the true basis for it. The sole difference between this true Idealism and that of the past is this, that the latter aimed at unattainable ends, while Idealism in the sense of my philosophy aspires after attainable ends, and brings the whole power of idealistic inspiration to bear upon actual life.

This influence (Materialism) can only be a beneficent one; for in the first place it must give to every individual a previously unknown peace and cheerfulness of mind, by delivering him from those agonizing doubts and fears to which the systems of the past subjected him; while in the second place it directs the attention of every individual, and consequently society to what is real and practical; or in a word, to life itself, and compels him to seek the ideals which formerly appeared to his vision only in the distance, in his immediate proximity. But while doing this he is manifestly obliged to regulate his own life, as well as the life of his race, as beautifully, agreeably, and carefully as possible." Respectfully,

SARA A. UNDERWOOD.

Chicopee Falls, Mass.

THE "CATTLE" PRESS, A BRANCH OF OUR GREAT AMERICAN "FREE" PRESS.

There appeared in THE TRUTH SEEKER a series of ably written articles about our "free" press.

Any person more or less educated, if of sound mind and capable of reasoning, must naturally drift in the direction of liberalism and free-thought. It cannot be helped, it is compulsory. Let the bigoted Christian, the fanatical worker for the Lord once commence to set aside all bias, listen to people that are possessed of, and defend free and liberal ideas, and he will become shaky, he will, and must leave off his superstition, become more intellectually developed in the right direction and therefore a better man.

To prevent this seems at the present time to be the persistent aim of the agricultural press. Perusing some of the leading agricultural papers I come to the conclusion that this branch of our great "free" press in many cases, from their cowardice, suffer themselves to be used in upholding superstition and ignorance instead of spreading gradually, light where light is most needed.

The large cattle-raisers mark their cattle when quite young, let them afterwards run loose, and when grown up, claim their respective heads as property. So the Christian priest, or parson and the Jewish rabbi, mark their cattle by baptism or circumcision to claim them afterward for the different pens of the Lord, charging meantime a good price for taking care of them.

The Lord's promissory notes not being taken by these mediators between God and man, they adopt the far safer way of making themselves paid by taking it out in skin, flesh, and bone during the cattle's life time.

The "free" agricultural press too, seems to look at its subscribers as mere cattle, and supply them with spiritual food, which raw or steamed is fit for cattle only. The leading agricultural papers after writing about pigs, potatoes, pigeons and poultry, buckwheat, bed-bugs, and nightsoil, introduce some after supper talk in which the instruction frequently flows from the mouth of a country parson or worthy deacon. Then follow some Christian rules, extracts from eminent Christian writers or fancy parsons, that fill the world with social scandal. Anything relating to natural history or philosophy, progress in science and art, is carefully left out for fear it might excite the rage of the worthy parson that rules the rural district in which the paper is read and who might cause a few postal cards to be sent to the editor with the remark, "stop your ungodly paper."

A prominent agricultural paper recommends certain books for a farmer's library. After naming books on fruits, vegetables, trees, shrubs, flowers, manure, etc., it introduces "Animals and Plants under domestication," by Charles Darwin. But

the editor soon perceives that he went too far, that Darwin's works are no food for cattle; the shadows of the reverend country parson, the worthy deacon and the postal card turn up and the cowardly editor apologizes as follows: "This book is not suggested for its doctrines, but as a useful book of reference." M. S.

New York, August, 1874.

Taxation and Education.

EDITOR OF THE TRUTH SEEKER. Respected Sir:—I see in a late number of the TRUTH SEEKER several excellent articles, one of which is the well written and argumentative essay on the justice and necessity of taxing palatial and valuable church property, as well as property belonging to the hard working poor man. The millions upon millions of dollars accumulated and invested in palace-like church buildings, decorated and fitted up with grandeur and elegance; the richly carpeted and cushioned pews, which rent per annum for large sums of money to liquidate debts, and to pay to favorite and almost idolized preachers, from twenty thousand dollars down, is certainly right on the part of all religionists, if they elect to spend their money that way, and it is certainly wrong done to the people of our commonwealth, and especially to the necessitated poor working man who owns one hundred dollars or less, to pay a tax on his goods, chattels and his small dwelling cottage, it is uncomfortable and annoying to his feelings to contemplate such injustice as taxing his little all and let go free, millions upon millions of dollars of rich men's church property.

Again, grave-yard property not free of charge to all for interment, ought to be taxed for the good of the community, according to justice and a fair valuation of the capital invested. The common school question appears at this time—as it has done in times past—to agitate the feelings and actions of our people in the various sections of our country. Our common school system in the main, has been established and endowed by appropriations of the whole people's land for secular common school purposes, and by no means for sectarian religious ends. From this fact our American Government is founded and established upon the secular political rights of man, and liberty (independent of all or any religious dictation or assumption), was secured and guaranteed to the American people by the Constitution of the United States, which is our American Magna Charta, or written bill of rights of our inalienable liberty, and it is the conservative right and duty of every individual State of our United States, to pass an imperative, organic law, prohibiting any part or portion of the common school law funds from being diverted in any way or shape for religious purposes, or otherwise than the secular education of the rising generations. Such a law was enacted by the State of Illinois Constitutional Convention in the year 1870, and is at this time the law of the State, and which entirely neutralizes any attempts to appropriate said common school funds, and it is hoped by most thinking and conservative men, that it would be wise for all the States to pass a compulsory law making it obligatory upon all necessitated parents to send their children to our common schools. It is more pleasing to my feelings to help build comfortable school houses than to build prisons, which must be done, and the more of the latter, if you neglect the former. Another suggestion is proper,—that every common school teacher throughout our Union should be bound to read and teach a daily lesson from the Constitution of the United States, that our children and youth may well know and understand their inalienable constitutional rights and liberties. A union of church and state appears to be the great aim and object of the lives of too many bigoted fanatics, and to inaugurate their tricky schemes they, as an entering wedge, appeal to women, girls, and unthinking men, to sign petitions to Congress to have the names of God and Jesus Christ recorded in the Constitution of the United States. Do these crafty managers, who are cunning priests, expect the great ruler of the universe will specially smile on them for their attempted empty and impotent honor to his name? They are short sighted to fancy they can, by such action, either please God or the people of our country. Moreover, the oppressed nations of Europe are at this time doing their best to separate the church from the state, as has been effected in Ireland, and will be in England. The name of God is sufficiently almighty and glorious, without its record in the Constitution of our country. Respectfully,

Naples, Ill.

Recipe for Making an Orthodox Hell.

Take a piece of nothing, large enough to hold all the poor, miserable damned, souls of men, women, and children that have ever lived or ever will live; then take all the top, inside and bottom out of it. Put take to it, but not in the bottom. Now fill it with fire and brimstone, and put in all the damned souls, and make the orthodox Devil governor over it, and locate it nowhere. Now, if it needs any thing more, let the orthodox God and his saints look at it with pleasure, and praise God for it eternally, and say Amen! hallelujah! Dr. N. B. LAIRD.

Sparta, Tenn.

The Truth Seeker,

A JOURNAL

OF REFORM AND FREE THOUGHT.

D. M. BENNETT, Editor and Prop'r.

No. 333 BROADWAY, NEW YORK.

Volume II.

This number is the first in the Second Volume of THE TRUTH SEEKER and we now come before our patrons with a Semi-monthly in place of a Monthly. We earnestly hope that this change is not going to be the means of our losing friends. Large numbers of our patrons wrote us, they wished the paper to become a Weekly, but as quite a respectable number were in favor of a Monthly, we thought it advisable to compromise, and issue it twice a month. It was perhaps a laudable ambition on the part of our friends as well as ourself, to see the paper arise to the dignity of a weekly, and we will be sorry if any become offended because we aspire to advance.

Some few have ordered their paper stopped in view of the increased price. We cherish a warm regard—amounting almost to affection, for our early patrons—those who came to our rescue when we started this enterprise and it is with extreme regret we part company with them; and if the sum of seventy-five cents is going to have this effect we shall hereafter bear no very kind feeling to that sum of money. If our friends knew how much we dislike to erase their names from our list; we are confident they would not ask us to do it. The additional amount of reading matter we propose to give is certainly worth the increased price, and we would that every subscriber continue on with us.

Those who sent us their names for the First Volume to encourage us may be assured we need just as much encouragement in carrying through the Second Volume. The First Volume was not remunerative to us, nor do we expect the Second to be. We would be glad, however, to "keep soul and body together." A paper containing the quantity of original reading matter that this does cannot be got up in this city, without pretty heavy bills to meet. Every motion made here for us, and every ounce of material costs money, and more than in smaller places, and we ask our friends to continue their patronage and "help us out."

If there are those who only want a dollar's worth of THE TRUTH SEEKER in a year, we can accommodate them by sending it six months, or one number per month through the year. And those who prize the paper, and are too poor to pay the price, we will send it to them *free*, though our friends must be aware we cannot do this to any great extent for we are poor ourselves.

This is probably the first Liberal paper in the country that has successfully struggled in getting established without outside assistance either in the way of bequests or from a stock company. We intend to struggle on in the good work we have begun and we will duly appreciate all the aid our friends see fit to give us.

It is an auspicious time. The enquiring mind of the country is reaching out for new light and new truths. A spirit of investigation and examination is spreading over the land. Confidence in old creeds and old dogmas is giving away. The light of science and truth is dispelling the darkness of the middle ages, and overthrowing the Pagan mythologies we call Christianity. The contest between truth and error is waxing warmer and warmer and must be fought out.

We want to "take a hand" in this momentous contest and if possible "be in at the death."

We would joyfully see the Liberals of the country feel a greater interest in this struggle—to be willing to make an effort—some sacrifice to aid others in getting the scales of superstition off their eyes, so as to be able to clearly see the truth when presented. We would rejoice to see them willing to spend a little money for this purpose. Had we half the zeal, the energy and the disposition to "do something," that our opponents exhibit, great results might be accomplished. Mental liberty is a boon we prize for ourselves—we feel it

a happy escape we have made from the evils and snares of priestcraft, and let us not feel indifferent to the welfare of others. All humanity are our brothers and sisters and let us be willing to make some exertion to bring them to the truth as it is in nature, science and reason. Let us sustain Liberal papers and books—let us encourage enquirers to read them—let us second all laudable efforts made to raise the standard of free thought, free speech and free religion. Our cause is really a glorious one—we are the apostles of liberty and truth—we are the light of the earth—we have a mission to perform and a work to accomplish. Let us not timidly grope our way through life—let us "hold up our heads among men," let us honor ourselves and our cause—let us do all we can to benefit our fellow-men—let us help roll forward the car of progress, and let us add our mite to support THE TRUTH SEEKER, and make it a permanent success.

The Bible.—No. 9.

In our article upon this subject in our July number, we examined somewhat the fable of the Garden of Eden, the tree of knowledge, the apple, that brought sin and death into the world and the talking snake which held a dialogue with our great grand-mother Eve, and persuaded her to eat the apple—thus thwarting the plans and purposes of God, and taking from him the entire progeny of man and subjecting them, according to the theology of the Church, to endless and most excruciating torture—rendering it necessary for God, in order to reclaim a small fraction of his creatures, to come himself down out of Heaven from off his throne, and be born of a woman, and to grow up through pining infancy, childhood and youth to manhood and then after wandering about over Judea, Galilee and adjacent countries, a year or two, attended by ignorant fishermen and others, he found it necessary to be put death that his own wrath might be so far appeased as to render it possible that a minute portion of the human family could escape the torments of hell, if they believe in the efficacy of this sublime plan, and all the dogmas propounded to them by priests.

What a snake that was, to be able to wholly defeat the Creator of the universe, and with an apple or two entirely circumvent the wise plans and beneficent intentions of an all-wise and all-powerful God! It has been a question for ages, why God should have created a snake, a devil, or dragon capable of such great and irreparable injury to the creatures of his forming. Beautiful system—is it not? So full of loveliness, consistency and probability, that not a particle of them can be discerned in the entire scheme. And this jargon, this senseless muddle, is what theologians have to offer the world as "the grand, sublime and Godlike plan of salvation!"

But, however abhorrent it may be to our every sense of beauty, justice and of deity, we have to accept it according to their dictation and swear it is lovely—it is glorious and it is true, or suffer the torments of the damned in hell forever. It is most fortunate, however, for the human family, that these theologians have not the destiny of mankind at their disposal, that these absurd dogmas and blind creeds are all wrong, and that knowledge, wisdom and happiness do not lie in the direction they point.

We will take a brief glance at some of the events mentioned in the Bible between the time when Adam and Eve were said to be turned out of the Garden of Eden and the deluge. They are given in a desultory, imperfect manner, and not as we might imagine a God would write them, but as we are looking into the credibility and divine authorship of the story, we will not pass them unnoticed.

After man and woman had partaken of the fruit of the tree of knowledge which grew in the garden God had planted, by which their eyes were opened and they understood the nature of good and evil, God became very much incensed at it. It would seem to ordinary perception this was insufficient ground for his anger. If the fruit was good—from a divine source, if the effect was to impart knowledge and cause the recipient to know more, of what was useful it would seem it ought to be a good thing to eat, and that man could not fall very far by partaking of it. But,

according to the story, God was very angry and cursed them both roundly—the woman with the pains of maternity (which, by-the-by, all species of animals have to endure) and the man to toil and labor—(which really has been a great blessing to the race instead of a curse) and he also cursed the ground for his sake and caused thorns and thistles to grow to trouble and annoy him. He was so incensed because the pair had partaken of the fruit of knowledge, becoming like gods, and was so apprehensive that man would reach forth his hand and take also of the Tree of Life and live forever, that he drove him out of the garden, and placed cherubims with "flaming swords" which turned every way, [Query.—What kind of a sword could that be?—] to keep him from coming to the tree of life. Is it not a little singular that a good Deity should wish to keep man in ignorance and prevent him also from having access to the Tree of Life and living forever? Would not the Devil have done better by us than that?

It seems God relented a little towards our unfortunate first parents and made them coats of skin and clothed them before he sent them out to seek their fortunes. Rather crude ideas, those of the Deity which presides over the universe.—Reader, are they not?

But Adam, it seems, "knew his wife," and they raised Cain and Abel. The one tilled the ground and the other raised sheep, and they both together brought offerings to the Lord, who accepted the last but not the first.

It would to us, seem just and fair to have accepted both, or good policy at any rate, and thus have prevented a foul, fraternal homicide. God, however, repaired this omission by cursing Cain, putting a mark on him and driving him from the face of the earth where every man's hand should be against him, (What man was there at that time except his father, Adam?) and he went out from the presence of the Lord, (How is that possible when he is everywhere?) unto the land of Nod and took a wife and built a city. It has been a question how Cain could find a wife, when there was no woman in the world save his mother, and our good divines have failed to answer it satisfactorily. They merely enjoin it upon us, we must believe it because God wrote it.

Marrying and begetting children seemed after this to go on with rapidity, and the sons of God saw the daughters of men that they were fair, and took them for wives, and giants seemed to be the result. We must believe, of course, that God had sons unlike the human race and they cohabited with the daughters of men, for it is in the Bible. Who those sons of God were, and where they came from, the account does not state. It is to be presumed, however, we suppose, they came down from heaven and were angels.

We must believe also, that men lived then to be nine hundred years old and over, and this, less than six thousand years ago, and upon no evidence save the simple statement in Genesis. Geologists find remains of the human race imbedded in the rocks and caves which they estimate must have existed upon the earth from fifty to seventy-five thousand years ago, but they find no evidence of such immense longevity, nor does nature anywhere give such evidence. All animated existence is limited to a period vastly shorter than a thousand years and it is probable always was so. As the narrative was written many hundred years after the events were said to have occurred, it is very easy to imagine how these statements could have been wrongfully made and a fabulous character given them. The matter of giants alluded to is also without authenticity. Men have occasionally attained a size above the average, but the remains as a proof of a race of giants have never been found.

The affair of Enoch being transferred to heaven bodily, and which is so indefinitely alluded to in the story, is imagination altogether. We now know the upper atmosphere is so rarefied that a human being removed to a distance of ten miles only from the surface of the earth would perish almost instantly. At an altitude of about five miles, reached by the balloonists and by the climbing of high mountains, it has been found impossible to exist except by inhaling oxygen taken for the purpose, and the rarefaction of

the atmosphere at that height even is so great that blood vessels have burst and life been endangered. Animal life cannot be sustained except near the surface of the earth.

It seems by the story that wickedness became very great upon the earth, that God saw it and became very much troubled about it—so much so that he repented of what he had done, that he had made man or any part of animated existence. It grieved him to the heart that he had placed man upon the earth, and he resolved to destroy all animal life he had formed, not wicked men only, but also the beasts of the field and every creeping thing and even the fowls of the air, which neither had fallen nor committed any wickedness.

It is a sad representation indeed which is here given of the great God of the universe, that he should regret what he had done—that he should repent of his actions and moodily sink into a state of despondency. It is also a sad picture of divine justice that he should destroy beasts, birds and reptiles without number, for the wrongs man had done. Is it really justice to destroy the innocent for the sins of the wicked? According to the story, however, the innocent were doomed to suffer for the guilty and the same cruel sentence was passed upon all.

In our next we will consider the improbabilities, absurdities and impossibilities of the Bible account of The Deluge.

Frothingham's Discourse.

WE hoped in this number to lay before our readers one of Mr. Frothingham's Sunday morning discourses; but he has been out of the city for a few weeks past, and will be, for a limited time longer. We request our readers to wait patiently for his return. We will take great pleasure in presenting our friends with the able, chaste and truthful utterances of this noble, pure minded man.

We shall continue mailing THE TRUTH SEEKER, to our patrons, unless notified by them they wish the paper no longer; and right here we will say we hope this number will be few. Don't "turn the cold shoulder" to us now, if we have struggled successfully through the first year of our existence. Those who have written us they feel unable to take the paper longer we hope will reconsider their decision. \$1.75 is but a small sum of money, and you will live just as long if you give that much per year for THE TRUTH SEEKER as if you kept it back for some other purpose. We know times are hard and money scarce; we have a good chance to find it out, but we think there must be an improvement before many months.

We will thank all to remit us for the second volume as promptly as possible. We are much in need of money in our business. If there are some who cannot remit at once, and can in a reasonable time, we will be patient with them. We want to retain all our present patrons and secure as many more as possible.

We ask the friends of the cause of truth and progress to do all they can to spread the glad tidings of mental liberty by increasing the circulation of this sheet. There are in almost every community numbers of individuals who ought to take it that do not. There are many just beginning to get their eyes open to see the light of reason. Help them, Friends, help them, hand them THE TRUTH SEEKER and induce them to be subscribers. The Freethinkers of this country are already a goodly number, but we want them to be a grand army, and to move upon the works of the enemy with courage, power and victory.

Many of our friends have done nobly, sending us sometimes from small communities a score or more of subscribers; but with others there is great room for improvement. From some large towns we have two or three patrons only. Good Friends, try to do something for us. Perform a little missionary work—lead men and women to the knowledge of the truth by inducing them to read this and other liberal papers. A great deal can be accomplished with effort. Be willing to work a little for the "cause." Try to get up clubs and send us in as many names as possible. For every ten subscribers we send one volume extra.

A reasonable effort on your part will be of great service to us. Send us also the names of liberals of your acquaintance, who you think will appreciate the paper, that we may send them specimen copies.

Those who receive specimen copies and are not subscribers are requested to join the honorable band of Truth Seekers.

The Fall of Beecher.

The verdict is rendered. The great Preacher of Plymouth Pulpit; the Evangelical Orator; the Idol of the Church; the Pride of Christendom; the Pet of the Sisterhood; the Expounder of the Mysteries of Godliness; the Editor of the *Christian Union*; the author of thousands of sermons and lectures; the biographer of Jesus; the great, the brilliant, the grand Henry Ward Beecher has fallen. He is decided to be not only an adulterer, a sensualist, but worse still, a falsifier, a traducer and a calumniator. Fallen, did we say? No, he has not fallen—he stands as high to-day as he in truth has for many years, but the mask is torn off and his country sees him as he is, and has been, —a sensualist—a bad—a false man!

It is with sorrow that the intelligent jury of the country have come to this decision. They had hoped this great disgrace could be averted and the furious storm be stayed. But in vain have they hoped; the truth finally stands out visible and clear, and cannot be suppressed.

The conduct of Mr. Beecher and his friends has been singular. They have seemed impelled by an infatuation that they could ride down truth and honest conviction, and with assurance and bravado have they thought to withstand the storm, and silence the real facts in the case.

Mr. Beecher took such steps as made it imperative that the whole truth should be known and he has brazenly denied concurrent evidence—he has denied his guilt—he has basely turned against him whom he had called his best friend, and who he said had "stayed the storm" that would otherwise have burst upon his head—he has accused this friend of blackmailing, extortion and robbery, and he has forced Mrs. Tilton to go before this committee of six and bear false testimony.

His weakness in sensualism—had he taken an honest course—could have been forgiven, but his falsifying—his prevaricating—his duplicity and his hypocrisy—his requiring others to be false cannot be forgiven. His star, as a good man—a moral teacher—a guide, is set. He never again can be looked up to and admired as he has been. It is sad, sad, sad—the nation is in mourning. It weeps that one capable of doing so much good, and one who has given utterance to so many noble, exalted and rational sentiments, should retire in disgrace, and his glory be dimmed forever.

Much has been said upon this mournful subject, and much more will be said, favorably and unfavorably of the unfortunate man, but we have no room to dilate and with a saddened heart we will maintain silence.

What are the lessons to be learned from all this? Most assuredly one is that the clergy are a source of danger. That they are worshiped and almost deified by their infatuated admirers, especially the female portion of their flocks. From the sanctimoniousness of their manner, the professions they make and the important mission they claim to be charged with in conveying the will of God to man, they are believed by the simple minded to be better than other men. Undue confidence is reposed in them—thousands deem it almost a privilege to yield themselves to the full control of the "Men of God," and hence the countless cases of seduction, adulteries and fornications with which the public and secret history of our country is filled. A large majority of these cases never come to the light, but are kept in the dark for the good of the Christian cause.

We long to see the day when people will find they require no go-betweens—middle no men between God and themselves—when the millions and tens of millions of dollars now annually paid to support a privileged class of idle, sensual and useless priests will be devoted to nobler and more useful purposes. When preachers of false dogmas will become teachers of science and when temples and churches erected to an unknown God where forms and ceremonies are vainly performed shall be converted into institutions of truth and schools of science.

Theodore Tilton.

This man has had a terrible ordeal to pass through during the last four years. Stung to the heart by the alienation of the affections of a devoted wife, by the seductive arts of the man he had admired from his boyhood days, touched to the quick by the perfidy of the pastor of the church to which he was allied—wounded in the most sensitive part by the man he had revered as one noble and true, for the peace and honor of his four innocent children he ardently tried for years to quench the fires that smouldered in his breast and to forgive the man who had wronged him so deeply. For the love he had borne the wife of his bosom, he fervently tried to forgive her the great mistake she had made, and by which the fair prospects of his life were blasted. In this he was manly. He has been abused and criticised most severely for condoning the wrongs he smarted under, but we honor him for it. We respected Daniel E. Sickles for forgiving his wife, for yielding, in an hour of temptation, to the seducer's arts, and walking in forbidden paths. "To err is human, to forgive is divine."

How unjust is the course of the world in this respect. A man may be a libertine and be guilty of seduction, and adultery in cases without number, and the world winks at it—he moves still in good society, is still courted, petted, and admired; but if affectionate, confiding, impulsive woman, in the moment of her weakness forgets to maintain her virtue, she is frowned down—expelled from respectable society and denied forgiveness—

"O! the rarity of Christian Charity, under the sun." Woman in the class of cases alluded to, in justice is entitled to as much sympathy—as much charity—as much forgiveness as man, and more even, for she is more confiding, and impulsive in her nature, and more susceptible to the arts, the wiles, and intrigues of the tempter. How excellent it is to forgive, in the language of the departed Lincoln to extend, "Charity to all and malice to none." It is generous, it is noble to forgive the erring of humanity without regard to sex.

Mr. Tilton would doubtless have suffered the secret of his injuries to accompany him to the grave, had he not been goaded and taunted beyond endurance by the friends of the man who wronged him, and the refusal of the man himself to do him simple justice. He has been compelled in order to vindicate his own honor, to take the course he has pursued.

Few can realize what this man has suffered and what agonies his sensitive nature has endured. His wife has been persuaded to desert him—his home destroyed—his children scattered; forsaken by friends and most cruelly misrepresented and slandered by the public press of this city.

But he has stood like a lighthouse, mid the dashing of the waves and the fury of the storm, and when the calm sunshine succeeds it, the world will honor him for the stand he has taken.

The combined influence of the church has tried to crush him that the man who had so deeply wronged him might be held blameless and still be honored and admired. It has almost come to this, in the unhappy Brooklyn contest—Beecher is somehow regarded as the champion and representative of Christianity and the Church, and Tilton of the Skeptics and Unbelievers, and we of the latter category, have not cause to be ashamed of our representative.

Apart from sectarian prejudices and credal predilections there is a sense of justice implanted in the human heart, and we have confidence that the countrymen of Theodore Tilton will yet in reference to all the unhappy conditions in which he has been placed, accord him due justice and honor.

Volume I.

WE will furnish the First Volume entire, of THE TRUTH SEEKER bound in paper covers, postage paid, for \$1.00.

The same minus one number	75 cts.
" " " two "	60 cts.
" " " three "	50 cts.
" " " four "	40 cts.
" " " five "	30 cts.

Single copies, of back numbers of Volume I, such as we have on hand, 3 cents each. Those who wish THE TRUTH SEEKER from the beginning and to have it convenient for reference and perusal will do well to avail themselves of this opportunity.

(For The Truth Seeker.)

Spiritualism.

BY SAMUEL KEESE.

We are told in a former number of THE TRUTH SEEKER, that a scientific investigator, Wm. Crookes, had in preparation a volume on this theory of certain phenomena, attributed to spirits, many of which he witnessed under circumstances forbidding the idea of treachery, which theory is expected to be a new one. But if new in name, I anticipate no more proof of its truth than is left us of the philosophy of like phenomena in different ages of the world, and under such diversified names, that his may not in essence be new. We read that, when by the direction of God, Aaron's rod was turned to a serpent, the rod of the magicians, by some power, underwent a like change, but theirs were swallowed up by Aaron's, *i. e.*, they reverted again to rods before Aaron's did, the illusion being more complete on his than on theirs. Then witches appeared, and were thus doomed by divine authority, "thou shalt not suffer a witch to live," and forty years later, "there shall not be found among you, one that useth divination, an enchanter, or a wizard, or a consulter of familiar spirits, or a necromancer;" yet 395 years later, the witch of Endor, at Saul's request, brought up Samuel from the dead, to tell him what he should do, seeing that the Lord had left him and answered him not.

And under some of the above names, with jugglery and the black art added by the public, before the birth of Spiritualism, have phenomenal feats been performed by persons having the art or faculty of so affecting the senses of some others, as to cause them to see or feel what did not then and there exist, to flee from a cane pointed at them, believing it a snake in chase after them, and to think themselves walking through water when on dry land; and the art so to operate upon them, bought and sold under the name of psychology, within my own knowledge, not twenty-five years since, in one case the purchaser said it was worth less than he supposed, his main object being to cure disease, and only about one in seven could be so affected by the means designed for that end; yet on certain persons he was successful in that endeavor.

Among the diversified phenomena so produced, before Spiritualism was mooted, I may name one that seemed well attested, where a man walking the highway, came upon a few persons looking earnestly at a man crawling on a log just by, and said, "what are you doing?" "looking at that man," was the answer; "he said he could creep into a solid log, and we said he could not; but sure enough, he is so soon all in but his feet;" but the stranger (not being under the mist,) stepped forward and kicked him off the log, thus breaking the spell that was upon the astonished beholders.

Now, going back to the Pilgrim Fathers of New England, we find them professing Puritanism; and, on the authority of the command of Moses, above quoted, executing weak but innocent women on suspicion of witchcraft, and hanging Quakers as deviners and heretics. Our friend, Crookes' statement is not questioned, for we know such things are often witnessed in the presence of those now called mediums, anciently, magicians, enchanters, sooth-sayers and diviners. But the question awaiting answer, is two-fold. 1st, whether the agency producing such phenomena, is applied to the persons or things exhibiting them, or to the perception of those who witness them? 2d. What is the power, and whence derived, that produces such results?

ANSWER, 1st. When inanimate articles are moved without muscular power, it is by imparting to them, by the application of hands and electric force, directed by the will of the operators, as before stated. But when semblance of material things are seen, or felt to come and go, as he says in his own house in broad daylight, hands were evolved from luminous clouds, plucking flowers and passing them around the room, grasping your own with a firm pressure, feeling sometimes cold, and sometimes warm, and dissolving away in the grasp; the influence producing the phenomena, acts upon the sensations of those who witness them. He says also that the medium—Mr. Home—was lengthened and shortened after the manner of a telescope, &c. This is proof conclusive that the illusion was in the perception of the witnesses, and that illusion we have learned by close observation, was received through the medium. So in the converse, mediums are enabled to answer questions, either vocal or mental, or give desired information in cases they have no knowledge of, by the effect upon them of an electro-magnetic and mesmeric fluid, unconsciously received from the enquirer, or some person knowing the case, or at least, knowing what answer was desired. And this is not all, for the transmission of this fluid, either by the laying on of hands, or without it, by the will of the impartor, especially when assisted by faith in the patient, is well-known to have cured divers forms of disease. Thence we not only hear of trance-mediums, clairvoyants, &c., but also healing mediums.

But this is no new thing, nor is it confined to those now called Spiritualists, consequently, no proof of the intervention of personal departed spirits. It is practiced by some, as above stated, under the name

of psychology—it was not new with Jesus, nor confined to him, for the apostles did the same, and as our sacred records tell, 895 years before the birth of Jesus, Elisha cured the leprosy of Naaman the Syrian, by his dipping himself seven times in Jordan. But when the Shunamite's son died, he found his staff laid across the child's face by his order, did not revive him—but when he had stretched himself on the child, mouth to mouth, eyes to eyes, and hands to hands, he grew warm, when he left and walked up and down awhile, and returned repeating the process until the child sneezed seven times and opened his eyes. The mother was then called and her child delivered alive.

Now coming down to our own time again, let me say that some fifty years since, a citizen of Vermont became so famed for curing all manner of disease, that his abode was thronged with those seeking relief for themselves and many absent ones represented by name, age, a lock of hair, or other symbol, and marvelous was his success, without treatment of any kind,—only saying "Go and be healed"—sometimes first retiring alone a short time to get a fresh inspiration, as he and many others, believed him furnished with a special gift of healing. But that the curative power was more in the vital energy of the patient, stimulated by faith, than in him was deducible from the fact of being effectually cured by sending their cases by persons who did not even think of them while there. One such case occurred in which I was familiar with both parties, where the man forgot to present the case of his lady friend, who was confined in bed with asthma when he left home, (as she had been many days,) called on her at his return from a week's absence, found her apparently well, and asked when she began to mend. On her naming a day and hour, he said, "That was just about the time we reached the doctor's, and I am glad I took thy case along." "So am I," she replied; and she lived on free from her prevailing complaint, some ten or twelve years, always believing that Dr. Marshall, by his art or gift, banished her disease.

Here let me say that although I thus write and believe, I also believe, as many times before proclaimed and published, that every man is divinely inspired, in proportion to his fitness and capacity beneficially to receive those impressions that might enable him if obedient thereto to see and do the right and eschew the wrong and by this inner light and the diversity of mental constitution, some are made seers, some prophets, teachers and healers of disease as before noted, but intuition in all not dependent on the spirits of departed persons through other living persons called mediums, yet all true inspiration will be owned by enlightened reason.

Neither is the fact of actually moving inert substances without physical force a new thing; such things were witnessed before and after the close of the eighteenth century, but, as many in these latter days have credited such things to the action of spirits only, because they could not otherwise account for them, so in these and earlier days for the same reason, inexplicable phenomena were attributed to witchcraft, and a witch was supposed to be controlled by the Devil. In confirmation let me cite a case with which I was familiar.

Passing over the witch stories that were every where common in my boyhood days, such as a man being made into a horse and rode all night and next day, too much exhausted to labor, others equally absurd that were believed by many, cream so bewitched that butter could not be obtained until a red-hot horse-shoe was put into it, which expelled the witch and caused the butter to come, and a certain woman who was suspected wore the scarred mark of the horse-shoe for weeks. The act was real and in its effects satisfactory the story of the marked face believed but not proved. Hot water now acts in the same way in the case of cream, and so would hot iron in any shape.

Iron was then believed to be repulsive to witches, but more so in a rusty horse-shoe. Hence, credulous persons nailed such a shoe over their doors, and as most houses in our wilderness home on lake Champlain had but one door, one shoe could guard a family of a dozen persons against witches. But all this is what I was to pass over to reach my one familiar case which I will now give.

A religious conscientious neighbor, of unquestioned probity, scrupulously truthful in his assertions, with his family was a frequent visitor at my father's which visits we often returned, besides meeting him twice a week at our place of worship, during thirty years up to the year 1828 and the thirty-fifth of my age, when that arose which rent asunder the men of peace and caused the world to wonder. Circumspect as was our friend, his firm belief in witchcraft and its author, the Devil, led him into frequent contests with his friends and neighbors, most of whom had risen above the fear of witches, but many still believed in the existence and dangerous power of the Devil. Hence I was unavoidably a listener to the same assertions more than forty years—viz, that he had evidence of their power in many ways, but the most positive of self-locomotion of chairs and tables, before the year 1790; that he had often seen a chair so bewitched by a certain young woman, that four men could not hold it still.

Others have seen such things, but did not believe in witches and knew not the cause but our friend lived on to a good age, always asserting that in the separation of society above named, he had a decided choice in affiliating with the "Hickites," (so-called) but his conscience forbid it because they do not believe in a Devil, but, said he knew there is one because, said he, "I have seen so much of his work—yes much have I seen of the power of witchcraft that was beyond any human power, and it was evidently evil, it could not come from God, consequently it must come from the Devil." But with the advance of intelligence, both these characters have become myths; and this mysterious fact found to rest on electricity, subject to the will power of those who impart it. So also the day may be at hand, when the visible presentation of spirits will be credited to the excited nervous sensation of those to whom they appear.

Great Neck, N. Y.

(For The Truth Seeker.)

Star of Truth.

Shine on thou Star of Truth, shine on.

No dungeon is so dark tho' dense the gloom,
But thy magnetic light will it illumine,
Thy devout's chain unlink, consume.

Shine on thou wondrous star, shine on,

Upon the ashes of thy martyr's rest;
'Till rising from their tomb the thought divine,
The soul of bigot interest.

Oh! star that never sets 'tis thine,

Fair Science to invite with crucial test,
So conscious, that thou'lt ever shine
Obedient to her behest.

Shine on thou star so pure, so clear,

Thou art the eye of Him whose heart is good.

Oh! light intelligent, spread far and near,

'Till all embrace his Fatherhood.

MINNEAPOLIS EAST.

(For The Truth Seeker.)

What is Christianity?

There are many phases of it, some diametrically opposed to others; but for the present we will consider only the orthodox phase. To be anything of itself it must be something not peculiar to anything else. What is that peculiarity? It is not natural morality, for that is much older. It is not republicanism; it is not democracy for the same reason. It is not freedom; for it tolerates in its membership no difference of belief from its peculiar dogmas.

What is it then practically? Simply a system of emotionalism founded on the belief of its peculiar dogmas. Its devotees assemble for prayer and praise to their god, and to excite in themselves certain peculiar emotions, which they accomplish in accordance with the law of sympathy; these emotions are sometimes carried even to the height of ecstasy. These exercises are considered acceptable worship to God, and very beneficial to themselves, and they become as much attached to them as the tipler to his dram, and in intellectual character they stand about equally high. To show this, let us glance a moment at some of the dogmas on which this system of emotionalism stands. First, an omnipotent and omniscient God made man and placed him in circumstances, in which he knew he would fall into eternal perdition unless he (God) should afterwards rescue him. But God's vengeance was unappeasable towards man for doing what he knew he would do before he made him, unless he could find some other object to wreak his vengeance on.

A man to do this would be called insane: but sanity in God and man, on the same subject seem to be very different things. But a victim was found—vengeance was executed on him—and as many saved as would swallow the dogma, and accept the conditions. The immediate cause of man's fall was as follows: God made a large lot of angels; but, whether a part of them inherited the character of their generator, or became possessed of bad organizations in consequence of bad surroundings during the period of gestation, a part of them turned out badly, and were banished from God's kingdom, and went off by themselves and built up a much larger kingdom than their old home, and the chief of this "new departure" got around Eve, our first mother, and ruined her, and all her race succeeding. Hence came "original sin," "total depravity," hell and damnation, "vicarious atonement," the latter of which saves a very few, and these few the orthodox believe themselves to be. They arrogate to themselves all the virtue and intelligence there is in the world, and expend vast sums in the erection of costly temples and for the salaries of their priests, and spend a great deal of their time in their emotional excitements to the neglect of the physical, intellectual and moral welfare of the people. Improvement and progress, in the light of science and reason, in this world, with them, are of little consequence, compared with their dogmatic salvation from their dogmatic hell, god and devil.

Here, then, we see the peculiarity of Christianity
Pekin, W. T. F. H. MARSH.

History of the Devil.

BY ISAAC PADEN, Woodhull, Ill.

It is believed by many, that originally the face of the earth was smooth and pleasant, with gradual slopes and rises; no frozen oceans or lakes to chill the air; and vegetation grew spontaneous as food for man, free from toil, briars, thorns, thistles and obnoxious weeds; no mountains, craggy rocks, or dismal swamps to impede the path of the traveler; beauty and holiness covered the whole face of the earth; all good, and very good, throughout the vast creation. This was the condition of things, when man was placed upon the earth as its lord, with life and immortality stamped upon every living thing; and man in the image and likeness of his God, holy, happy and perfect. Thus man stood in all his glory, in the immediate presence of the great I Am. This period of man's happiness, is also believed to have been of short duration, and terminated in his fall. Death and mortality followed in the wake, as life and immortality once reigned throughout all the earth; now death and destruction commenced their ravages upon man and beast, together with all that had life, and instead of spontaneous fruit for food for man, briars, thorns, thistles and obnoxious weeds covered the face of the earth; sorrow and trouble, vexation and misery, together with endless damnation, were the destiny of man, who had now to earn his bread by the sweat of his brow during his natural life, and then die and go to an endless Hell.

Under this mighty change or somersault, all nature groaned, man, beast, and everything that had life, rebelled against its maker—God, for forcing them into existence and leaving them unprotected, and all flesh wherein there was life became corrupt and desperately wicked.

God now seeing what he had done, became exceedingly sorrowful, and repented sore, and was grieved to the heart that he had made man, and shed a flood of tears over his folly and unwise act, and came near drowning the whole race of man (here he would have shown wisdom, had he made a clean sweep, and improvised another set, by way of improvement).

This mighty revolution and universal destruction, if theology be true, was the result of God placing too great a responsibility upon the first man and the first woman, and they fell, and all things fell with them; they being inexperienced in life, mistook a serpent, one of the beasts of the field, which God had made and pronounced it good; but here they were sadly mistaken (so says theology); instead of a friend it proved to be the Devil, and through his perseverance, they were induced to eat an apple or some other kind of fruit, which the theologians tell us is the cause of all man's trouble in this life and damnation in the next.

This serpent, who our divines say, is the Devil, is he of whom we intend to give a short history; in so doing, not having any personal knowledge of his majesty we are forced to rely upon hearsay evidence; therefore as that which we hear may not be true, our object will be to make no statement except such as can be well backed up by infallible history, or the declarations of reverend gentlemen whose statements will not be disputed. A full and accurate description of his person is not possible, such as the color of his hair, the weight of his body, the color of his pants, the length of his tall, or the size of his horns, the number of wrinkles on them, and the same as to his cloven foot; also his true name as he had, and has many, also his form and visage all suited to each generation and nations who formed his acquaintance. Whether his name was changed in honor for exploits, or in derision is not known; and as for his origin this question is undecided whether he is a part of God's creation, or the result of some foreign power. Our divines tell us he was originally an angel of light, but that he fell from grace. This, if true, proves that he was not of the Calvinistic order, yet he may have been once a member of some other church, whose members are in the habit of falling from grace. Be this as it may, we have no knowledge of his peculiar views on religion, but we rather conclude he was a Free thinker, inasmuch as he taught Mother Eve the benefit arising from progression, or man would have remained in the blind path of ignorance, and a knowledge of good and evil would never have been brought to light, as God had forbid man to touch it, and man would not have known right from wrong. Our divines charge the Devil as being the prime mover in the overthrow of the happy and beautiful condition in which God had placed man; thereby the designs of the Almighty were thwarted.

This, if true, may have been more to try the strength of his power or his extra ability in matters of business than otherwise. Be this as it may, let it pass.

The first account we have of his personal existence and whereabouts, was in a beautiful garden filled with trees planted by God himself, bearing all manner of delicious fruits. Under the shade of one of these trees, history tells us, his satanic majesty made his first appearance on earth, by, or under the name of serpent (which now means a snake); here we find him in sweet conversation with a female though in a state of nudity, which proved that women at that age of the world did not run to fashion as they do now. Who but a man destitute of social feelings,

would not envy his pleasure, under such circumstances, talking over the events of the day in social chat? It is evident he was not aware at the time that she was a married woman, as he never was known to return the visit, which proved he was a gentleman of the first water. Being thus disappointed in his first attempt he never afterwards was known (Paul like) to touch a woman; yet it is said he has children. From this fact, if true, he must have married. Nevertheless he may have remained a bachelor, and his children may have been adopted or assumed.

Our reverends tell us, he lied to this lady in the garden and deceived her. If this be true he is not to be believed at all times. This question is a matter of dispute, and remains undecided, whether he lied or told the truth. It is true he said to the woman, wisdom and knowledge was not calculated to kill her, but if she partook of the fruit of the tree of knowledge of good and evil, she would be more like God; this waked up her ambition, and she was determined to know more than she did, and not remain in total ignorance, and she partook of the delicious fruit, and gave also to her husband. This is the nature of women; they love knowledge and delight in knowing things, and Mother Eve should be thanked, by every woman in the land, for her perseverance in attaining to the knowledge of good and evil, as it has proved to be the basis and foundation of all education and improvement.

It is also a fact, that, following the advice of this Devil, she became the mother of inventions, and introduced to man the use of the needle, in making clothes to cover man's nakedness; shame and modesty before were unknown. Thus Mother Eve not only stands at the head of education and refinement, but the first inventor, and should any one examine the libraries of the world and the patent offices of the nations, he would see the result of the act of old Mother Eve under the advisement of the Devil. Nevertheless, it is claimed by infidels and unbelievers in sacred history that there is no personal Devil, and if there ever was one, he has long since disappeared. This we claim is not true, for the best of reasons. Two or three unimpeachable reverends say they saw and had a personal encounter with him; one of them in Europe,—the Rev. Martin Luther, who threw his inkstand into his face, claiming as a justification the Devil insulted him; however, it is evident Luther committed an assault and battery upon the person, whether justifiable or not, we can not say.

He was also seen of a later date, by Rev. Joseph Smith, in the State of New York, where Smith says he had a "rough and tumble" with him, respecting the gold plates found by Smith, who says the Devil undertook to wrench the plates from him, and kicked Smith as Smith turned to leave him. If this be true, he did not act the part of the gentleman, provided he considered Smith his equal.

He was also seen by Rev. Bloomburg in Sweden, in a room, and when he left he carried the whole side of the house with him. This, if true, shows he must have had the strength of Sampson.

These facts are from the history of those Reverend gentlemen, and by the mouths of two or three witnesses the truth is established.

As for the credibility of Luther, Smith and Bloomburg there can be no dispute. If Luther saw him, there can be no doubt but that Smith and Bloomburg saw him. They speak of his cloven foot, but say nothing about his tail or horns. We infer from this, he had lost them in some battle.

His existence is thus proven beyond a cavil, (except his tails and horns, and they are accounted for) he having been seen not only in Europe, but in America, as well as in the early history of man, when snakes ran on legs, and talked with human voice, and women stood out in the open air without petticoats or skirts,—nothing to obstruct a fair view of the beautiful form of nature so attractive to the eye of man. King David, though a man after God's own heart, yet he was unable to withstand the sight of Bathsheba, Uriah's wife.

Having now proved the existence of a personal Devil, we proceed with our history.

From the interview with the lady in the garden, we hear but little of him, until the days of father Job, when he (Satan, who is now called the Devil,) was walking up and down upon the earth, viewing his possessions that had fallen to him, in the treaty between him and God. This noble Prince, while passing a state house, when, on a certain day, there was a convention in session, composed of the sons of God as delegates, and "Satan came also," whether as a delegate or spectator, (perhaps a lobbyist,) history does not say; but history warrants us in saying he was a delegate, or an old chum of the chairman, who was God. It is evident he was not one of the meddlesome kind, as he made no speech nor offered a resolution, until after the chairman asked him from whence he came, the same as to say, "We are now ready to serve you; what do you wish?" And Satan, (who is now called the Devil) answered, "From walking up and down the earth, viewing my possessions." Out of this friendly conversation, a dispute arose, concerning the goodness and integrity of a man called Job, the only man claimed in divine history to be perfect, and one who eschewed evil. Yet this man was a Heathen Prince; what an idea! that a Heathen Prince could

be the equal of a Jewish King, it is absurd in the extreme, nevertheless it is a truth; and to decide this dispute, Satan offered a resolution, which was discussed, and being declared in order, was passed without opposition, and the Devil (Satan) made chairman of the executive committee, and was instructed to make report at the next session. The committee adjourned, to await the result, which was the confiscation of all Job's possessions.

On a certain day the convention again opened, and Satan came also, and after the same salutation, the Devil being chairman of the executive committee, reported that the resolution had been executed to the letter, and the object was not reached; therefore the dispute was not settled, and the Devil offered another resolution; "Skin for skin, yea, all that a man hath will he give for his life; this resolution being duly discussed and passed, and the Devil again made chairman of the executive committee, the result of which was father Job lost his skin and came near losing his life.

In this matter we have drawn our own conclusions. But it looks very much like gambling, on a bet of guessing, and he had to pay the bill, as it was all done at his expense; yet we are told Job was well paid after becoming a heathen banker; and Job may have laughed heartily after it was all over, to think of the joke, and the grand speculation in doubling his pile. To all who have no higher aspirations than dollars and cents, it may appear just and right, though it cost old Job a sore hide.

From this, there is but little known of the Devil, until he is again found in company with God's only son. What had become of all the sons of God in the days of Job; history leaves us in the dark. But here we find him in the wilderness, in the land of Judea, figuring in a big speculation—trying to sell out his possessions to the Son of God, and "move West."

Here let us say, in this transaction, he was called Devil; previous to this date his names were more or less respectful; Serpent was once universally used (especially in Egypt) as representing wisdom. Satan and Demon were considered angelic or spiritual personages, and ranked and named with the Lords and sons of God as can be seen in the days of Job, also in the days of King David, they were so much alike, that the inspired writers, in giving an account of David numbering the children of Israel, one says it was the Lord, and another says it was Satan, who caused him to do it. If the inspired writers could not tell which one caused David to do what he did, we are justified in believing that at that time they were very near alike—of the same rank at least.

It is also claimed by the inspired writers, the Devil made the first move towards preparing or securing a sacrifice for man's salvation, by entering into Judas who delivered the sacrifice into the hands of the executioners; this entering into Judas, is rather against the position of a personal Devil; but we presume Judas was hollow; as it is said he bursted. As the Devil failed to sell out the kingdoms of the earth, we presume they are yet in his possession, though our divines say that the poor Devil did not own one foot of land at the time; and there is now a dispute in reference to his title. Nevertheless, if theology be true, he holds a chattel mortgage on man, executed by Adam in the Garden of Eden, and acknowledged before the Supreme Judge of the Ecclesiastical Court of Heaven, which he forecloses as they "pass over," except a few that are run off and secreted by the priests, who justify this act by claiming the Devil cheated or took the advantage of God through Adam in obtaining this chattel mortgage on man.

Be this as it may, the Devil's claims on man rest upon the facts claimed by our divines, in reference to the fall of man through Adam. If the fall of man is a fact, and was brought about by a fair and open day transaction, within the knowledge of God, and by him permitted, as every preacher tells us, then the Devil did not cheat the Almighty, and legally he is entitled to all he claims, though he may have outwitted God in a business transaction. Legally the mortgage is good, so long as the fall of man is admitted, and the only safety of man is to hire some priest to run him off; this question now decided we proceed.

We find by Divine record, that the Devil and the Son of God conversed together face to face, on friendly and social terms, the same as with his father in the days of Job, though they did not agree on every point the same as in Job's case, but nothing in this is strange or wrong, great men often disagree.

The Devil thus failing in his speculation with the Son of God, the priests have made it a profitable business, in running men out of the Devil's jurisdiction. One of the most successful ways used, is to run them through water, and in this way he loses their track. This running off business has given employment to thousands, and some have made themselves immensely rich, while others have nearly starved to death. This is a noble result arising from the existence of a Devil, giving employment to so many, whose disposition is to lord it over his fellow-men.

[TO BE CONTINUED.]

Those to whom this paper is sent, and are not already subscribers, are requested to allow us to add their names to our list.

Communications.

The Beecher-Tilton Affair.

MR. EDITOR:—Few men have been loved by the people of this country like Henry Ward Beecher. His ability, his character and his services have elicited universal admiration. He is the most distinguished member of one of America's most distinguished and gifted families. As a preacher he enjoys not simply a national reputation, but a celebrity that is world wide. He has permitted the orthodox element, notwithstanding he has sometimes offended it by his radical utterances, to claim him as a representative, and to have the prestige of his great name, while Liberal minds, at the same time, pleased with his occasional "new departures" from the old lines of religious thought, and regarding him as a public teacher, far in advance of the dogmas of the Church, using his best efforts gradually to educate the adherents of the Evangelical theology into better and nobler beliefs, have been pleased to quote his sayings, to acknowledge his fearlessness and to speak his praises. And the world generally has admired and loved him for his rare gifts and especially for that intimacy with the human heart and that sympathy with nature, which have enabled him to exert a magic influence over the multitudes that have listened to his eloquent words.

It is impossible for any right minded person to contemplate without deep regret, much less to rejoice in the possible downfall or disgrace of such a character. It would be inevitably a great public calamity. It would deprive the world of the continued usefulness of one who, for years has been a public teacher of commanding influence, and whose sentiments have been invariably in advance of popular religious thought. Further, such an event operating upon the minds of thousands who have looked up to Mr. Beecher as a kind of demi-god, would tend to weaken confidence in virtue and honor, and among the vicious and depraved it would be cited in excuse and even in justification of irregular indulgences. Under the circumstances it is impossible that any Liberal or any honest and fair minded man can think without pain of the possibility of Henry Ward Beecher's ruin as a public man. Were he but an ordinary individual even, we could not help wishing the charges against him might be proved false.

Whether the powerful arraignment of Theodore Tilton will be sustained by evidence, leaving no ground for reasonable doubt as to Mr. Beecher's guilt I presume not to judge in advance. I can only say that I hope it will not.

At the same time the treatment which Theodore Tilton has received from some of the leading newspapers of this country, especially of New York city, could be justified only by actual knowledge that he is a deliberate, wilful perjurer. In that case he must be a moral monster greater even than Shakespeare's Iago. But this has not yet been demonstrated, and it is what, I will venture to say, nobody acquainted with the man can really believe. There is hardly a doubt that he honestly believes that the charges he has made are true whether they be finally sustained or not.

Some of the papers, I notice, ask for a suspension of judgment in behalf of Mr. Beecher until all the evidence on both sides shall have been considered, and in the next paragraph the most ferocious attacks are made on the character of Theodore Tilton, in which it is assumed that he is an unscrupulous liar and blackmailer, as well as a sensualist. Is this fair and manly?

I have read the testimony that has been published up to date, and in spite of public sentiment, I must say that I have been strongly impressed with the generosity of Theodore Tilton's intention. Believing Mr. Beecher guilty he has tried hard to forgive him. He has tried, too, to stand between his wife and the world. There is no denying that he has acted inconsistently at times, and said some foolish things; but shall no allowance be made for the conduct and words of one in his position, if his statements be true, or if with what seems very much like proof, he believes these charges to be true?

"You criticise the drunken reel-fool speech—
Maniacal gesture of the man—we grant;
But who poured poison in his cup, we ask?"

Before this communication is published, evidence may be given to the public sustaining Mr. Tilton's accusations, or successfully vindicating the accused, or the evidence yet to be presented may fail to dispel the doubt in which the whole subject seems to be involved.

Whatever turn the case may take let Liberals at least not fail to be just to both parties. Respectfully,
B. F. UNDERWOOD.

DONATIONS TO THE TRUTH SEEKER.

J. C. Miller, \$1; A. Minski, 25 cents; Mahlon Erwin, 25 cents; Morris Einstein, 25 cents; John C. Johnston, 50 cents; William Sisson and others, 50 cents; Calvin Griswold, 25 cents.

We are grateful for the kindness of our friends and ask them to accept our thanks.

FREE LOVE, WHAT IT IS AND WHAT IT IS NOT.

BY ICONOCLAST, NO. II.

The thought that is just now agitating the minds of many, if not the most of the people of this country, is the question with which I have headed this article.

What is *Free Love*? and where can be had an authoritative exposition which shall define its precise and exact limits and extent, settle with precision its claims and theories, and present a marked and distinct line of division, upon the side of which its opponents may take their stand, thus clearing the field for the coming contest.

It seems to me clear that the time has come when *Free Love*, as a principle by which we shall regulate our sexual relations, should be more accurately defined—and if found wanting, be refuted and overthrown, or if proven true, accepted as a system and allowed to take its rank and position along with other established truths, and thenceforth to regulate itself.

The hue and cry raised, in opposition to, as well as the abusive and opprobrious epithets heaped upon, those who style themselves *Free Lovers*, as well as the absurd and irrational method adopted by many well meaning persons, of selecting some line or sentence or isolated remark from some speech, book or paper, tear it from its context, manipulate it to make it mean something entirely different from what the author really said or meant, or which he had often repudiated or disowned, seek to change into something vile and filthy, then to criticise and berate the unfortunate author, is so base and mean that it should be treated with the contempt it deserves.

Mrs. Woodhull may very succinctly and correctly express her views as to what she conceives *Free Love* to be, and yet may seriously err in attempting to carry it into practice, or even to attempt to demonstrate its soundness and justice as an abstract principle.

Austin Kent and Moses Hull may very consistently practice promise-keeping, and insist upon their right so to do, which might be granted notwithstanding it may leave the question of *Free Love* very much like *Free Religion*, unexplained and unsatisfactory as a just and equitable rule by which we may be governed in our sexual or religious natures. What is wanted is a clean cut definition of the principles that underlie *Free Love*.

When that is given then the next step in order is to give the various applications it has to humanity. I am aware certain leaders have declared that the whole question of *Free Love* consists in its remanding to the individual the right to decide for himself what, if any sexual relations he shall assume with others. It demands, they say, that the individual himself shall be the sole and only judge in the matter, and that it, *Free Love*, objects to any legal, social, or moral interference whatever.

If this be the correct exposition of the claims made by *Free Love* I have no hesitation in declaring such to be unsound and unjust in principle—as well as unnatural and injurious in its applications to the well being of humanity.

There are yet many other views and theories advanced, and carried into practice that are called *Free Love doctrines*, that can hardly lay claims to such or any other system, and which are simply vile abominations of the beastly character, and are condemned as such by many of the soundest thinkers, who clearly observe the intrinsic merit there may be in the *Principles of Free Love*.

We must not doubt that there are many good and pure men and women in the land, who seeing and fully appreciating the principles involved in the social question, yet refrain from adopting the name of *Free Lovers*, mainly on account of the purely animal exhibit made by so many of them who assume the name. They would undoubtedly be found in the ranks of the *New Life*, could they do so consistent with their notions of decency, modesty, purity, and holiness.

To say, as some would-be expounders of *Free Love* do, "We allow you to believe as you choose and live as you please, but we insist upon your recognizing the same right in us to live as we please," is not enough.

Before we should be called upon to recognize such a right, which appears upon first flash to be an equal one, but which is really not so, they must agree to live without encroaching upon the rights of others.

True Monogamy has shown that where love exists between one man and one woman (whether sanctioned by any law or ceremony or not is immaterial) it produces no encroachments, nor does it result in any upon the rights of others.

The new departure not having, as yet, shown any results as a system, (whilst it cannot be judged by such a want) yet cannot fairly demand the same recognition.

It will be readily observed that the most important considerations growing out of this change of systems is, as to what encroachments are, where and when do they begin or end? Where, and by whom, can the line be drawn so that we can determine exactly what constitutes encroachments upon the rights of others?

In undertaking to elucidate this very complex domain, it will be found to contain, not only the laws that shall govern the sexual relations—but also all that shall relate to, or bear upon *Individual Sovereignty*.

Mrs. Woodhull claims that the doctrine of *Free Love*

gives her the right to change her husband whenever, and as often as, she pleases.

I deny that the true principle of *Free love* gives her any such right.

I also declare the statement recently advocated to be false, wherein it is claimed that *Free love* sympathizes with and approves of adultery (even as now understood).

I also reject and disown the avowal that there are no other considerations, save those entertained by the parties themselves, to be taken into account in supplying "*Passional Starvation*."

I go even further and declare that it is a false assumption to hold that the individual himself has the sole right to determine what those conditions are, or shall be, whether favorable or otherwise. But to cry down *Free Love* itself as a principle, to say that it is promiscuous, demoralizing and even worse, without knowing or even taking pains to ascertain what is claimed for it, or to find the principles that underlie it, is as really dogmatism and often as injurious to freedom of thought, as are the practices and theories referred to in this article and justly condemned.

What *Free Love* really is does not depend upon what Mrs. Woodhull says she believes it to be, any more than what Swedenborg, Poinier, Greeley, Owen, Pearl Andrews, Hull or Kent thought or yet think about it.

Free Love is as much an abstract principle, just or unjust, true or false, beneficial or injurious, as every other principle in nature that governs the Universe.

But not until we shall have fully analyzed it, made correct discriminations, and then thoroughly comprehended in its manifold ramifications, all its applications, will we be able to arrive at any definite conclusion with reference to its results.

Whilst granting that none can as yet determine what *Free Love* is, it is perfectly safe to say, that logically we may know what it is not.

I am not one who sets up a man of straw made by myself, then use up my time, yours, and that of your many readers in pulling him to pieces, whilst the real substantial fellow is safely ensconced in some hidden place, laughing in his sleeve at our discomfiture.

I have therefore contented myself with giving in this article, certain explanations of the views held by very many so-called *Free Lovers* and have expressed only a general dissent. I shall earnestly await other interpretations from any and every source, before taking the next opportunity to attempt to establish my position, or rather *op-position* as to the true and correct one.

[For The Truth Seeker.]

The Lesson of the Brooklyn Scandal.

Now while the world is awaiting with intense expectancy the result of Mr. Beecher's arraignment—an arraignment for which, considering the prominence of the parties concerned, history affords no precedent nor parallel—may it not be well to consider the true purport and significance of that remarkable trial? Mr. Beecher has for many years represented the more advanced class of the orthodox Christian clergy. We had almost come to look upon him in the light of a Messiah of cultivated and enlightened Christian thought, and indeed no man living or dead has wielded an influence in establishing a more rational method of belief within the pale of Evangelical Christianity, equal to the eloquent orator of Plymouth pulpit. Yet it sometimes occurs that the purity of men's private lives is by no means commensurate with the value of their public services, and if we may be permitted to judge from the evidence thus far produced, Mr. Beecher's life affords an instance quite in point.

And the case of the Plymouth Church preacher is not an exceptional one; we are beginning to grow accustomed to perusing in the daily and weekly papers, accounts of the short-comings of clergymen. There is scarce an issue of the great city journals but contains accounts of the weaknesses of the cloth, and this state of affairs seems to be on the increase. To every intelligent observer who gives the subject attention, the reason for this condition of clerical morality is quite apparent. As a rule the clergy are believed by their devout followers to be utterly incapable of a wrongful act; they are pampered, and petted, and praised by their admirers to the last degree, and while this estimate is eminently correct of believers generally, it is doubly so when applied to women. The female character is imaginative, emotional, and confiding in its nature, and most women are only too anxious to render homage and reverence to their spiritual adviser, more especially if he unite comeliness of appearance and pleasing manners with strength of intellect. The moral of this is obvious: mankind must learn that human nature is ever the same. Neither creeds nor professions of faith—a black coat nor a white surplice—furnish any guarantee of the honesty of their possessor. That the clerical profession embraces innumerable examples of upright men no one will attempt to gainsay; but that the prevailing system of religious belief furnishes the clergy a degree of sanctity peculiarly their own, or of a purity of life transcending that of their fellow men, we emphatically deny.

Editor's Notes.

The Gods and other Lectures.

BY COL. ROBERT G. INGERSOLL.

No Liberal or Freethinker in the country can well afford to forego the acquisition of this valuable work. In point of terseness, force, strength and incisiveness, Col. Ingersoll transcends all speakers in the country. The entire work is a "gem of the first water." It is the "pure gold." We will cheerfully mail it to all applicants. Price \$2.00—postage 20 cents.

Common Sense. With pleasure we hail the appearance of a sprightly paper by this title published by our friend—and the warm friend of Liberalism and Free Thought—Col. R. Peterson of Paris, Texas—a truly brave man. He is the first person in the United States, that we are aware of, who has, of his own means, dedicated a Hall for the discussion and promulgation of free thought and Liberalism. In Paris, Texas, he has done this; and now he has issued a live, fearless, outspoken, Liberal paper which will appear once a month (four pages) at fifty cents a year.

So, friends, send on your little half dollars and get in return *Common Sense*, thus patronizing a laudable enterprise. Address COL. R. PETERSON, Paris, Texas.

The Nebraska Patron, is the title of a sixteen-page Semi-monthly paper with cover, published at Lincoln, Nebraska, at \$1.50 per year. It is gotten up in good style and its articles are ably written. It is indeed a great credit to the parties having it in charge, to be able to issue such a first-class publication, when we remember that only a very few years ago where their young city now stands was a wild open prairie. Success to the enterprise.

We learn that Hon. A. Wakeman in the N. Y. Liberal Club, some two or three weeks since referred to B. F. Underwood's pamphlet, "The Influence of Christianity on Civilization," in very high terms, so much so that Messrs. Butts & Co., the publishers, had a steady run for the little book for many days thereafter. Some members buying it by the dozen for distribution. This work of Mr. Underwood indeed deserves all that can be said of it. It corrects a wide spread and deeply seated error, and we do human nature the justice to believe that if one half of the people of this country could read and reflect on the facts presented therein, a tremendous stride from the mine of superstition would be taken by the great mass of our priest-ridden countrymen. We are informed that when the present very large edition shall be exhausted (there are but a few hundred left) the publishers will make a collection of Mr. Underwood's essays in book form bound in cloth.

Book Notices.

Lawrence S. Benson, Esq., has presented us with a beautiful copy of his work of 164 pages, octavo, on fine tinted paper, entitled "MY VISIT TO THE SUN." The writer is supposed to have visited the sun and to have held a lengthy conversation with an intelligent citizen of the orb, in which the philosophies and theories of the times were thoroughly overhauled, and some of them overthrown. It is a curious work and has to be read to be appreciated. James S. Branton, publisher, 149 Grand street, New York.

THE CLOCK STRUCK THREE. Rev. Samuel Watson, Memphis, Tenn., has presented us with a copy of his late work by this title, a book of 325 pages 12mo. It may be regarded as a continuation of, or supplement to his two former works—"The Clock struck One," and "The Clock struck Two." How long his clock will continue to strike we are unable to say; and as long as it can strike effectively we cannot object, if it keeps on until it strikes the twelfth time. It is a definer of the Spiritualistic Philosophy with many interesting narrations, communications, &c. We have it for sale. Price \$1.50.

THE SUN, speaking of Beecher's statement, says: "It shows, in a remarkable degree, the faculty of presenting a case or an argument in such a manner as to make the greatest possible impression." That is saying quite as much for his shrewdness as his honesty. It takes a cunning buyer to make the worse appear the better side.

DURING the searching and agonizing experiences through which Mr. Beecher has recently passed, we have been repeatedly assured of his cheerfulness, vivacity, playfulness and wit. One would not think he had recently been in a state of mind to indulge in levity and mirth. Is there any thing in this business for him to be jolly about? Is there any thing for him to laugh at? Is this levity a sure sign of innocence, or does it prove his power of appearing cheerful and unconcerned while unasily "sitting on the sharp and ragged edge of remorse and despair?"

It is proposed by ardent members of Plymouth Church to raise Mr. Beecher's salary to the extent of \$10,000 more. Of course—why not? The more Mr. Beecher is proved guilty of sensuality, impurity and falsehood the more he may be valued by his wealthy church of over two thousand members. They are able to pay him liberally and why should they not do so? He is making now in all only from \$50,000 to \$80,000 per year and a man of his "great parts and deep penetration" ought to have a round \$100,000 per year; it would be so much like the humble individual he claims to adore, whose life he has been writing, and who said of himself, he had "not where to lay his head." His admirers should remember he has paid out from \$10,000 to \$20,000 "hush money" and they should make that up to him any way. It is thought by some if his salary is raised \$10,000 for every case of adultery that could be proved against him, it would soon exceed Queen Victoria's. Why should he not have the largest salary of any living person? Put on another \$10,000 by all means.

BROTHER HALLIDAY, Mr. Beecher's assistant in the sacerdotal duties of Plymouth Church, has the most unbounded confidence in his superior's innocence and honor. He says he "never had a doubt that Mr. Beecher was not an innocent man—pure as gold and chaste as heaven's snow." It is quite natural Mr. H. should stick to Mr. B. If he should turn against Mr. B., who could be counted on as for him? Apropos of snow we have seen it so black and foul with dirt and filth, that "purity" would be a very improper term to apply to it.

"KIPPED AAR" in the *Herald* says of Mrs. Tilton:—"While her letters, (to Mr. Tilton) breathing love and faith are contradicted by, and utterly at war with her verbal statement, both cannot be true, and which ever is adopted, necessarily falsifies the other. If the sentiments which fill her published letters are sincere, her statement must as certainly be untrue. If insincere, they are models of deceit and hypocrisy, and could have been written for no better purpose than to mislead her husband by inspiring him with confidence in an affection which did not exist."

And again in speaking of the remarkable attachment between Mr. Beecher and Mrs. Tilton: "We have no confidence in the sanctity or divinity of such attachments and look upon them, however innocent, especially between a married man and a married woman—neither of whom, however, is married to the other, as an eminently slippery and dangerous relationship, nor does it seem to help the matter any that the woman is enthusiastic to fanaticism—delirious or hysterical. I think some one calls it—on the subject of religion, is a devotee so blind and so absorbed that she sees an angel in every professor, and is so far under the influence of darkness and delusion as to believe that a human soul can be white and pure before its God while its dwelling place is foul and polluted with adultery."

It is all the more wonderful to me the statement should have been made, when I discover from the questions put to the lady and her answers thereto, that a perfect understanding as to her story existed between the lawyer and herself. Her questions too, were so framed and the answers so connected that it must be obvious to every person the statement had been rehearsed, and her examiner had a complete knowledge in advance of what she would say. The witness was nervous as might be expected. Her position was hard and terrible. The strongest and most resolute nature could not but sink beneath an ordeal so fearful, a test so unequal and disproportionate to mortal strength. Yet she came to this task resolutely, perhaps, but far from strong. She was weak, dazed and tottering, sustained only by a belief—true or fallacious it matters not, it was a belief that her position had around it all the halo and glitter of a martyr's doom for a woman's faith. Poor Elizabeth! That hour of bitter anguish was expiation enough for all your faults, whatever those faults may be, and the condemnation of mankind before the extended pardon of your God in that suffering moment will melt and dissipate like snow beneath a tropical sun. How was she placed? On one side was the reputation, nay the very life of her pastor and dearest friend; on the other, the church and creed she loved so well. Behind her were her pleading children on bended knees, with upturned faces and streaming eyes, straining for every word that should fall from the hallowed lips of "mother"; before her was the cruel, the cynical, the critical world, and in the dim distance lost to her forever, was the shadowy form of Theodore Tilton, desolate but still erect, among the smouldering ruins of a once bright happy home—a very Eden before the fall. It was a cruel place to put a woman, a wife and mother in. I criticize her not. I criticize those who placed her on the stand to show distrust and hatred between her husband and herself for years, and made her tell that hideous story. Of course her tale was long. It could not be supposed that her mind was entirely clear and tranquil, and I recognize the absolute necessity which suggested a prompter that should recall her when she should wander or forget. But have they not rather succeeded by her production and testimony in showing a motive for the offense where before no motive was apparent?"

"Sponge baths" are recommended. The best way to get one is to go to some bath-room, take a bath, and tell the proprietor to charge it.

Yet when individuals like Mr. Beecher fall from grace—no matter what influences have led to that end—the lesson is not without its significance; when we see public teachers of religion and ethics descending from the exalted pedestal of purity and honor, to the level of common libertinism, the result is very apt to lower our estimate of the clerical profession itself.

Still it is urged by every devout apologist for criminal behavior among ministers, that all organizations contain unprincipled men; that those of a religious character can prove no exception to the rule, and that isolated cases of misconduct do not militate against the value and usefulness of the profession itself. But there is no analogy to be drawn between the conduct of the clergy and public teachers of a secular character: the former it is well known, place themselves in the attitude of exemplars in society, and claim immunity, indirectly at least, from all base worldly acts, through the mediumship of inspiration, emanating from an anthropomorphic Savior and a tutelary Deity. But with the latter the case assumes a far different aspect; if they be so fortunate as to live spotless lives, they do so wholly on their own merit, and claim their sanctity through a beneficent "religion of humanity."

It is entirely in keeping with human nature—and the practice is no less than natural—to judge of systems and institutions by their exponents and exemplars. If Protestantism does not comprehend a sufficiency of the element of infallibility so strenuously claimed by the mother Church—to preserve her sons immaculate from the weaknesses of the world, in the language of the street there is a "screw loose" somewhere.

But it is often asked of the exponent of Rationalism—"Were the Christian clergy—together with the system of belief which they inculcate—removed from society, would you be able to improvise anything better to fill its place?" Well, yes, we think we should. The world, it seems to us, is growing impatient of the irresponsible blarney of the average clergyman. The ideas which he advances are antiquated, and out of date, and fail to meet the wants of this progressive age. The religious devotee is ever engaged in exploring the dreamy mazes of speculation, and his best ambition is limited to the province of faith, of enthusiasm, and of imagination.

How different seems the system based on the enduring foundations of natural knowledge, and of the simple love and regard for our kind. The student of nature as manifested in the physical universe, has only tangible and exoteric facts to claim his attention, and he is content with limiting his intellectual wants to the realm of the known and the knowable. And the fact of two systems, so much at variance as those of religion and science, claiming attention as rivals for popular favor, challenges criticism from the curious; the polished elocutionist of a fashionable pulpit, whose pure diction and splendid rhetoric find mean employment in expounding the platitudes of his creed, furnishes but shallow reasons for his faith as compared with the unassuming professor of an institution of learning. In the one, every means are used to play upon the feelings and imagination of an audience; in the other the efforts of the tutor never transcend the facts of human knowledge.

And not only among ourselves but in all enlightened nations, there are two absolutely separate and distinct systems of belief claiming the attention of the student of philosophy, to wit: those of the natural and of the supernatural. *Mankind must choose between them.* It is futile for the advocates and apologists of theology to urge that man cannot fulfill the highest obligations of his race apart from some popular system of belief. Such an estimate is degrading in its nature, and is only calculated to retard the growth and spread of an enduring civilization.

Such, then, appears to be one lesson of the Brooklyn scandal. A. O. GENUNG.

[For The Truth Seeker.]

The Barefoot's Enquiry.

BK Y. K. M.

"Mother, I went in a church, this morning.
Up by the square: I heard them pray—
'Our Father, who art in Heaven,
Give us our daily bread, this day.'

Have they all got fathers, up in Heaven.
To give them bread, whenever they come
Into that church where the bell was ringing?
Why don't you go and ask for some?

I didn't know there were so many,
So poor like us," the barefoot said—
'Last night I tho't I heard you saying
'Should it rain to-day we'd have no bread.'"

"O, never mind, my barefoot boy;
As you grow older, you will learn
That 'tis not praying brings the bread,
But pennies which your hand will earn."

Do not fail to procure a copy of "THE HEATHENS OF THE HEATH." Its perusal is a rich treat to any lover of Truth, blended with Romance. It is written with great ability.

Arraignment of the Church.

AND A PLEA FOR INDIVIDUALITY.

A Lecture delivered before the Free Religious Society of Chicago, December 21, 1873.

BY COL. R. G. INGERSOLL.

By way of introduction, Col. Ingersoll stated that he had been invited by the Free Religious Society and supposed he could speak his thoughts freely. He had accepted the invitation in that sense, and would speak under no other conditions.

The speaker chose for his text.—

"His soul was like a star and dwelt apart."

On every hand, he began, are the enemies of individuality and mental freedom. Custom meets us at the cradle, and leaves us only at the tomb. Our first questions are answered by ignorance, and our last by superstition. We are pushed and dragged by countless hands along the beaten track, and our entire training can be summed up in the word "suppression." Our desire to have a thing or to do a thing is considered as conclusive evidence that we ought not to have it, and ought not to do it. At every turn we run against a cherubim and a flaming sword guarding some entrance to the Eden of our desire. We are allowed to investigate all subjects in which we feel no particular interest, and to express the opinions of the majority with the utmost freedom. We are taught that liberty of speech should never be carried to the extent of contradicting the dead witness of a popular superstition. Society offers continual rewards for self-betrayal, and they are nearly all earned and claimed, and some are paid.

We have all read accounts of Christian gentlemen remarking when about to be hanged, how much better it would have been for them if they had only followed a mother's advice! But, after all, how fortunate it is for the world that the maternal advice has not been followed! How lucky it is for us all that it is somewhat unnatural for a human being to obey! Universal obedience is universal stagnation; disobedience is one of the conditions of progress. Select any age of the world and tell me what would have been the effect of implicit obedience. Suppose the church had had absolute control of the human mind, at any time, would not the words liberty and progress been blotted from human speech? In defiance of advice the world has advanced. (Applause.)

Suppose the astronomers had controlled the science of astronomy; suppose the doctors had controlled the science of medicine; suppose kings had been left to fix the forms of government; suppose our fathers had taken the advice of Paul, who said, "be subject to the powers that be, because they are ordained of God;" suppose the church could control the world to-day, we would go back to chaos and old night. Philosophy would be branded as infamous, science would again press its pale and thoughtful face against the prison bars; and round the limbs of liberty would climb the bigot's flame.

It is a blessed thing that in every age some one has had individuality enough and courage enough to stand by his own convictions. (Applause.) Some one who had the grit to say his say; I believe it was Magellan who said, "the church says the earth is flat; but I have seen its shadow on the moon, and I have more confidence even in a shadow than in the church." On the prow of his ship were disobedience, defiance, scorn and success.

The trouble with most people is that they bow to what is called authority; they have a certain reverence for the old because it is old. They think a man is better for being dead, especially if he has been dead a long time, and that the forefathers of their nation were the greatest and best of all mankind. All these things they implicitly believe because it is popular and patriotic, and because they were told so when very small, and remember distinctly of hearing mother read it out of a book, and they are all willing to swear that mother was a good woman. It is hard to overestimate the influence of early training in the direction of superstition. You first teach children that a certain book is true—that it was written by God himself—that to question its truth is a sin, that to deny it is a crime, and that should they die without believing that book they will be forever damned without benefit of clergy; the consequence is that long before they read that book they believe it to be true. When they do read their minds are wholly unfitted to investigate its claim. They accept it as a matter of course.

In this way the reason is overcome, the sweet instincts of humanity are blotted from the heart, and while reading its infamous pages even justice throws aside her scales, shrieking for revenge, and charity, with bloody hands, applauds a deed of murder. In this way we are taught that the revenge of man is the justice of God, that mercy is not the same everywhere. In this way the ideas of our race have been subverted. In this way we have made tyrants, bigots, and inquisitors. In this way the brain of man has become a kind of palimpsest upon which, and over the writings of Nature, superstition has scribbled her countless lies. Our great trouble is that most teachers are dishonest. They teach as certainties those things concerning which

they entertain doubts. They do not say, "*We think this is so*" but "*We know this is so*." They do not appeal to the reason of the pupil, but they command his faith. They keep all doubts to themselves; they do not explain, they assert. All this is infamous. In this way you may make Christians, but you cannot make men; you cannot make women. You can make followers but no leaders; disciples, but no Christs. You may promise power, honor, and happiness to all those who will blindly follow, but you cannot keep your promise. (Applause.)

An eastern monarch said to a hermit, "Come with me and I will give you power." "I have all the power that I know how to use," replied the hermit. "Come," said the king, "I will give you wealth." "I have no wants that money can supply." "I will give you honor." "Ah! honor cannot be given, it must be earned." "Come," said the king, making a last appeal, "and I will give you happiness." "No," said the man of solitude, "there is no happiness without liberty, and he who follows cannot be free." "You shall have liberty too." "Then I will stay." And all the king's courtiers thought the hermit a fool.

Now and then somebody examines, and, in spite of all, keeps his manhood and has courage to follow where his reason leads. Then the pious get together and repeat wise saws and exchange knowing nods and most prophetic winks. The stupidly wise sit owl-like on the dead limbs of the tree of knowledge, and solemnly hoot. Wealth sneers, and fashion laughs, and respectability passes on the other side, and scorn points with all her skinny fingers, and like the snakes of superstition writhe and hiss, and slander lends her tongue, and infamy her brand, and perjury her oath, and the law its power, and bigotry tortures and the church kills. (Applause.)

The church hates a thinker precisely for the same reason that a robber dislikes a sheriff, or that a thief despises the prosecuting witness. Tyranny likes courtiers, flatterers, followers, fawners, and superstition wants believers, disciples, zealots, hypocrites, and subscribers.—The church demands worship, the very thing that man should give to no being human, or divine. To worship another is to degrade yourself. Worship is awe and dread and vague fear and blind hope. It is the spirit of worship that elevates the one and degrades the many; that builds palaces for robbers, erects monuments to crime, and forges manacles even for its own hands. The spirit of worship is the spirit of tyranny. The worshiper always regrets that he is not the worshiped. We should all remember that the intellect has no knees, and that whatever the attitude of the body may be, the brave soul is always found erect. Whoever worships, abdicates. Whoever believes at the command of power tramples his own individuality beneath his feet, and voluntarily robs himself of all that renders man superior to a brute.

The despotism of faith is justified upon the ground that Christian countries are the grandest and most prosperous of the world. At one time the same thing could have been truly said in India, in Egypt, in Greece, in Rome, and in every other country that has in the history of the world, swept to empire. This argument proves too much not only, but the assumption upon which it is based is utterly false. Numberless circumstances and countless conditions have produced the prosperity of the Christian world. The truth is that we have advanced in spite of religious zeal, ignorance, and opposition. The church has won no victories for the rights of man. Over every fortress of tyranny has waved, and still waves, the banner of the church. Wherever brave blood has been shed the sword of the church has been wet. On every chain has been the sign of the cross. The altar and the throne have leaned against and supported each other.—Who can appreciate the infinite impudence of one man assuming to think for others? Who can imagine the impudence of a church that threatens to inflict eternal punishment upon those who honestly reject its claims and scorn its pretensions? In the presence of the unknown we all have an equal right to guess.

Over the vast plain called life we are all travelers, and not one traveler is perfectly certain that he is going in the right direction. True it is that no other plain is so well supplied with guide-boards. At every turn and crossing you find them, and upon each one is written the exact direction and distance. One great trouble is, however, that these boards are all different, and the result is that most travelers are confused in proportion to the number they read. Thousands of people are around each of these signs, and each one is doing his best to convince the traveler that his particular board is the only one upon which the least reliance can be placed, and that if his road is taken the reward for so doing will be infinite and eternal, while all the other roads are said to lead to hell, and all the makers of the other guide-boards are declared to be heretics; hypocrites, and liars. "Well," says a traveler "you may be right in what you say, but allow me at least to read some of the other directions and examine a little into their claims. I wish to rely a little upon my own judgment in a matter of so great importance." "No sir!" shouts the zealot "that is the very thing you are not allowed to do. You must go my way without investigation or you are as good as damned already." "Well," says the traveler "if

that is so, I believe I had better go your way." And so most of them go along, taking the word of those who know as little as themselves. Now and then comes one who, in spite of all threats, calmly examines the claims of all, and as calmly rejects them all.—These travelers take roads of their own, and are denounced by all the others as Infidels and Atheists.

In my judgment every human being should take a road of his own. (Applause.) Every mind should be true to itself; should think, investigate, and conclude for itself. This is a duty alike incumbent upon pauper and prince. Every soul should repel dictation and tyranny, no matter from what source they come—from earth or heaven, from men or gods. Besides every traveler upon this vast plain should give to every other traveler his best idea as to the road that should be taken. Each is entitled to the honest opinion of all. And there is but one way to get an honest opinion upon any subject whatever. The person giving the opinion must be free from fear. The merchant must not fear to lose his custom, the doctor his practice, nor the preacher his pulpit. There can be no advance without liberty. Suppression of honest inquiry is retrogression, and must end in intellectual night. The tendency of Orthodox religion to-day is toward mental slavery and barbarism. Not one of the Orthodox ministers dare preach what he thinks if he knows that a majority of his congregation think otherwise. He knows that every member of his church stands guard over his brain with a creed like a club in his hand. He knows that he is not expected to search after the truth, but that he is employed to defend the creed. Every pulpit is a pillory in which stands a hired culprit, defending the justice of his own imprisonment.

Is it desirable that all should be exactly alike in their religious convictions? Is any such thing popular? Do we not know that there are no two persons alike in the whole world? No two trees, no two leaves, no two anything that are alike? Infinite diversity is the law.—Religion tries to force all minds into one mould. Knowing that all cannot believe, the church endeavors to make all say that they believe. She longs for the unity of hypocrisy, and detests the splendid diversity of individuality and freedom. (Applause.)

Nearly all people stand in great horror of annihilation, and yet to give up your individuality is to annihilate yourself. Mental slavery is mental death and every man who has given up his intellectual freedom is the living coffin of his dead soul. In this sense every church is a cemetery and every creed an epitaph. (Applause.)

We should all remember that to be like other folks is to be unlike ourselves, and that nothing can be more detestible in character than servile imitation. The great trouble with imitation is that we are apt to ape those who are in reality far below us. After all, the poorest bargain that a human being can make is to trade off his individuality for what is called respectability.

There is no saying more degrading than this: "It is better to be the tail of a lion than the head of a dog." It is a responsibility to think and act for yourself. Most people hate responsibility; therefore they join something and become the tail of some lion. They say, "My party can act for me—my church can do my thinking. It is enough for me to pay taxes and obey the lion to which I belong, without troubling myself about the right, the wrong, or the why or the wherefore of anything whatever." These people are respectable. They hate reformers, and dislike exceedingly to have their mind disturbed. They regard convictions as very disagreeable things to have. They love forms, and enjoy, beyond everything else, telling what a splendid tail their lion has, and what a troublesome dog their neighbor is. Besides this natural inclination to avoid personal responsibility is and always has been the fact, that every religionist has warned men against the presumption and wickedness of thinking for themselves. The reason has been denounced by all Christendom as the only unsafe guide. The church has left nothing undone to prevent man following the logic of his brain. The plainest facts have been covered with the mantle of mystery. The grossest absurdities have been declared to be self-evident facts. The order of nature, has been as it were, reversed, in order that the hypocritical few might govern the honest many. The man who stood by the conclusion of his reason was denounced as a scorner and hater of God and his holy church.—From the organization of the first church until this moment, to think your own thoughts has been inconsistent with the duties of membership. Every member has borne the marks of collar, and chain, and whip. No man ever seriously attempted to reform a church without being cast out and hunted down by the hounds of hypocrisy. (Applause.) The highest crime against a creed is to change it. Reformation is treason.

Thousands of young men are being educated at this moment by the various churches. What for? In order that they may be prepared to investigate the phenomena by which we are surrounded? No! The object, and the only object, is that they may be prepared to defend a creed. That they may learn the arguments of their respective churches and repeat them in the dull ears of a thoughtless congregation. If one after being thus trained at the expense of the

Methodists turns Presbyterian or Baptist, he is denounced as an ungrateful wretch. Honest investigation is utterly impossible within the pale of any church, for the reason that if you think the church is right you will not investigate, and if you think it wrong, the church will investigate you. The consequence of this is, that most of the theological literature is the result of suppression, of fear, of tyranny, and hypocrisy.

Every Orthodox writer necessarily said to himself, "If I write that, my wife and children may want for bread. I will be covered with shame and branded with infamy, but if I write this, I will gain position, power, and honor. My church rewards defenders, and burns reformers."—(Applause.)

Under these conditions, all your Scotts, Henrys, and McKnights have written; and weighed in these scales what are their commentaries worth? They are not the ideas and decisions of honest judges, but the sophisms of the paid attorneys of superstition. Who can tell what the world has lost by this infamous system of suppression? How many grand thinkers have died with the mailed hand of superstition on their lips? How many splendid ideas have perished in the cradle of the brain, strangled in the poison coils of that Python, the church!

For thousands of years a thinker was hunted down like an escaped convict. To him who had braved the church every door was shut, every knife was open. To shelter him from the wild storm, to give him a crust of bread when dying, to put a cup of water to his cracked and bleeding lips; these were all crimes, not one of which the church ever did forgive; and with the justice taught of God his helpless children were exterminated as scorpions and vipers.

Who at the present day can imagine the courage, the devotion to principle, the intellectual and moral grandeur it once required to be an Infidel, to brave the church, her racks, her fagots, her dungeons, her tongues of fire—to defy and scorn her heaven and her devil and her God? They were the noblest sons of earth—They were the real saviors of our race, the destroyers of superstition and the creators of science. They were the real Titans who bared their grand foreheads to all the thunderbolts of all the gods.

The church has been, and still is, the great robber. She has rifled not only the pockets but the brains of the world. She is the stone at the sepulchre of liberty; the upas tree in whose shade the intellect of man has withered, the Gorgon beneath whose gaze the human heart has turned to stone.

Under her influence even the Protestant mother expects to be in heaven, while her brave boy who fell fighting for the rights of man shall writhe in hell.

[TO BE CONTINUED.]

A Nut for the Theologians to Crack.

BY U. K. BOOTH, *Detroit Mich.*

It is a conceded fact that early education shapes, moulds and colors the human mind, and gives bent and direction to religious opinions ideas and beliefs. No one knows this better than the theologian. Hence it is that infants are baptised into the church at the earliest practicable moment, and are taught religious dogmas by maternal lips almost as soon as they receive the nourishing milk from the mother's breast. Says the poet

"'Tis education forms the common mind,
Just as the twig is bent the tree's inclined."

This then being true it follows that a child reared among the Brahmin's will become a Brahmin in belief, among the Mohamedans a Mohamedan, while if reared among Christians for the same reason he will become a Christian in belief. The scientist (falsely called the infidel) being a deviation from this, only forms the exception to the general rule.

Now if as the theologian asserts there is a great creator and ruler of the universe who knows all things, then one of the great and all important things which more than all others he should know, and act upon, is the significant fact, that the conflicting religious tenets and beliefs founded upon the pretended inspiration of the various so called sacred books or bibles of the different nations of the earth have been the cause in the hands of the priests of all the demoralizing and devastating wars of the world. If then, as is claimed by the theologian, one of the most essential attributes of this great creator—their kind and loving Father in Heaven—is omnipotence, then it follows that he being all powerful could and should have manifested himself personally to his children—the inhabitants of the earth—in such a way and manner as to leave no possible doubt nor mistake as to his real personal identity and then and there enlighten them as to his real will, concerning which there has been so much polemic strife and conflicting controversy among the nations. Thus he could at once have put a stop to the dreadful carnage and suffering which the religious wars have caused in all ages and are still causing.

If then, being omnipotent, he has ever failed and still fails to do this he is either a cruel and merciless savage, or else on the contrary the fact that he has not done this, proves that he is not omnipotent and therefore no God. Hence, on the one hand we have a cruel bloodthirsty savage for a God, or else on the other we have no God at all. Which horn of the dil-

emma will the theologian and priest choose, for they must accept the one or the other or else do violence to reason, common-sense and suffering humanity. If as Paul so recklessly asserts "all things are possible with God," the fact that he has not clearly and unmistakably set his will before his creature subjects, proves that he delights in their sorrow and sufferings which the contradictory and conflicting religious dogmas have ever been causing among his poor deluded priest-ridden children or else it proves that there is no God. Says holy writ "if ye being evil know how to give good gifts to your children, how much more shall your Father in Heaven give to them that ask him." Did not the North and South (in the late war) through his pretended, accredited ministers ask him? Did not both sections appoint national days of humiliation fasting and prayer? Did they not bow their heads low in the dust, clothe themselves in "sack cloth and ashes" and ask this "Father in Heaven" in agonizing prayers and penitential tears to stay the crimson tide of fraternal blood? And yet he stood neutral while he looked and saw the dreadful carnage go on. Saw one million of the flower of our youth dragged from peaceful pursuits, torn from home, friends and kindred, cut down by the sword, pierced by the bayonet and bullet, blown to atoms by the bursting shells, left wounded, bleeding, dying, on the battle field, or starving in dismal dungeons, and filthy prison cells—saw a nation draped in mourning, and a debt too intolerable to be borne entailed upon unborn millions. And yet where was the God whose ambiguous, contradictory and conflicting work was read by the different sections of the country from the same "Holy Bible?" If the priestly minister will not, then let the sighs of mourning widows, and the tears of weeping orphans answer and tell us how long the monster religion aided by its handmaid ignorance, shall rule the world with its bloody reign of terror.

Theology of the Past, and Religion of the Future, But not without a Parable.

Five Irishmen, "rale grane horns," called at a tavern for dinner, and divers other things. One of the five had clerical ability—on him devolved the clerical duty of dividing the bill—He went at it by subtraction thusly:

"Patheric from Patheric you can't, but Dennis from Morris a Teague remains. Teague must pay the bill."

Many years ago, in the city of Albany, lived Beriah Douglas, a dentist, and a good little man was he; being asked why he, though the best dentist in town, charged but half the usual price, replied:

"I don't know, unless it is because I don't believe in the doctrine of imputed righteousness; I expect to be accountable for what I do."

The clerical Irishman is the exponent of a class who instead of meeting their own liabilities, like honest men, try to saddle the bill on some—Teague—or on some myth. The summing up of the whole matter is—all structures—theological or otherwise—erected upon the vicarious imputed idea—are of the past—The whole concern is *malum in se*—no good comes of it.

The indiscretion—we use the least offensive word—the indiscretions of the Rev. the clergy have demolished the entire fabric. The debris lie about loose, in all directions. Offensive odors permeate the theological atmosphere. The Rev. gentlemen have done a great work for humanity. They tumbled down the house, the Rev. gentlemen have built. They have let the light of the day shine on what was in the house—the people see it—they smell it.

For the important, service these gentlemen have performed *pro bono publico*, the gentlemen will have their reward. They are rewarded. The reward is measured by the motive, aim, impulse, passion which prompted, moved them so to act as aforesaid.

If any class of gentlemen need pity, these are the gentlemen. That the gentlemen will receive small pity; is the probability—probability, growing out of humanity, as it is.

And so is Beriah Douglas the exponent of a class—The coming class—They have come.

His religion, holding himself accountable for what he does, is the religion of the future. It is the religion of now, all wo thy of the sacred name of religion.

PRENTISS.

The Mysteries of the Universe.

CHAPTER XI.

The Disquisition on, who is on the Safe Side, continued, representing a scene before the Throne of His August Highness, the Supreme Ruler, while passing sentence upon Saints and Sinners, transferring our "Images of God" right to headquarters for the desired information.

Who will have the most dreadful reckoning to fear (if there is a God and a "judgment day") when he addresses his offspring, each one separately somewhat in this fashion: "Hast thou to the best of thine ability, cultivated and developed the faculties with which I had endowed thee, or hast thou neglected this thy sacred duty? Hast thou discharged the obligations I had imposed upon thee in the stewardship of thy mind, or hast thou ignored this thy solemn trust? Didst thou in thy despicable indolence

not perceive and recognize my "aim and object" in thus enshrouding the nature of animate and inanimate existencies in bewildering and mystifying obscurity, ignobly shirking thy duty by—assuming my existence—of which I had not given thee the least tangible evidence—thus unmistakably manifesting my desire that—no such assumption should be made? Scornfully hast thou despised the means I had placed at thy disposal wherewith to exercise and cultivate thy strength. In thy audacity thou hast dared to disregard this mystern behest to enhance thy mental powers. Behold thy brothers and sisters here, whom thou hast reviled and denounced by thy unwarrantable presumption for nobly developing the gifts with which I had endowed them, by sedulously roaming the mysterious realms of nature in quest of the immutable truths pervading it. Their truthful countenances, radiant with intelligence, glowing with health, and animation in the vigorous exercise they have enjoyed, bright with truth and sincerity, reveal to me that they have not sought in vain. While thou standest here with guilt-inscribed mien and tottering knees confessing thy utter disregard of this my manifest desire. Thou sayest in extenuation, that avaricious men misled thy judgment for the promotion of their selfish ends, false pretenders, who, in a sanctimonious garb, claimed to be the true expounders of the gospel. Ah! so blind could they not make thee as not to be aware why I had thus surrounded the various objects of thy contemplation with the inexplicable mystery. Thou couldst not help to see that to afford thee inexhaustible material wherewith to discipline the forces of thy mind, had I obscured the vast and minute bodies of the universe in impenetrable mystery."

"Thou sayest that thou accepted my existence as self-evident, believing that I would not be denied. Verily, then thou hast dared to judge Me—THY CREATOR—from thy own vain-glorious and concealed standard. Ye despicable sycophants! that would crouch before your maker in fawning adulation. Up from your knees! Ye contemptible flatterers. How dare you revile the image of the Lord in writhing in the dust before him? why stand ye not erect in the glory of your being and thus do homage to the Lord? Think ye I had created ye for no other purpose than to gloat in the contemplation of your abject misery? Dare ye insult your maker by considering and fearing him as a tyrannical despot? Avaunt with your eternal ringing and dinging and shouting hallelujahs, which but lowers me in your estimation and you in mine. Think ye that I know not my own power and wisdom and goodness that ye thus self-debasingly and eternally remind me of it? Would ye judge me by the criterion of your own fallibilities; humbling me to the level of your conceit? What think ye matters it to me, whether you deny or acknowledge my existence? Am I not all sufficient in the magnitude of my power and the sublimity of my glory? Think ye I depend on the caprices of my offspring for my being? Throughout eternity have I passed my solitary life with no kid or kin to stand or fall before me. If such had pleased me not, think ye I would then have remained in isolation? Could I not have decreed the world a countless host of ages before I called it into being, if I had yearned or sought to vitalize the expanse of dismal space? Thou sayest there would have been eternal monotony prior to whatever time I called it into being, that naught could abrogate my fate to pass eternity in voidness, my omnipotent power and my own creative fiat not excepted. Be it so—but why think ye therefore that I care to be acknowledged? Avaunt with your ceaseless assertions of the illimitable extent of my dominions and the omnipresence of my being.

Think ye I disdain those of my children who disport themselves in the illimitable expanse of nature; who take the real and undeniable by the forelock and say to it: "Come now you must submit to my examinations, I must discern what thou art made of; I must trace the proportions of thy being, from whence thou comest and whither thou art destined. We must divine thy nature and analyze thy constituent parts. With reason has our creator endowed us (if such there be, then to him be all the glory,) but justice must we do to his endowments." Think ye I love them less for thus being true to their convictions? Think ye I would renounce them for what their reason, conferred upon them through my judgment, dictates? Avaunt! how dare ye thus impugn and question my wisdom and parental love? (Exit Christianity.)

Such will be the reception our misguided and infatuated Christian brethren may expect in their great hereafter. How can they be so blind as not to see that a legitimate use of all faculties must be sanctioned—nay demanded by him (or her?) who gave them. What presumption to maintain that a creator would look with displeasure upon any of his children who candidly and sincerely adhere to such beliefs as are evolved from a judgment of his own creation. Therefore let no one flatter himself to be on the safe side who give not free scope to his mental powers; who persists in strangling reason through a cowardly and debasing fear of their heavenly father who cannot but smile in approbation at any conclusion to which they have attained through a love of what they conceive to be the truth. Anything outside of nature, assumed to be superior to it, has a tendency to strangle our judgment at the very outset of our researches, but this is probably just what our church magnates desire.

Harvard, Ill.

HERMAN WETTSTEIN.

†The reader is reminded that this is a version of the Christian God.

‡Dame Nature.

[To be continued.]

The Real Christ.

JESUS' SECOND BEATITUDE.

BY JOHN B. WILLARD.

Matthew, v. 4. *Blessed are they that mourn; for they shall be comforted.*

The translation of this text, as it stands in our common English version needs no correction. It is a faithful reproduction of the original.

The meaning of the saying is unmistakable. It is a firm, clean cut, unqualified assertion, that every sufferer, shall eventually be comforted, be consoled, receive compensation for his affliction. It destroys, at one blow, the hideous old dogma of everlasting woe. A wise father may inflict punishment. Its immediate effect is to cause pain, mourning and grief. But if the inflicter be a father in reality, the ultimate purpose of the infliction is the good of the sufferer, ultimate compensation, comforting, good; that which shall make him say: "It is good that I was afflicted." Now, this is not a millionth part of all the second beatitude teaches. But this it does teach most emphatically. Let me illustrate. Napoleon the First was a most unmerciful man; after years of selfish cruelty, he suffered five years of severe agony at St. Helena. It looked amazingly like retribution. He was a mourner if ever man was. My text includes him among its "blessed." It pointed to that sinner's death-bed and said, "He, too, shall be comforted."

The only words of Jesus that I can now recall that would seem to conflict with the ground above taken, are the following: "And these shall go away into everlasting punishment." Matt. xxv. 46. Now, no man conversant with Hebrew idioms can find the slightest difficulty in making this last quotation harmonize completely with the second beatitude, and there is no man but a theological bigot but who would.

Hope of compensation for all suffering is deeply imbedded in the human soul. There is conviction of a very strong kind, that all pain must eventually be recompensed by pleasure, toil by rest, painful and wasting sickness by rosy and vivacious health, want by abundance, deprivation by supply, every form of sorrow by full and enhanced enjoyment. The spirit of every man, while unbiased assents, with spontaneity and fullness, to the words of Brant:

For God hath marked each sorrowing day,
And numbered every secret tear,
And heaven's long years of bliss shall pay
For all his children suffer here.

But men's faith in this truth tends to become dim and waver. To strengthen and brighten it, Jesus assures us that every mourner shall be comforted.

The grounds for such assurance it is of overwhelming importance to consider. Let us do it.

Multitudes of facts in nature tend to the confirmation of the second beatitude. All analogies, without exception, tend hitherward. Sleep is a most enjoyable gift; the deprivation of it is one of the severest afflictions. It is delicious, at the close of a day of toil, wearied, to lay the head upon the pillow and feel the soft sweetness creep through and over every faculty. All the long night there seems to be just consciousness enough to make the hours a luxury. But the man to whom this is the custom of every returning night knows little of the exquisite pleasure—I had better call it rapture—of him, who for a long time, racked with pain or anxiety, at last relieved, sinks into the round, soft, roseate arms of slumber.

* * * * *

The above are from the sensuous analogies of the universe. The intellectual are as invariable, as striking and, perhaps, as numerous. There is a Latin proverb, *vacatio facit intellectum*, "trouble gives mental power." And truly, this is so. Why cannot a boy understand and appreciate Hamlet's soliloquy? It is because he has had no experience of "the pangs of despised love, the law's delay, and all the spurns that patient merit of the unworthy takes." To men of little sensibility, all Shakespeare's glorious dramas are a sealed book. To the poet the reading of them is almost a heaven. This is because the poet's nature is so sensitive to pain as well as pleasure. Charles Lamb has suffered with Hamlet, with Ophelia's brother, in Romeo's disappointment, with, in some measure—even sweet Charles Lamb—with Iago's chagrin. Well, gloriously, said the Ayrshire ploughman:

An' even should misfortunes come,
I who heresit ha' met wi' some,
An's thankfu' for them still.

They gie the wit of age to youth,
They let us see the naked truth,
The real good and ill.

Though losses and crosses be lessons right severe,
There's wit there, ye'll get there,
Ye'll find na' ither where.

And, with other wit, that which floods with light for us, every inclosure of the demesne of letters. To him who has never suffered, history, poetry and philosophy are but desolate fields.

As of mental power so of social, *vacatio facit*. The man who can say to me, low with sorrow and whelmed with darkness, "My friend, I have been where you are now; I at last found my way out, and can show you yours," is the brother whose hand I take and to whose side I press. With me he has no rival. George Whitefield owes his im-

mense hold on the devoted love of tens of thousands of people less to his Oxford education or his wonderful dramatic power, than he did to the weeks at a time when he lay on his face, unequal to any of the duties of life, because agony, at what the body he was to help wake thought a lost state, paralyzed every power. The civilized world is in a strange religious whirl and maze today. No religionist will come out of the melee as he went into it. Yet we shall be led out. But the men who shall lead us out will not be the petted occupants of religious fat places, men who—to use Burke's strong words—"have been rocked and dandled" into leadership. The brethren whose hands we shall take will have been men of terrible experience, who have "mourned" from trial of the perplexities, spiritual, social, domestic, business, that have made their age reel and stagger. Why such should be the order of God's providence no man knows, but, clearly enough, it is.

I should have been glad to have spoken at large of the affectional facts that point the moral of the second beatitude: how the compensations that we see at times, for love's sore woundings, deprivations and delays, can give delight that may not be measured. But time and space press, and I will hardly more than link to my text—to which they should be often appended—these words of Southey:

Oh! when the mother meets on high
The babe she lost in infancy;
Has she not then, for all her fears,
The day of woe, the anxious night,
For all her sorrows, all her tears,
An over payment of delight?

We see the general truth of these lines illustrated often enough by earth's reunions to suppose indicative of an invariable law, could we see all that law's workings. The Son of Man asserts that there is such a law; and, that every heart that has been "sore bruised" will yet find all the medicine it craves.

That the text indicates the philosophy of punishment, polarizes the punitive facts at which we shudder, is an inevitable deduction when men cease the blasphemy of tinkering the Sermon on the Mount to make it fit "the traditions of their elders."

I have adduced facts and opinions enough to show that the ablest observers of the world are ever catching glimpses of a law that, could it be made definite, and unceasingly pressed with logic and eloquence, and holden up by that most needed of all social powers, a true church, would lighten the burdens of every life. But even earth's ablest thinkers seize these facts in a timid, uncomprehensive, unsatisfying way. But, as the glass gathers the sun-beams to a focal point that burns into the wood beneath, so earth's mightiest thinkers and observers gathered all these rays of sensuous, mental, social, and punitive fact to this one dazzling concentration. "Blessed are they [all] who mourn: for they shall be comforted," burning it so deep down into the tablets of revelation as never to be mistaken by the wistful eyes that shall gaze, in simple faith, upon the mark so made.

I should wish to have the authority of Jesus absolutely established were it to make an indisputable truth of the second beatitude alone.

Still River, Worcester Co., Mass.

REPLY.—We deem it unnecessary to make very extended remarks in reference to this "second beatitude." There is nothing objectionable or remarkable in it. It does not compare, for wisdom or condensed meaning with hundreds of utterances made by other individuals in various ages of the world. Of course a lengthy treatise can be written upon a single sentence from any author, but this can hardly add any meaning to it, it did not originally possess.

It strikes us that our Friend's quotations from Burns Southey and Bryant, are quite as replete with beauty and meaning as his "beatitude," and thousands of others, equally good, can be cited.

Of course, it is a consolation to feel that the mourner is to be comforted, but if the text means to assert as a fact, that all mourners are comforted—that happiness and joy result from suffering and affliction, it hardly comports with truth.

The assertion that pain, sorrow or trouble in any form brings happiness in this life, is untenable; we find the contrary true in thousands of instances where individuals and families deserving and needy, spend their lives in penury, sickness, trouble and want, and pass out of the world in that condition and never know scarcely, what comfort, joy or happiness is, while others far more unworthy, designing and grasping, see pleasant times in this world, they have plenty of all the necessities of life, and know but little of sorrow or unhappiness.

If it is asserted the recompense in this comfort for the mourner, is to come in the life after this, it is an assumption that requires to be proved, and the "beatitude" sheds no light upon it. Sorrow and joy, mourning and rejoicing are results, and depend on condi-

tions; and that rejoicing is the result of mourning, very far from being clear or true.

But lest, like our contributor, we extend our remarks beyond the limits demanded by the importance of the text, we will save room for something better. [Ed. T. S.]

"The Heathens of the Heath."

WE have in press a romance of nearly 450 pages with the above title, by Wm. McDonnell, Esq., author of "EXETER HALL," and which will be issued about the 15th of the present month. We wish to call the attention of our readers to this work as one of rare ability. Those who have read "EXETER HALL"—and those who have not should assuredly do so—will not need to be told the author is a writer of great ability. He is among the first liberal writers to teach truth and free thought under the pleasing garb of romance. It is a field but little worked yet, but bound to be much more largely cultivated in the future. Vital facts are given and the most important lessons in morals and religion are skilfully blended with an interesting plot and characters which excite the greatest interest, from beginning to end. It fearlessly exposes the errors of Christianity, the corruptions of the clergy, the frauds of the missionary system and the vile abuses of hypocrites and clerical knaves. It has also some of the noblest characters ever met with, who loved their fellow men with the pure love of humanity, who did much to elevate and happify the low and degraded. It contains a great amount of historical facts in reference to the cruel persecutions of the church—the intrigues of Prelates, Bishops and Rectors not often met with elsewhere.

The plot is principally laid in England but reaches also to Ireland and India. The characters are diversified and highly interesting. While some of them excite our disgust, others win our most ardent admiration.

It is a work every liberal in the country ought to read and also place in the hands of thousands who are still bound with the fetters of creeds and sects. An intelligent person can hardly read it without becoming a decided liberal.

For combining interest, intelligence and instruction, it hardly has an equal, and we unqualifiedly pronounce it one of the best works ever written.

The contract of placing a work of this magnitude before the American public is rather heavy for our means, but we are proud to be the publisher of so excellent a work, and we are well convinced every liberal who reads it will decide it is one of the best works in the English language.

It is printed on good paper, with new type; is gotten up throughout in excellent style and furnished post-paid at reasonable figures.

In paper \$1.00—in cloth, neatly bound \$1.50.

Our books are now open; we are already receiving orders which will be filled in the course received—"first come first served." We expect many thousand copies will be sold within a few months. Liberal Friends, help us to diffuse this admirable book over the land. Let those who would treat themselves or their friends to a book they will prize higher than gold, and at the same time benefit the author and publisher send their orders at once to

D. M. BENNETT, 335 Broadway, N. Y.

If Mr. Beecher is the innocent man he represents himself to be it is very unfortunate for him there should be such a combination of dark and suspicious circumstances in connection with his case. Why should a pure, innocent man—an exalted minister of the gospel be so familiar and intimate—so much "cheek by jowl" with persons of low or questionable character? Why should so many of his letters having reference to improprieties on his part be in circulation? Why was it necessary to get a friend to keep these letters in trust? Why should Mrs. Woodhull have letters of his which he was afterward very anxious to get back? Why did he visit Mrs. Tilton so often in her husband's absence if he had no bad intentions? Is it probable a man with his known excessive amateness should so frequently visit, and spend hours with a lady whom he admits he loved ardently, and that her whole affections were transferred to him, without feeling the same sensual desires other men would under the same circumstances? Is it likely he has more self control than ordinary men that he could withstand the temptations that would be too much for them? Is it nothing that his sister Isabella Beecher Hooker, who knows the absorbing affection he for years entertained for Mrs. Tilton, should have been firmly convinced her brother was guilty and felt impelled eighteen months ago, to enter his pulpit and so announce him to his congregation?

Friendly Correspondence.

JOHN T. TYLER, Pittsburgh, writes: I am very glad we are to have the paper every fortnight. Whenever you make it a weekly count me in.

AUSTIN WENTWORTH, Aurora, Ill., writes: I have now taken THE TRUTH SEEKER one year and have received the numbers all right. It is the best paper to my mind, I ever saw.

M. SOLOMON, Buffalo, N. Y., writes: I like the little TRUTH SEEKER. It is a clean paper and I hope it will be sustained by the liberal minds of the country. I became an Infidel thirty years ago and have seen great changes in the public mind since that time.

L. W. MORRIS, Beloit, O., writes: I must say I am well pleased with THE TRUTH SEEKER. All the fault I find with it is that it does not come often enough; I am however glad to see it is hereafter coming twice a month.

LEVI HEATH, Northport, Wis., writes: I shall continue to take THE TRUTH SEEKER as long as it suits me as well as it does now. I never was more pleased with any reading matter in my life.

MRS. SADIE N. CULBERTSON, Tolono, Ill., in renewing her subscription, writes: There is nothing gives me so much pleasure as the perusal of your spicy and sprightly paper. Please accept the heartfelt thanks of a constant reader.

MRS. J. W. DAVIS, Princeton, Ill., writes: We have enjoyed the luxury of THE TRUTH SEEKER for the past year, and feel that we can hardly give it up. My husband is as much pleased with your spicy little sheet as I am. You have the sanction and good wishes of earnest seekers and workers over the land.

R. M. CASEY, Pendleton, S. C., writes: I thank you for sending friend Syphers' picture and will be equally as grateful if you can send Col. Ingersoll's if you can procure it. I will take the TRUTH SEEKER as often as you issue it. It is without exception the best paper I ever read and improves with age. The last copy is always the best.

J. A. RUTHERFORD, Honey Grove, Texas, writes: Dear Bro. Bennett, I feel there is a striking congeniality between us. We may not meet in this life, but I am sure I would like to see you and talk with you face to face. I have to say THE TRUTH SEEKER is just right for me. I like it perhaps better, all things considered, than any paper I ever read.

J. B. TERWILLINGER, New Milford, Pa., writes: I have recently seen the majority of your patrons here and they are willing to sustain a Weekly TRUTH SEEKER. They all say they will not do without the paper. Col. Ingersoll's orations you have published are worth the full price of subscription; I will be able to send you a few more names after a while, though times are pretty hard here.

JOHN POINDEXTER, M. D., Nelson, Ind., writes: I am glad you are going to give us THE TRUTH SEEKER Semi-Monthly. I wish it could be Weekly. I think it just the very thing. I am very much pleased with it and will try to get you a subscriber or two. Set me down for a copy of *The Heathens of the Heath*, if it is as good as *Exeter Hall* it will do for me. Success to THE TRUTH SEEKER and your other enterprises.

R. A. THOMPSON, Philadelphia, writes: THE TRUTH SEEKER comes a welcome visitor to me. Really the best "Syphering" I have seen is contained in it—John Syphers' well. Surrounded by Orthodoxes, I cannot swallow their medicine. I am but a "raw recruit," having only begun to seek the truth within the last two years. If you make your paper a weekly it won't be weakly long, for it must turn to a strong daily if as good as now.

LEVI WOOD, Rockport, Mich., writes: I think I prefer the Semi-monthly to a weekly at present, not that I fear a Weekly will depreciate in value, but as I take so many papers it will be as often as I require reading matter, and can use with profit. And Bro. Bennett, I feel confident it will be a grand success; that agitation on this continent is tending to emancipation from musty creeds and superstitions of the past. Your little sheet is full of sound common sense, and I feel assured it will prevail. That success may crown your efforts is my wish.

JOHN J. W. DURSTON, Nashua, Iowa, writes: Every one I show your paper to expresses delight with its contents. It is like giving food to the hungry. As soon as I can spare a little time I think I can obtain several subscribers for you. It makes old orthodox wince and squirm, but it is of no use, it has been trembling and crumbling and must soon near its last end. Everybody is thirsting for more light, especially the young and enquiring. I tell them if they want light and truth to take THE TRUTH SEEKER. Go on, good Brother, as you have begun and great will be your reward. Count me in by all means for a Weekly as soon as you can consistently make it so.

ALLEN JOHNSTON, Guntersville, Ala., writes: I have received the last number of the first volume of THE TRUTH SEEKER. I am sorry my time is out, but I must have it again, for it is the best paper in the United States, and you deserve the honor and support of all Liberals and Freethinkers throughout the country for the bold and fearless manner in which you have fought superstition and ignorance. We bid you go on in the good work you have commenced: these enemies shall be overcome and our country be redeemed from error.

H. EASTON, Sandwich, Ill., writes: Go on in the good work you have so well begun, in giving reason, truth and facts in a plain, candid manner. I trust your paper will be sustained and that it will gain with age. I have Ingersoll's book. He is a hero, and I wish every town in the State could boast such a man. Go on, Bro. Bennett, in the work of disseminating truth and exposing error. Let the great ax of truth how right up to the line if theology and superstition are buried so far beneath the chips, as to be beyond the power of resurrection. It is time intelligent men were taught truer philosophy than was taught by Balaam's Ass, or Colonel Joshua.

U. K. BOOTH, Detroit, Mich., writes: THE TRUTH SEEKER comes to me every month with charming beauty and refreshing sweetness. I should feel lonely without its cheerful greeting. Unlike its religious contemporaries it is not only a truth seeker but a truth finder as well. It is a modern Archimedes wielding a lever power which is destined to do its full share toward lifting humanity from the slough of ignorance and superstition into the light of truth and science. It is an iconoclast, before

which the idols of religion must crumble to atoms. It tests all things in the crucible of reason and logic, and takes nothing on the authority of these saints—the priests. I prize its bold, independent, out-spoken sentiments. It is well worthy of a widely extending and rapidly increasing patronage.

A MINKSI, Omaha, Neb., writes: I neglected to write you last month that I was in favor of THE TRUTH SEEKER being made a weekly, but as you have decided to issue it semi-monthly, I am content and enclose you two dollars for a continuation of it another year. For the extra twenty-five cents take a glass of wine for your stomach's sake. If you do not use that take it in lemonade. THE TRUTH SEEKER pleases me very much and I wish I was able to do more to help you along. *Magna Veritas est et prevalebit.*

[We thank our good friend for his kindness. We make very little use of wine or other alcoholic beverages, not finding that we have any need for them, but we assure him we will put that twenty-four cents to a good use.—Ed. T. S.]

ISAAC SNYDER, M. D., Baldwin, Mich., writes: "I am a man of few words," but permit me to express my thanks to you and all concerned that "do conspire" to make THE TRUTH SEEKER. It is as refreshing to my thirsty nature as a drop of "holy water" is to the arid scalp of a devout Catholic. For thirty years past I have often in spite of myself, thanked God that he had seen fit to model me (mentally) very unlike some—yes, a large majority of my neighbors. They have seen fit to point me out sometimes as "Universalist," but more frequently as an "Infidel." I have never belonged to any religious sect, for I never had much faith in their power to save. In this respect I might have been called a *Granger* in sentiment, as I never believed in middle-men in religious matters. I have always believed that in the account current between me and my maker, it would finally have to be balanced and made square by me and me alone, and that the prevalent *idea* that at the grand winding up of matters I could take the benefit of a heavenly bankrupt law and a "kinder slide in"—as Sam Slick would say—and cheat the Devil out of any little balance that might be his due—I know, and have known for over thirty years past this to be a perfect libel on the good sense of any God, and not at all a fair thing for the Devil, and being in favor of all receiving their just dues—the devil as well as the rest, I beg leave to squelch such "fol de rol" from my creed and still keep seeking after the truth.

An esteemed friend, O. PRENTISS, writes us as follows under the caption

HATCHING DUCKS UNDER A HEN:

and thus alludes to changing THE TRUTH SEEKER to a weekly.

FRIEND TRUTH SEEKER:—Had sensible people nothing to do but to read—had they nothing in this world to read but THE TRUTH SEEKER, the weekly vs. monthly issue might be adjudicated without a jury of the court ry.

The reading public is absolutely deluged with reading matter. The paternity and maternity *penchant* has, to some extent, left the old out, has gone to getting up *brain-bantlings*—I speak advisedly—speak from experience—and like Mamma Owl, each regards his, or her own, the very handsomest—I speak advisedly. I do.

Men—not so the ladies—men who exhaust their vitality in getting up brain-bantlings, are exposed—I speak advisedly—are exposed to fill up—get stuck up with Ego—are exposed to get an idea that the world can never know anything, only just what "I tell them."

Why, bless our dear souls, the very atmosphere is full of ideas—alive with ideas—new, large ideas.

My darling little sister wrote me, not long ago:—"I've about concluded to not write any more; for if I chance to get what I regard as an *original* idea, I soon find somebody else has the same."

Monopoly, in ideas, is not a speculation, when, as now, all have access to the common fund.

I am constitutionally religious. Was born so. Of course I am largely conservative—any departure from the usages of the pious Fathers and Mothers, grates on my pious nerves—makes my toe nails grow right through my moccasins.

But, I'm not so stupid as not to recognize Progress as the co-ordinate of Conservatism. Both are useful—indispensable. The harmonious co-operation of the two is the *desideratum*—the acme of political wisdom.

To get the past and present in antagonism, is not unlike hatching ducks under a hen. It makes confusion, for it is abnormal.

P. S.—No need to tell, I'm but half an atom of one little humanity, entitled to only corresponding consideration. Do as you've a mind to—that's the way I have to do.

We think our friend overestimates the amount of Ego and conceit he thinks we indulge in. We trust we are not so vain as to imagine we possess any special ability. It is to be hoped we may be willing at the request of many patrons to issue our unpretentious paper oftener than once a month, without being guilty of inordinate vanity, or thinking our "bantling" superior to anybody else. We are proud of the able contributors and correspondents of this paper, but further than this, Bro. Prentiss, "this deponent saith not."—[Ed. T. S.]

ACCORDING to Mr. Beecher's statement he is an abject coward. He claims Mrs. Tilton, under duress when sick and weak, had at her husband's instigation written a confession of her guilt with her pastor. When Mr. Beecher learned this he went to her and induced her to write a retraction, completely exculpating him from the criminal charge. This document was of immense importance to him as it proved not only his innocence but that of a grossly wronged lady. What should he not have done before parting with this document? Should he not have sacrificed his life in preference? But he did nothing of the kind. When Mr. Moulton demanded it and Mr. Beecher saw Mr. Moulton had a pistol he cowardly surrendered the paper and plead for forgiveness, and after this he acknowledged Moulton as a dear and warm friend and thanked him for having averted the storm that was about to burst upon his head. All the fine statements Mr. Beecher is able to write will never remove the ignominy of this cowardly transaction. The pistol evidently induced him to yield up the proof of his own honor and of the innocence of a loving, confiding, trusting woman.

The Brooklyn Tempest.

BY R. LAPHAM, ESQ.

See, see, old Brooklyn's steeples shake,
The raging winds are all awake—
And thunder bolts, with vivid fires,
Strike down on Brooklyn's boasted spires.
And Plymouth Church is all ablaze,
The church of glory and of praise.
No greater bolts could mighty Jove,
Hurl down from his high throne above.
The stroke that falls from Theo's hand
Is felt on earth's remotest land—
Like a huge rock on yonder shore,
Where billows roll, and tempests roar;
But still unmoved by ocean's might,
Stands TILTON, strong in truth and right,
'Gainst whom all churchdom has combined,
To stay the storm—the raging wind;
Old Plymouth Church, with all its power,
Cannot this single man devour;
For, like some lion of the plain,
Whose young the huntsman's toils enchain,
Bereft of home, bereft of all,
What more upon his head could fall?
No loving wife—no tender child,
No wonder some may think him wild!
No wonder he his Christ denies,
If Beecher turns to lust and lies,
And can it be! O! let us pray!
If this great shepherd's gone astray,
"Nest-hiding," spite of church and creeds,
Beneath the organ's thousand reeds,
Where bellow forth, in songs unfurled,
Loud melodies "heard round the world!"
On whom shall now our hopes depend,
The Church has lost its ablest friend;
He stood a tower—a mighty host,
Of whom all Christendom could boast.
Stay, stay thy hand, O! Theo., stay,
Think of the "bleeding hearts" you slay!
Stay, stay thy bolts, all Heaven calls,
The Church goes down when BEECHER falls.

New York, Aug. 10th, 1874.

Bradlaugh, Holyoake, and Watts.

MR. EDITOR:—Please allow us to announce through your columns to our Truth seeking patrons, that most of the Bradlaugh, Holyoake, and Watts pamphlets, ordered from our list of "importations" some months ago, have at last reached us. The delay was doubtless, owing to the sickness and death of Mr. Austin Holyoake. We have filled nearly all our orders, and have a small assortment left.

The demand has been so great and these pamphlets are written in such a popular style, that we are led to believe American Freethinkers will be anxious to sow broadcast those keen, crushing satires of A. Holyoake and C. Bradlaugh, and the pure, sweet, yet resistless reasonings of G. J. Holyoake, and the fresh style and calm, clear logic of Mr. Watts. We have therefore, already printed several of their essays and have more than a score of them in press. Our type is new, and some sizes larger than that of the English edition. They will be announced from time to time in the advertising columns of THE TRUTH SEEKER, under the head of "Manna" and "Iron Clads."

Those who have ordered the "National Reformer," are informed that we are still over 100 behind orders on that.

Sincerely yours, A. K. BUTTS & Co,
New York, 1874.

UPON the basis that Mr. Beecher and Mrs. Tilton are guilty it is not very singular that they both should deny it. After they had so far deviated from the path of rectitude as to commit the act it can be easily imagined it would not be a difficult task to deny the accusation. Is it not more probable a woman should deny committing adultery when she had done it, than to confess to doing it when she had not? And is it so uncommon for clergymen to commit this kind of offense, that we should think Henry Ward Beecher with his big base brain and neck should get overtaken in this same weakness with a woman he had adored for years, and who ardently returned his love? Is it at all out of the usual course of things for him to deny the charge and assert his innocence? Do not clergymen always do this as long as there is the slightest ground for their being believed? Could we really expect anything else?

B. F. UNDERWOOD

Will speak at Providence, R. I., Sunday, August 30th; at Carlisle, Pa., Sept. 1st, 2d and 3d; at Birmingham, N. Y., Sunday, Sept. 6th; at Penn Yan, N. Y., Sept. 8th and 9th; at Groton, N. Y., Sept. 11th and 12th; at Syracuse, (probably,) Sept. 13th.

The same month he will speak at Arnot and Clearfield, Pa., Canton, Ohio, and Indianapolis, Ind.

CORRECTION.—In the last number of THE TRUTH SEEKER in giving Chapter X. of "The Mysteries of The Universe," the printers omitted to append the name of the writer, H. Wettstein, as well as made two other errors in the same article. In the second paragraph for *master read masters*. In the last paragraph for *ineighing read inveighing*.

Sufficiency of Prayer.

BY MARK TWAIN.

SCENE.—On the Bank of the Mississippi.

"UNCLE DAN'L" (colored), aged forty; his wife, "Anut Jinny," aged thirty; "young Miss" Emily Hawkins; "young Mars" Washington Hawkins, and "young Mars" Clay, the new member of the family, ranged themselves on a log after supper, and contemplated the marvelous river, and discussed it. The moon rose and sailed aloft through a maze of shredded cloud-wreaths, the sombre river just perceptibly brightened under the veil of light. A deep silence pervaded the air and was emphasized at intervals, rather than broken, by the hooting of an owl, the baying of a dog, or the muffled crash of a caving bank in the distance. The little company assembled on the log were all children (at least in simplicity and broad and comprehensive ignorance), and the remarks they made about the river were in keeping with the character, and so awed were they by the grandeur and the solemnity of the scene before them, and by their belief that the air was filled with invisible spirits, and that the faint zephyrs were caused by their passing wings, that all their talk took to itself a tinge of the supernatural, and their voices were subdued to a low and reverent tone. Suddenly Uncle Dan'l exclaimed:—

"Chil'en, dah's sumfin a comin'!"

All crowded close together, and every heart beat faster. Uncle Dan'l pointed down the river with his bony finger.

A deep coughing sound troubled the stillness, way toward a wooded cape that jutted into the stream a mile distant. All in an instant a fierce eye of fire shot out from behind the cape and sent a long brilliant pathway quivering athwart the dusky water. The coughing grew louder and louder, the glaring eye grew larger and still larger, glared wilder and still wilder. A huge shape developed itself out of the gloom, and from its tall duplicate horns dense volumes of smoke, and spangled with sparks, poured out, and went tumbling away into the further darkness. Nearer and nearer the thing came, till its long sides began to glow with spots of light which mirrored themselves in the river and attended the monster like a torch-light procession.

"What is it! Oh, what is it, Uncle Dan'l?"

With a deep solemnity the answer came:—

"It's de Almighty! Git down on yo' knees!"

It was not necessary to say it twice. They were all kneeling in a moment. And then, while the mysterious coughing rose stronger and stronger, and the threatening glare reached farther and wider, the negro's voice lifted up its supplications:—

"Oh Lord, we's ben mighty wicked, an' we knows dat we 'zerve to go to de bad place, but, good Lord, de-ah Lord, we ain't ready yit, we ain't ready—let dese po' chil'en hab one mo' chance, jes' one mo' chance. Take de ole niggah if you's got to hab somebody. Good Lord, good deah Lord, we don't know what you's a gwine to, we don't know who you's got yo' eye on, but we knows by de way you's a comin', we knows by de way you's a tilin' along in yo' charyot o' fiah dat some po' sinner's gwine to ketch it. But good Lord, dese chil'en don't b'long heah, dey's f'm Obdestown, whah dey don't know nuffin', and you knows, yo' own sef, dat dey ain't 'sponsible. An', deah Lord, good Lord, it ain't like yo' mercy, it ain't like yo' pity, it ain't like yo' long sufferin', yo' lovin' kindnsss for to take dis kind o' 'vantage o' sich little chil'n as dese is when der's so many ornery grown folks chuck full o' cussedness dat wants roastin down dah. Oh Lord! spah de little chil'en, don't tar de little chil'en away f'm dey frens, jes' let 'em off, jes' dis once, an' take it out'n de ole niggah. Heah I is, Lord, heah I is! De ole niggah's ready, Lord, de ole—"

The flaming and churning steamer was right abreast of the party and not twenty steps away. The awful thunder of a mud-valve suddenly burst forth, drowning the prayer, and as suddenly Uncle Dan'l snatched a child under each arm and scoured into the woods with the rest of the pack at his heels, and then, ashamed of himself, he halted in the deep darkness and shouted, but rather feebly: "Heah I is, Lord, heah I is!" There was a moment of throbbing suspense, and then to the surprise and comfort of the party it was plain that the august presence had gone by, for its dreadful noises were receding. Uncle Dan'l headed a cautious reconnaissance in the direction of the log. Sure enough, the Lord was just turning a point a short distance up the river, and while they looked the lights winked out and the coughing diminished by degrees, and presently ceased altogether.

"H'wah! Well, dere's some folks say dey ain't no 'ficiency in prah. Dis child would like to know wha'd we'd a ben now if it wan't fo' dat prah. Dat's it, dat's it."

Daniel De Lisle Brock, Governor of Guernsey, was waited upon, Jonathan Duncan tells us in his "Pamphlet on Bank Charters," by a deputation of the principal townsmen of St. Peter's, who requested his countenance and assistance towards the erection of a covered market, much wanted in that town. The Governor readily consented; and asked in what way he

could assist them most effectually. He was told that the principal difficulty was to raise the required funds. The Governor replied that if that was the only difficulty he thought he could surmount it, but would ask, first, if they had the requisite stores of bricks, timber, granite and flags, but, above all, had they the skilled artisans and laborers required for the building of the market. They replied that there was no want of labor or raw material; that their difficulty was chiefly financial. "Oh," said the Governor, "If that is all you want, I will, as Governor, sign, stamp, and declare legal tender, and issue five thousand market notes. With these pay for material and wages. Go to work and build your market." The market was commenced. The first effects were to animate trade by the additional circulation for payment of slates, bricks, &c., and to increase the custom of the shops by the expenditures of the workmen employed on the market. In process of time the market was finished, stall rents became due and were paid in these notes. When the notes all came in, the Governor collected them, and, at the head of a procession, with some little form and ceremony, he proceeded to the town cross and publicly burnt them by way of cancellation. The market was built for nothing. Why cannot this plan be advantageously acted upon in other cases?

A New Source of Wealth.

The farmers of the Pacific slope are turning their attention to a branch of stock raising which bids fair to result in adding an important staple to the productions of the United States. This is the naturalization and breeding of the Angora goat, commonly but incorrectly called the cashmere, the fleece of which supplies the mohair of commerce.

Until recently the entire production of mohair for the use of the world was confined to Asia Minor. The preparation and sale of mohair has been the principal industry of the people of Angora. Very lately a fatal disease has made its appearance among the flocks in Asia, which, at the last accounts, had swept off not less than 500,000 of the goats. As a consequence of this calamity to the Asiatic producers, the demand for fleeces from other sources must be greatly increased.

Mohair is used in the manufacture of camlets, cashmere shawls, and other costly fabrics. It is claimed that the thread spun from the Angora fleece will outwear all others, while it is the most lustrous of all fibres, and takes the most brilliant dyes. Of late it has been used to some extent as a substitute for silk in the manufacture of Irish poplins and similar goods; and some of the low grade California mohair has been worked into carpets instead of long wool, bringing about sixty cents per pound. England yearly imports about 6,000,000 pounds of Angora fleeces in their natural state, spinning nearly all the mohair which is manufactured in other countries. The goat's hair, or wool as it is generally called, when put upon the market in fair condition, sells at from fifty cents to \$1.25 per pound, according to quality. There are not a dozen manufactories in the world where mohair is worked into fabrics, but, of the few which exist, three are in the United States, though, in consequence of a deficiency of material, their production has not been very important. It requires only the certainty of a steady supply of raw mohair to induce the establishment of manufactories on an extensive scale.

The first Angoras imported into the United States for breeding purposes were brought to this country in 1848 by Dr. Davis of South Carolina. He had been engaged in superintending experiments in cotton culture in Turkey for the Sultan, who presented him with nine of the finest fleece bearing goats in his dominions. From this flock, in 1849, Mr. Richard Peters of Atlanta, Ga., purchased two pure bred animals and began crossing them with the common goat of Georgia with such success that, after five years' experimenting, he was able to show grade goats brought into such close resemblance to the imported goats that an expert could not tell the one from the other. Mr. Peters continued his experiments, and at the end of twenty-three years, had a stock of goats which, it is said, could not be equalled in Asia. It was from the flock of Mr. Peters that the first goats sent to the Pacific coast were taken.

In 1861 Mr. W. M. Landrum took two bucks to California. One of these, bred by Mr. Peters from the original Davis importation, lived to be ten years old, and became the sire of about 2,000 kids. His progeny have been scattered all over California, Oregon, Nevada, and New Mexico, and it is estimated, that half the Angora goats on the Pacific coast have more or less of his blood. Subsequently a large number of pure bloods were imported into California, and now fleece bearing goats of Angora stock are common throughout the Pacific States and Territories.

In 1866 there were shipped from Smyrna to the Cape of Good Hope four hundred Angora goats, of which half died on the passage, and subsequently three hundred more were shipped. As the result, England received in 1871 from the Cape 2,300 bales of mohair, aggregating nearly 1,000,000 pounds in weight, and this in only five years from the first importation. In 1872 it was estimated that there were 70,000 Angora goats of all grades on the Pacific slope, and under favorable circumstances the flocks are almost doubling annually. On Guadalupe Island, situated off the coast of Lower California, about ninety miles from the main land, where a company is

engaged in breeding the Angora goat, the increase has been 100 per cent. from the ewes. There are now 35,000 goats on the island, old and young. Goats, if well kept, will have kids when one year old, and the second cross from a good buck and a common short-haired goat will always pay to shear. The fourth cross will often yield a fleece as valuable as that of pure breeds.

The Angora goats do not thrive in the Northern States, and but indifferently in the South, unless the greatest care is taken of them. But in California, New Mexico, and even in Oregon, as well as in other Pacific States and Territories, they multiply wonderfully, and some of the high grade animals surpass in all valuable qualities their Asiatic progenitors. It costs almost nothing to keep them, as they will live on brush when grass gives out, and will eat with impunity many descriptions of plants which are poisonous to other animals, while they are less liable to suffer from drought than sheep, and will graze six miles from water, and keep fat, while sheep will not do well over three miles from water. As their fleece brings double the price of wool, it follows that mohair growing must be very profitable. It is highly probable that in a few years the Pacific States will supply the greatest portion of the mohair used in the manufactures of all nations.—*N. Y. Sun.*

[We have, in addition to the above, learned that the flesh of the Angora goat is excellent for eating, being superior to either mutton, veal or venison.—*Ed. T. S.*]

A Dream in Original Poetry.

BY DR. LAIRD.

I dreamed—

Alas! I saw a multitude,
Enslaved by priests and rulers rude;
And their false imaginations,
And insane hallucinations,
Made all their gods and devils, too,
And all religions, old and new.

Also, a city of pure gold
And precious stones, as we are told,
Twelve thousand furlongs, square and height
The same; no sun to give it light.
But in it is a great white throne,
And mythic god to sit thereon.

Also a river, and a tree of life,
With leaves and fruits, many and ripe,
The whole enclosed with a high wall,
A fabled heaven for them,—not all.
An outside one that priests had made,
Not one within as Jesus said.

And then I dreamed about their god,
A mythic one—and what seemed odd—
A free recipe was given me
To make one, that like him would be.

RECIPE.

To make one mythic orthodox god:
First, take one mythic heathen god,
(Be sure to make your numbers odd.)
Add deified son of man,
Make them both one as best you can.
Now mix with this one holy ghost.
And you will have one god, almost;
Now make three one, then one make three,
And you will have a trinity.
Now fill this up with attributes,
To sink it far below the brutes;
Put in dire vengeance, anger, hate,
Enough to make it reprobate,
Add jealousy, malice, deceit,
Infernal war; but not complete
Without folly and self-conceit,
And with most horrid crimes replete:
Add weakness and omnipotence,
Ignorance, to match omniscience,
Omnipresence—all seeing, too—
(Which Adam* hid from, and be true
As sacred writ.) Add pity, love,
Justice, and mercy, to the above.
Put in some strong delusion here
To make his attributes appear
In a strong light, with unstable,
Changeable and unchangeable
Mind; with all other bible stuff,
Or he will not be queer enough.
Then, make him like a portly man,
"Without body or parts," if you can;
A voice of thunder for him make,
That lightning rods from him can take.
Also a buzzard nose, to smell
Burning flesh, blood, bones, fumes of hell,
Dung, hides, hoofs, horns; to please him well,
Add incense, too. When this is done
Call him Triune, Father, Son,
And Holy Ghost, God, Th. eo in One,
And make him damn, curse, swear, and run
Mad every day, and kill his son,
That a few in heaven can dwell,
While all the rest he sends to hell.

Sparta, Tenn.

* The Hebrew word Adam originally meant all mankind.

AN EXTRAORDINARY BOOK!
FIFTY YEARS AHEAD OF THE TIMES!!

PLAIN HOME TALK.

AND

Medical Common Sense.

By E. B. FOOTE, M. D.

A Most Remarkable Work, published in both the English and German Languages.

CONTAINING

Nearly 1,000 Pages, and 200 Illustrations.

Price, \$3.25.

It contains a full description of all Diseases given in plain language adapted to the Comprehension of the General Public; with the most Rational, Reformatory treatment. It contains a vast amount of valuable Information not to be found in any other Medical Work.

PART I.

This Part treats of Disease. Of Blood, mental and nervous derangements—how we violate our moral nature. The food we eat, its conversion into bone, muscle, &c.; The liquids we drink; The atmosphere we live in; The clothes we wear; Bad habits of children and youths; Bad habits of manhood and womanhood; (these essays are startling in nature and remarkably illustrated). The male and female element in nature; The ethics of sexual association; Prostitution; its moral and physical effects; Unhappy marriages; Why they are detrimental to the nervous and vascular fluids; Wealth; Failures in business; Excessive study; Melancholy; How to preserve the health of children; The physiological instruction of children; Sleep; CLEANLINESS; Sunshine; Therapeutic electricity; Animal magnetism; Water; Woman doctors; Rapacious doctors.

PART II.

This part treats on Chronic diseases: Catarrh; Chronic Affections of the Throat; Consumption (this essay on Consumption should be read by everybody); Chronic diseases of the Liver, Stomach and Bowels; Dyspepsia; Constipation; Diarrhea; Piles; Aches and pains; Neuralgia; Rheumatism; Affections of the Eyes and Ears; Diseases of the Heart; Chronic Affections of the Urinary Organs; Diseases of the Kidneys; Private words for Women; Derangements of the Menstrual Function, Falling of the Womb; Vaginal affections; Amorous Dreams; Man-hating; Sexual Dyspepsia; Ovarian Diseases; Hints to the Childless; Causes of Sterility; Local Diseased Condition of Man and Wife; Excessive Amativeness; Temperamental Inadaptation; How to Promote Child-bearing; Private Words to Men; Diseases of the Male Organs; Impotency; Paralysis; Syphilis; Other Chronic Diseases.

PART III.

PLAIN TALK.

This part treats of the Sexual Organs; The Causes of their Disgrace; Their Influence on Physical Development, and on health; Their Influence on the Social Position of Women, and on Civilization; (the philosophy of this subject is fully discussed on all conceivable points); History of Marriage; History of Polygamy; History, Customs and Principles of the Oneida Community; History, Customs and Practices of Mormonism; Early Customs; History of Monogamy; The Advantages and Disadvantages of both Systems; Historical Chips with reference to Marriage; Marriage as it is in Barbarism and Civilization; Marriage in the Old and New World; Defects of the Marriage Systems; Demerits of Polygamy and Monogamy; The Remedy; Sexual Immorality, Causes and Cure.

PART IV.

ON THE IMPROVEMENT OF POPULAR MARRIAGE

This part treats of How Marriage may be better than it is; What we Want; Adaptation in Marriage; What Constitutes Mental and Physical Adaptation; The Vital Temperaments; What Combinations are Best; Why Marriage is now a Lottery; Mental Marriages; Physical Marriages; Philosophy of Elopements; sexual Moderation; Its effects upon both sexes; Jealousy; Its Infallible Remedy; The Intermarriage of Relatives; Essays for Married People; The Wife the Equal Partner; Sleeping Apart; Conception, Sexual Indifference; Food for Expectant Mothers; Card to Married People; Child Marking, its Philosophy; Larger liberties should be allowed to ladies to contract or propose marital association; Card to the Unmarried.

This brief summary gives but an inadequate idea of the interesting character, originality, practicability and instructiveness of this wonderful work.

Every Family wishing a Medical Work of the very Highest Order, cannot afford to be without **DR. FOOTE'S**

PLAIN HOME TALK and MEDICAL COMMON SENSE.

With each copy is presented a splendid Chromo, entitled "Throw Physic to the Dogs," representing a pretty girl administering medicine to some five sick canines.

Enclose the Price of the Work, \$3.25, to

D. M. BENNETT, 335 Broadway, N.Y.

Publisher of THE TRUTH SEEKER.

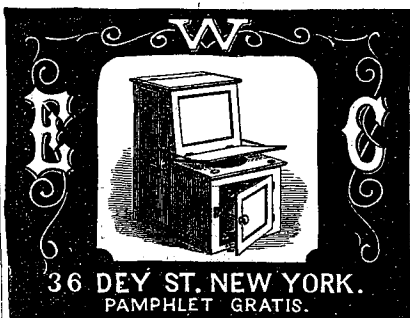
and Dealer in all Liberal, Spiritualistic and Scientific Books. Sent post-paid by mail.

EARTH CLOSETS.

The Great Blessing of the Age.

Comfort to the Sick and Feeble.

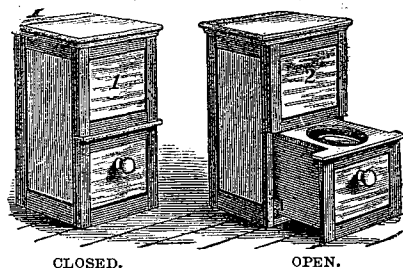
THE WAKEFIELD



36 DEY ST. NEW YORK.
PAMPHLET GRATIS.

Is one of the latest inventions, and has many advantages over all others. The simple act of closing the lid brings the earth forward and drops it directly in the centre of the pail, thus insuring the absolute certainty of covering all the excrements. This is of vital importance. It also has a dust or odor slide, a child's seat, and an extra large reservoir for dry earth or ashes.

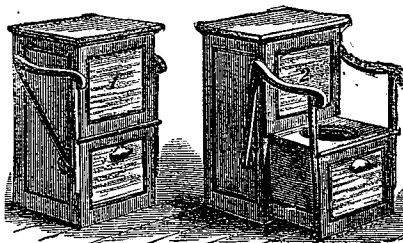
THE WATROUS,



Is simple in construction, automatic in action, and being entirely inodorous, may be used in any room in the house without offense. When not in use it is a handsome piece of furniture with nothing about it to indicate its purpose.

THE WATROUS:

(With Arms.)



A CHILD CAN MANAGE IT.

IT WILL LAST A LIFETIME.

LATEST AND SIMPLEST IMPROVEMENTS.

A Necessity to the Aged!

Should be in every Guest Chamber!

Every Hotel, Hospital and Public Building should use them.

DRY EARTH FURNISHED ON REASONABLE CONDITIONS.

PRICES. { WAKEFIELD, from \$25 to \$40.
{ WATROUS, from \$16 to \$33.

DESCRIPTIVE PAMPHLETS FREE.

The Wakefield Earth Closet Co.

36 Dey Street New York.

TO LIBERAL CAPITALISTS.

THE undersigned being desirous of putting his entire capital into the business of publishing the literature of Free thought, will sell, or raise a loan upon \$20,000 worth of real estate in Grand Rapids, Mich., comprising some of the most eligible sites in the city for building purposes. This city is now probably growing more rapidly than other in the country. It must, at no distant day, become one of the leading manufacturing places in the country. Investments here have given better satisfaction than in any other in the country.

I can give first mortgage on the most of it, and 2d mortgage on the rest, making double security, besides that of my own name. I prefer a loan at reasonable rate of interest to a sale. I would accept on the above terms any sum from \$500 to \$5,000.

Address ASA K. BUTTS.

36 Dey Street, New York.

or call on
CODY & OLNEY, WHOLESALE GROCERS,
Grand Rapids, Mich.

J. M. FOLLETT.

E. B. HILL.

SEWING MACHINE NEEDLES.

We will send by mail, post-paid:

Singer Needles, for Sixty cents per doz.
Wilcox & Gibbs, for One dollar per doz.
All others for seventy-five cents per doz.

Sewing Machine Agents and Dealers please send for circular. We want the patronage of every "liberal" in America.

Say you saw this Adv. in THE SPIRITUALIST AT WORK.

FOLLETT & HILL.

Wholesale and Retail Dealers in

Sewing-Machine Attachments, Needles, Oils, etc., etc.,

CAMBRIDGE, HENRY CO., ILLINOIS.

Choice Summer Books,

JUST PUBLISHED BY

EATES & LAURIAT.

ATHERSTONE PRIORY.

By L. M. COMYN, author of "Elena."

"A quiet, yet charming, English romance of real life. The scenes are life-like, and the story interesting."—*The Examiner*.

1 vol., 16mo., cloth.....\$1 50

VICTOR HUGO'S RHINE.

"A charming book, full of life and spirit."—*Boston Transcript*.

12mo., cloth, beveled, tinted paper....\$1 75

ELENA, AN ITALIAN TALE.

"A more captivating love story has not been published this season."—*Philadelphia Herald*.

1 vol. 16mo., cloth.....\$1 50

SLAVES OF THE RING.

1 vol., 8vo. Paper.....75 cents

By B. F. ROBINSON, author of "Second-Cousin Sarah," "Little Kate Kirby," "For Her Sake," "True to Herself," etc.

A TANGLED SKEIN.

1 vol., 8vo. Paper.....75 cents

By ALBANY FOBLANQUE, Jr.

"It is so well written that, having once taken up the book, it will be impossible to lay it down until the end."—*Press*.

DEEP WATERS.

1 vol., 8vo. Paper.....75 cents

"Author of 'Counterparts,' etc."

"Rumor" is no common story; it has scenes and sentiments of singular force, individuality and beauty."

RUMOR.

1 vol. 8vo. Paper.....75 cents

"Author of 'Counterparts,' etc."

"Rumor" is no common story; it has scenes and sentiments of singular force, individuality and beauty."

OUR VACATIONS.

How to Go, Where to Go, and How to Enjoy Them. By F. E. CLARK.

1 vol., 18mo., red edges, 208 pages....\$1 00

"The tourist can not fail to find many valuable hints."—*Mail*.

** The above, or any book published in the United States, sent, post-paid, on receipt of price, when not to be had at local book stores.

'93.

VICTOR HUGO'S LATEST AND GREAT-EST NOVEL.

This remarkable and powerful story dealing with the events of the French Revolution, begins in THE NEW YORK SEMI-WEEKLY TRIBUNE, March 27, and will be continued regularly in that paper. THE SEMI-WEEKLY TRIBUNE is \$3 per year, or 30 cents per month (8 numbers) for single copies; \$2 50 per year, or 25 cents per month (8 numbers) in clubs of five or over.

Address THE TRIBUNE, New York.

IRON CLADS.

Books of Ensemble.

Books that Carry the Old Eternal Banners into the Modern."

By recent special arrangement with the distinguished author, A. K. BUTTS & CO., become the publishers for America of

ANCIENT PAGAN

AND

MODERN CHRISTIAN SYMBOLISM,
Exposed and Explained.

Royal 8vo, 83 pp., 16 Plates, 172 Cuts, Price, by Mail, \$3.

Also by the same author

ANCIENT FAITHS

EMBODIED IN ANCIENT NAMES:

OR

AN ATTEMPT TO TRACE

THE RELIGIOUS BELIEF, SOCIAL RITES AND HOLY EMBLEMS OF CERTAIN NATIONS.

BY AN

INTERPRETATION OF THE NAMES

GIVEN TO CHILDREN BY PRIESTLY AUTHORITY, OR ASSUMED BY PROPHETS, KINGS AND HIERARCHS.

BY

THOMAS INMAN, M.D. (London.)

Physician to the Royal Infirmary, London; late Lecturer, successively, on Botany, Medical Jurisprudence, Materia Medica, and Therapeutics and the Principles and Practice of Medicine.

Author of Foundation for a New Theory and Practice of Medicine; a Treatise on Mythology; On the Real Nature of Inflammation; Atheroma in Arteries; On the Preservation of Health, &c.
Late President of the Liverpool Philosophical Society, &c.

This work, complete, 193 pp., 8vo, with several hundred illustrations. Price, \$1.50
Address the American Publishers,

ASA K. BUTTS & CO.,

36 Dey Street, N. Y.

Bureau of Correspondence

OF THE PANTARCHY.

The increasing number of letters of inquiry, addressed to MR. ANDREWS personally, and to others known to be associated with him, in respect to the nature, purposes, progress and prospects of the Pantarchy, suggest the propriety of organizing a branch bureau of its operations for the express purposes of answering such and similar inquiries, as well as for the relief of parties so addressed, whose time has, heretofore, been gratuitously given to the writing of replies.

There are two other kinds of letters sent in a steady current for many years to the same quarter. The first are letters of inquiry touching social difficulties, and asking for advice or consolation, in the thousand trying conditions in which married and unmarried persons, men and women, find themselves involved. The others are letters asking specific information, on matters of reform, spiritualism, unitary life, the new language, and the like; and even on a variety of topics, concerning science, business and miscellaneous subjects.

To serve this great want, to organize and economize labor, and to extend this method of giving information into a systematized institution for the use of the whole community, this bureau is formed. The aggregate small fees, will, it is hoped, furnish a means of support to several of the wisest and best of the men or women most versed in the social reform, and in universal science, and prove of great use to many an aching heart and to many an inquiring mind. THE BUREAU OF CORRESPONDENCE will undertake to answer ANY QUESTION (admitting of an answer) upon ANY SUBJECT, and in case its efforts are appreciated will take necessary steps to enlarge its connections and means of information to that end. In the meantime, if the question is of a kind which the Bureau is unable to answer, the fee will be returned.

The fees charged are as follows: For a reply on postal card to a single inquiry, 10 cents; for a letter of advice, (information more at large), or sympathy and consolation, 25 cents. In the latter case, the letter of inquiry must contain a stamp, for the answer. No increase of charge on account of the difficulty of obtaining the information, except in special instances, which will be arranged by correspondence. Newspapers inserting this circular, can avail themselves of the aid of the Bureau without charge.

STEPHEN PEARL ANDREWS.

BOARD OF MANAGERS:

THEODORA FREEMAN SPENCER,

JOHN G. ROBINSON, M.D.

ASENATH C. McDONALD,

DAVID HOYLE.

Address Mrs. A. C. McDonald, Secretary
B. C. P., 75 West 54th Street, New York.

Odds and Ends.

NEW PROBABILITIES.

WHEN you see a man going home at two o'clock in the morning; and know his wife is waiting for him, it's likely to be stormy.

When a man receives a bill for goods his wife has bought unknown to him, look out for thunder and lightning.

When a man goes home and finds no supper ready, the fire out, and his wife visiting the saloons "with the rest of the boys," it is likely to be cloudy.

When a man promises to take his wife to a party, and changes his mind after she is dressed, you may expect a shower.

When a man saves his cigar money to buy his wife a new bonnet and his children new shoes, it indicates a spell of sunshine.

When a man dies and leaves a nice young widow with the executor on Sunday afternoon, a change is imminent.

JOHN'S SHARE.

"DAD," said a hopeful sprig, "how many fowls are there on the table?"

"Why," said the old gentleman, as he looked complacently on a pair of finely-roasted chickens that were smoking on the dinner table—"why, my son, there are two."

"Two!" replied the smartness, "there are three, sir, and I'll prove it."

"Well!" replied the old gentleman, who was a plain matter-of-fact man, and understood things as he saw them: "I'd like to see you prove that!"

"Easily done, sir—easily done! Ain't that one?" laying his knife on the first,

"Yes, that's certain," said dad.

"And ain't that two?" pointing to the second; "and don't one and two make three?"

"Really," said the father, turning to the old lady, who was in amazement at the immense learning of her son, "really, wife, this boy is a genius and deserves to be encouraged for it. Here, old lady, do you take one fowl, and I'll take the second, and John may have the third for his learning."

To get things out of a child's head—comb it.

THE one species of lion that no one is afraid of: the dandy-lion.

THE more a woman's waist is shaped like an hour glass, the quicker the sands of her life run out.

A DISGUSTED Milwaukee fisherman offers a chromo to every fish which will take the bait.

A FOUR-YEAR-OLD little boy recently complained that his teeth had "trod on his tongue."

WHEN deaf and dumb lovers are married two members of the wedding party are sure to be unspeakably happy.

GREEN BAY has decided that a widower ought to mourn at least three weeks before shying around for a second wife.

A LITTLE boy, disputing with his sister, exclaimed, "Tis true, for masays so; and, if ma says so, it is so, if it ain't so."

A GENTLEMAN was riding a kicking horse, when the animal got his foot in the stirrup. The owner politely said: "If you are going to ride, I will get down."

A LOVER, on presenting a lace collar to his immorata, said, jocularly, "Don't let another rumple it." "No, dear," said she, "I'll take it off."

A MAN in Texas, who had lost a valuable mare, received the following by telegraph: "Mare here. Come and get her. Thief hung."

"MARY," said an old lady, "it is a very solemn thing to get married." "I know it is, mother," replied Mary, "but it is a solemn not to."

"Please, sir," said a little girl who was sweeping a crossing for a living, "you have given me a bad penny." "Never mind, little girl, you may keep it for your honesty."

A MAN once called on President Lincoln. He had shaken hands, observing: "Don't be scared Mr. Lincoln, I don't want an office." "Is that so?" asked the President; "than give us another shake."

A FEMALE lecturer said: "Get married, young men, and be quick about it. Don't wait for the millennium, for the girls to become angels. You'd look well beside an angel, wouldn't you, you blockheads."

A DISTINCTION AND A DIFFERENCE.—Aunt—Candidly, don't you think you've had cake enough, Ethel?

Ethel—I may think so, aunty, but I don't feel so!

Hungry diner—Trouble you for some more bread, landlord. I always eat a good deal of bread with my meat.

Landlord—So I see, sir; and a good deal of meat with your bread.

"Which side of the street do you live on, Mrs. Kipple?" asked a counsel, cross-examining a witness. "On either side, sir. If ye go one way, it's on the right, if ye go the other way, it's on the left."

"Ah! my dear fellow," said an old man to a friend, "I am weak and broken down with age. I used to walk entirely around the park every day, but now I can only walk half round and back again."

SCENE.—NEGRO PRAYER-MEETING. "Brudder Johnsing, out dar by de door, you needn't pray no more. We choose to hab somebody pray who is better acquainted with de Lord dan you is. Brudder Jones, you may pray next. Bless de Lord."

A YOUNG lady was alighting from an omnibus, when her ribbon fell from her bonnet to the floor of the stage. "You have left your bow behind," remarked a lady passenger. "No, I haven't; he's gone a-fishing," innocently exclaimed the damsel.

A PREACHER in a Scottish town took up a collection one recent Sunday, and found, when his hat was returned, that there wasn't a cent in it. "I thank my God," said he, "that I have got my hat back from this congregation."

A BERKSHIRE papa put it thus to his daughter's beau: "Jim, if you want Lou, you can have her, but I don't want you hanging around unless you mean business. If you intend to marry hurry up, for I can't be kept awake nights much longer."

A PENNSYLVANIA Dutchman, who had married his second wife indecently soon after the funeral of the first, was visited with a two hour's serenade in token of disapproval. He expostulated pathetically thus: "I say poys, you ought to be ashamed of yourselves to be making all dis noise van dere was a funeral here so soon."

A FIRM dealing largely in coal in one of our Western cities had in their service an Irishman named Barney. One day the head of the firm, irritated beyond endurance at one of Barney's blunders told him to go the office and get his pay; and added, "You are so thickheaded I can't teach you anything." "Begorra," says Barney "I harnt wan thing since I've been wid ye!" "What's that?" asked his employer. "That sivtenteen hundred makes a ton," Barney was retained.

THE BAD LITTLE BOYS OF ST. JOSEPH. 'Tis a pitiful tale of the woes of The elegant beiles and beaux of The people who visit St. Joseph. They blush like the rose at the rows of White, stark-naked bodies of those of The shameless young lads of St. Joseph Who bathe where the clear water flows of The beautiful river St. Joseph. I'll be frank, and I'll not try to glose of An evil that steadily grows of This wickedness one of the shows of This saintly old town of St. Joseph. The swimmers, say they are the foes of The morals and peace and repose of The respectable town of St. Joseph. They should wash themselves off with the hose of

A hydrant, or we will suppose of A pump. "Not as any one knows of," Reply those bad boys of St. Joseph. And straightway each one of them throws off

His waist strap, and strips all his clothes off

And dives in the river St. Joseph. In spite of the "ahs" and the "ohs" of—Right under the eyes and the nose of The good folks who visit St. Joseph, Those shameless young lads of St. Joseph!

G. L. HENDERSON & CO., BANKERS,

Le Roy, Minnesota,
BRANCH OFFICE, 137 BROADWAY, N. Y.

MONEY INVESTED IN FIRST MORTGAGES.

On Improved Farms in Minnesota and Iowa,

Running 3 to 5 years, with Coupon Interest Notes, drawing 9 per cent. annually in advance, or 10 per cent. paid semi-annually in advance, or 12 per cent. per annum, annually, free of expense to the Loaner. 10 per cent. paid on receipt of money at the Bank, or in New York till Invested. For full particulars, send for Circular.

137 BROADWAY, New York.

ARITHMETICAL CARDS AND

GAMES.

Send for a Pack.

CARDS

AND

GAMES.

With these Cards the drill of Mental Arithmetic is made mere pastime—besides many (including common card) games can be played. Teachers and pupils, and everybody, should use them for instruction & amusement. AGENTS WANTED. One pack, with book of instructions, sent post-paid for fifty cents. If on examination they do not give satisfaction, they may be sent back and the money will be returned to the party ordering. One pack of cards and THE LYCEUM one year sent for 75 cents. Address P. H. BATESON, Drawer 90 Toledo, Ohio.

Religion without Superstition.

THE LYCEUM.

A Liberal Paper for the Young.

MONTHLY, ILLUSTRATED. 75 CTS. PER YEAR.

THE LYCEUM is just such a paper as every Spiritualist and Liberal should place in the hands of his children to counteract the pernicious influence of Sectarian Sunday Schools and the Orthodox publications for the Young. It is also specially designed to meet the wants of the Children's Progressive Lyceums.

TERMS.

One copy, six months.....\$3.40
One copy, one year.....0.75
Three copies, one year.....2.00

Each subscriber for six months at the above rates will receive as a premium Hudson and Enigma Tuttle's new book, "Stories for Our Children." Each subscriber for one year will receive the book, "The Childhood of the World," and a pair of elegant little Chromos—"Good Night," and "Good Morning," or instead of the book and chromos a pack of "Arithmetical Cards and Games."

Persons unwilling to risk the subscription price of the paper until after an examination of it, may forward their address with ten cents and it will be sent post-paid three months and then discontinued without further pay if no longer wanted. The publisher is determined to give satisfaction by furnishing a paper and premiums worth more than the subscription price, and hence confidently asks an examination of the merits of THE LYCEUM by all liberal parents who desire their children to grow up free from the bondage of church creeds and dogmas. Address

P. H. BATESON, PUBLISHER,
Toledo, Ohio.

THIS PAPER IS ON FILE WITH



Where Advertising Contracts can be made

THE GODS, And Other Lectures

BY COL. R. G. INGERSOLL.

A new edition, containing "The Gods," "Humboldt," "Thomas Paine," "Individuality," and "Heretics and Heresies." All newly revised and corrected by the author.

The volume is handsomely printed, on tinted paper, and elegantly bound. Among all the works from the Liberal Press, in force, clearness, and incisiveness none equal these admirable lectures. The work ought to be in the library of every Liberal and every skeptic, and every enquirer. Price, \$2; postage, 20 cents. For sale, wholesale and retail, by

D. M. BENNETT,
335 Broadway, N. Y.

DON'T FAIL

TO ORDER A COPY OF

THE Heathens of the Heath,

A ROMANCE,

Instructive, Absorbing, Thrilling!

BY WM. McDONNELL,

Author of "Exeter Hall."

The Greatest Book

that has been issued for years.

THE ENORMITIES OF THE CHURCH.

PRIESTCRAFT. THE MISSION-

ARY SYSTEM.

and other pious wrongs shown up.

A perusal of it will open

THE EYES OF THE BLIND.

Read it and hand it to your

Neighbor.

No Person who Buys this Book will Regret the Investment.

It contains nearly 450 pages. 12mo. Is printed from new type, on good paper, and gotten up in excellent style.

Published at THE TRUTH SEEKER Office.

PRICE:

In Paper Covers.....\$1.00

In Cloth, neatly bound.....1.50

Sent by Mail, post-paid, on receipt of price

Address D. M. BENNETT,

335 BROADWAY,

New York.

The Trade supplied at a liberal discount.

BOOKS!

BOOKS!!

D. M. BENNETT, Editor Truth Seeker.

Wishes the Public to remember he is prepared to furnish Scientific, Liberal, and Progressive Works of all kinds.

Books by the following Modern Authors kept in Stock:

Huxley,
Darwin,
Tyndall,
Herbert Spencer,
J. Stuart Mill,
Froude,

L. Feuerbach,
Dr. Louis Buchner,
Thomas Buckle,
Louis Figuier,
Sir John Lubbock,
Charles Bradlaugh

Robt. Dale Owen,
Stephen Pearl Andrews,
A. J. Davis,
Prof. Wm. Denton,
B. F. Underwood,
Hudson Tuttle,

Henry C. Wright,
Dr. A. B. Childs,
Maria M. King,
M. B. Craven,
D. D. Home,
H. and D. W. Hull

As well as numerous other authors.

Books on

Science,
The Arts,
Medicine,
Theology,
Law,
History,
Biography,
Literature,
Romance,
Poetry.

And all Miscellaneous Subjects furnished at Publisher's Prices, and sent by Express or Mail as directed.

Address

D. M. BENNETT,

335 BROADWAY,

New York.

The Truth Seeker.

DEVOTED TO

SCIENCE, MORALS, FREE THOUGHT, FREE DISCUSSION, LIBERALISM, SEXUAL EQUALITY, LABOR REFORM, PROGRESSION,
FREE EDUCATION, AND WHAT EVER TENDS TO EMANCIPATE AND ELEVATE THE HUMAN RACE.

OPPOSED TO

Priestcraft, Ecclesiasticism, Dogmas, Creeds, False Theology, Superstition, Bigotry, Ignorance, Monopolies, Aristocracies,
Privileged Classes, Tyranny, Oppression and Everything that Degrades or Burdens Mankind Mentally or Physically.

"Come now and let us reason together;" Let us hear all sides; Let us divest ourselves of prejudice and the effects of early education; Let us "prove all things and hold fast to that which is good."

Vol. 2. No. 2.

{ D. M. BENNETT,
EDITOR & PROPRIETOR. }

NEW YORK, SEPTEMBER 15, 1874.

{ 335 BROADWAY,
SINGLE COPIES, 8 CTS. }

\$1.75 per Year.

The Truth Seeker,

PUBLISHED SEMI-MONTHLY.

TERMS:

One Copy, one Year.....\$1.75
" " Six Months.....1.00
" " each Month, making a Monthly.....1.00

One Copy sent extra for every ten Subscribers to one address.

Canadian Subscribers will please send fifty cents additional, for extra postage, which has to be prepaid.

RATES OF ADVERTISING.

One Dollar per inch, first insertion; 75 cents per inch for subsequent insertions.

Notes and Clippings.

A CONSERVATIVE friend of ours, after giving this Beecher business much thought and attention says: "Mr. Beecher must go down to posterity either as a great knave, or a great fool," and we think he is correct; and we all know the man is no fool.

ONE of the good sisters of Plymouth Church says all this persecution against her dear Pastor, "is only the doings of Satan in trying to oppose the work of the Lord." The good soul may be partly right—Satan may have had something to do in the business, but it is the Satan that Mr. Beecher carries around with him.

SHALL Mr. Beecher continue to preach? Certainly. Why not? He has demonstrated the fact that he can preach well; and it is all a mistake that a man need be virtuous to preach and pray to suit an audience, any more than a lawyer or physician has to be virtuous to practice their professions. As an adulterous lawyer could make an effective plea to a jury, so an adulterous preacher can easily make an eloquent prayer or deliver a powerful sermon. Let him follow his trade and preach on.

ANOTHER VILE CLERGYMAN.—Austin Hutchinson, a prominent Methodist minister, of Vermont, has been charged by his daughter, Ida Hutchinson, of incest. She avers he is the father of her babe, now five months old. Is he not a pretty specimen of a man, to act as shepherd to the weak lambs—to be an ambassador from God to man! If God has to depend upon such agents to attend to his business, his cause is getting deplorable indeed. An application of hemp to the neck of such pious frauds, would not be far out of the way.

THE Graphic says: "If anything were needed to cover Plymouth Church investigation with ridicule and to bring the whole affair into contempt, it was supplied by the meeting held Friday night (exculpating Beecher). The report read was the thickest coat of whitewash ever laid over a black ground. * * * * Mr. Moulton was protected from praying men and worshipping men, who shouted "Give him hell" by the timely and efficient intervention of the police. Plymouth Church has thus put itself in a disgraceful posture before the world and it will be a long time before it becomes deodorized."

THE pious portion of the community have cause to regret the disgrace brought upon the name of religion by the riotous and disgraceful proceedings which occurred on the memorable Friday night meeting held in Plymouth Church, when nearly three thousand people were thrown into a frenzy of rage because one man dare present himself there and defend himself and the truth. Pistols were drawn, cries of, "give him hell," "put him out," "don't let him speak," "rush him," &c., &c., were uttered and demonstrations made that would doubtless have resulted in the death of Mr. Moulton had it not been for the presence of policemen who had to take active measures to defend him. Is this really the conduct due from the first church in Christendom?

A MAN named Thomas Hines has recently been tried in

the Central Criminal Court, London, upon the charge of manslaughter for failing to employ a physician for his sick child two years of age, but upon which hands where laid and over which prayers were offered by the Elder and members of the sect to whom he belonged, the child dying nevertheless. The prisoner was acquitted; thus if a man believes praying is more effective than a physician he is justified in omitting the latter. It is to be regretted both agencies, combined or separate, too often fail in prolonging life. By this court, however, it seems a man is privileged to believe the strongest in which ever he pleases.

AMONG the startling utterances of Prof. Tyndall in his late remarkable lecture we find this: "Abandoning all disguise, the confession I feel bound to make before you is that I prolong the vision backward across the boundary of the experimental evidence, and discern in that Matter which we in our ignorance, and notwithstanding our reverence for its Creator, have hitherto covered with approbrium, the promise and potency of every form and quality of life." By the term *matter* he undoubtedly means to include all the forms and forces existing in the universe, and he finds it competent to produce all the varied phenomena in existence without the necessity of any other creating power. He, however, virtually admits there is a power inscrutable and unknowable.

CHRISTIANITY IN FIVE POINTS.—Much boasting has been done within the past few years, as to the effects of letting light into the benighted region called "Five Points," in this city, and two mission houses or schools have been started on what is termed "Paradise Square," and are conducted by our Christian churches. In one of these recently a small boy, five years old, named Guisippi Vaudricke, for the enormous crime of not washing himself clean enough, was so severely whipped by one of the teachers, Charles H. Barnard, that he went into convulsions and died from the effects. It undoubtedly was not intended to kill the unfortunate little fellow, but the severity of the punishment was too much like other mercies the world has known from Christian sources.

OF course Mr. Beecher has been acquitted. That was a part of the programme. Why did he select six of his warmest church friends, if it was not to render a verdict favorable to him? Is there a criminal in the whole country—horse-thief or robber, forger, or even murderer,—who could be allowed to select a jury of six of his devoted friends, who would sit with closed doors, manipulate and admit just such evidence as they pleased, administered no oath, allowed no attorney or cross-examination on the opposite side, who could not be pronounced innocent and be again turned loose upon society? Is it all an innocent man could wish to be white-washed and cleared by such a court?

HAS not the country cause for rejoicing that the "gray haired" Beecher after the severe ordeal, through which he has passed in being tried for the crime of adultery before the bar of the nation, a large majority of which have pronounced him guilty, should be able to preserve such serenity of mind, such cheerfulness, in fact such vivacity and mirthfulness, where he is rusticated on a pleasure trip? In recent letters from the "Twin Mountain House" we are assured by newspaper correspondents that, "he overflows with mirth and good feeling and is more petted than ever." It is almost singular how the old man can be so jolly. It would be thought by many that for a divine to be proved guilty of an ungodly crime, or even to be believed guilty of it by millions of his countrymen, would make him sad and sorrowful. Why, he is so demonstrative in his mirthfulness and wit, that his laughing and hilarity is often heard for a considerable distance—the good, innocent soul!

To the millions who believe Mr. Beecher guilty of adultery and falsehood he has now added the crime of perjury. He has deliberately taken an oath that he was never guilty of any unchaste conduct with Mrs. Tilton, and that all of Mr. Tilton's charges against him are entirely false. This oath he has taken before a magistrate in New Hampshire, near where he is rusticated on a pleasure trip among the mountains, and in reply to Mr. Tilton's charge

in the suit he has commenced against Mr. Beecher. It seems very singular to hundreds of thousands how he could deliberately take such an oath, when he knows himself he is guilty and when he knows there are several others who know it also, and they know he knows they know it. When a man begins a career of crime and he undertakes to cover his actions with falsehood, there is no telling where he may end. The road to infamy is often precipitous and rapid. The old Greeks or Romans had an adage—"whom the gods would destroy they first make mad." Poor Henry Ward Beecher. Much as he has endeared himself to thousands for the many liberal sentiments he has uttered, by his falseness, he is doomed to fall at last.

The papers have recently been discussing the danger and impropriety of pastoral visits to the sisters of the church in the absence of their husbands and fathers; some insisting the pastor should either visit families only when the head of the house is at home, or take a companion with him who would serve as a protector against temptation. If all the crimes that have been committed under the flimsy guise of *pastoral visits* could be given the world, it would be one of the blackest volumes that has ever been printed. The unusually unsuspecting men of the community are awakening to the danger their wives and daughters are subjected to, by these frequent visits and are considering the best way to avert them. Much the better way, is to disperse with pastors and clergymen altogether. They are indeed an expensive luxury, costing the country over \$60,000,000 per year and being the source of a great share of the mischief perpetrated. It is one of the greatest mistakes in the world—the belief they promote virtue or morality by their libidinous conduct and hypocritical cant. The world no longer requires the inculcation of false dogmas and creeds, but the diffusion of science and truth, and the quicker it dispenses with these fashionable, idle and useless middle-men, go-betweens—the pious clergy—and does its own thinking and praying, the better will it be for humanity. Haste the day, say we.

A correspondent of *The Louisville Courier-Journal*, writing from Brooklyn, says: "Henry Ward Beecher, as the world knew him has ceased to exist. Here in Brooklyn, where the Beecher sentiment is strongest, eight men out of ten believe him guilty. His has indeed been a "ruinous defense." His over-enthusiastic friends have crowded him from one position into another until he has antagonized the best friend he ever had in this unhappy situation. Mr. Thomas Kinsella, of the *Brooklyn Eagle*, heard from Mr. Beecher's own lips a confession of the great preacher's guilt. This was about three years ago. Mr. Kinsella heard the confession, but following the admission came such a plea for mercy as only Henry Ward Beecher could make. The Plymouth pulpit went down on his knees before the editor of the *Eagle*, and before that interview terminated Kinsella gave the great preacher his pledge that the *Eagle* should never lend itself to any movement calculated to injure the standing of Henry Ward Beecher. Mr. Kinsella made certain conditions, to be sure, but they were in relation to religion and not matters for public comment at this time. Subsequently, Mr. Kinsella was informed that Mr. Moulton was the trustee between the two men, and as "Tom" is a smart man, as well as an able journalist, he very soon made capital with Moulton by informing the latter that he knew all about it. Time passed on. Kinsella, as well as Moulton, guarded the secret sacredly. Finally the *Golden Age* was started. Moulton subscribed liberally, and a number of Tilton's personal friends took from five to twenty shares of the capital stock. While the list was still incomplete Mr. Kinsella met Mr. Moulton, and in the course of the conversation Kinsella said to the mutual friend: "It is only fair that Mr. Beecher should lend me a helping hand in this enterprise. He is abundantly able, and you know he is vitally interested in sustaining Theodore." The suggestion that Beecher should contribute \$5,000 to aid Tilton's newspaper was first made by Thomas Kinsella, editor of Mr. Beecher's Brooklyn organ.

Communications.

What I Think of Spiritualism.

TO A LADY FRIEND.

MADAM:—I am pleased to learn that *THE SPIRITUALIST AT WORK*, a copy of which I sent you meets with your entire approbation, and that you are constrained to say that you have never met with a paper before that so entirely meets your idea of what a paper of that kind should be—a compliment for which my friend the Editor is under obligations to you, and in which opinion I fully concur and though not so well versed in Spiritualistic literature as yourself, yet, as you know, I have had some training in that school, having been for several years, during its incipency and early struggles connected with that movement, and am therefore somewhat conversant with its history, philosophy, mission and place in the great moral revolution through which society is now passing, the results of which in their comprehensiveness, beneficial tendency, and permanent character the world will more clearly see when the passions, prejudices, and inevitable confusion of the hour, engendered by the struggle between the new philosophy and old and long cherished opinions, dogmas, customs, and prejudices of society shall have subsided, just as we of to-day can form a better judgment of the scope, importance and results of the Reformation and other great revolutions through which the race in its progress upward has passed.

You ask me to define my position with regard to Spiritualism, which I will do very cheerfully, first, because I am glad of the opportunity of checking (so far as I may) a tendency on the part of some of our Materialistic brethren to undervalue the work that Spiritualism is doing and has done, and to class it among the superstitious and treat it and its adherents in a hostile spirit. And secondly, because I should grieve to have you think for a moment that your firm conviction of the truth of Spiritualism and my attitude with regard to it, namely that of patiently waiting for the verdict of science that will compel belief and dispel all doubt, should cause even a shadow of a cloud of difference or inharmonious between us.

I was, as I have said, a Spiritualist in its early inception when it cost something, in reputation, socially and otherwise, to be known as a believer in that faith, as indeed it does in some benighted and priest-ridden communities to this day. But as years went on many things occurred to throw a cloud of doubt on the reality of the phenomena, that is, of their supposed spiritual or supermundane origin. That there are genuine phenomena that cannot be or have not been explained by any known physical law I have never doubted, and though ceasing to call myself a Spiritualist I have always cherished the hope that my doubts may be removed, and that the doctrine of the immortality of man will yet be in my life-time, taken by scientific research out of the realm of belief and speculation and placed in that of positive knowledge.

About ten years ago I became interested in the writings of the English scientists such as Huxley, Mill, Tyndall, and Darwin, also in the Positive Philosophy of Auguste Comte which led me still more to doubt the spiritual origin of the phenomena of Spiritualism and finally to a conviction that so far as we could know, the fact of an existence separate from a material organization is not in the order of nature, however flattering the belief to the egotistical nature of man.

Although nothing has as yet transpired to change that belief, yet I must confess the conclusions of Alfred R. Wallace and Prof. Crookes founded on their careful and long continued experiments and investigation have given me pause, and should the results of other men's examinations, as eminent in scientific reputation and attainments corroborate these, I shall have to re-examine the whole subject in the light of the increasing facts and knowledge on the subject that have been rapidly accumulating during the past few years.

But while unconvinced of the truth of the spiritual origin of the phenomena I have never ceased to be in entire harmony with its philosophy and in full sympathy with its adherents, and thankful for the splendid work that they have done and are doing in loosening the hold of superstition on the minds of the people—in shaming the church out of its illiberality, dogmatism, and antiquated errors—in freeing men and women from theological tyranny and mental slavery, in diffusing new truth and dispelling old errors and in encouraging and promoting inquiry and freedom of thought in every direction, in healing the diseased and comforting the bereaved and sorrowing sons and daughters of humanity.

There has been no moral revolution since the Reformation that has accomplished so much for progress and mental liberty in so short a time as have the teachings of Spiritualism.

The Deists and old line Infidels although furnished with a whole arsenal of weapons by the philosophers of the seventeenth and eighteenth centuries and who are more or less aggressive, have as yet made comparatively but little impression on the belief of Christendom, except in an indirect and negative way, for while they have unsettled the belief of thousands and raised

doubt, yet they do not result in positive conviction or in action for the reason that the step from believing so much to disbelieving everything they have been taught, is too great for them to take, so that the doubting and disaffected in the churches remain there, and while giving an outward assent to the doctrines of the church and nominally reckoned as Christians, are nevertheless not in sympathy with the system as a whole.

The Spiritualists on the other hand, while retaining the central doctrine of all religions—that of the immortality of the soul, and asserting its capability of proof by its varied phenomena and by attacking only the grosser and more injurious errors of the church, while retaining its phraseology, general ideas and doctrines, yet manage to give them a new interpretation, and infuse into them a new meaning more in harmony with the spirit and knowledge of the age, thus putting the new wine of truth into the old bottles, and making the ideas of the new philosophy run smoothly in the old grooves and familiar channels of church formula and language.

It thus meets the needs of the multitude and becomes a kind of half-way house between old theology and the extreme radical position and revolutionary conclusions of the Deistical and Atheistical writers and philosophers of this and the last century; in a word it becomes a kind of house of refuge to which the doubting and disaffected of the churches could fly for rest and fellowship—some to find it, and to abide permanently satisfied there—others to move on in time to the less intuitive, imaginal, and emotional, and more purely intellectual and (as we think) logical position of Materialism.

It appears to be a law of nature appertaining to the realms of the spiritual and moral as well as to the material, that function and adaptation invariably follow corresponding conditions. A want is no sooner well developed as a resultant of the law of evolution than its proper supply appears.

Great revolutions invariably precede and produce leaders and not conversely.

Luther and his co-adjutors were not the cause of the Reformation, but the outgrowth of a protest against papal tyranny and assumption of power that had its inception before they were born, and in the fulness of time when the key-note was struck by the right man it met a ready response in the hearts of millions of men. Effects in their turn became causes, and the effects of that great revolution are now culminating in other causes which like the successive waves of the ocean carry humanity on from lower to higher and from good to better in accordance with the law of evolution.

As the Reformation was in the sixteenth, so Spiritualism is in the Nineteenth century, the evangel and hope of the world, and is in its turn shaking the Rome of to-day to its centre.

Like the former it has its extravagances, excesses and possibly some errors, as must necessarily be the case in all great moral and religious agitations when old beliefs are breaking up, during which men inevitably swing to the opposite extreme. But time will eliminate the evil and repress the excesses, the error will drop out and the extravagances will disappear, and only the good and true remain.

Like the former too, its advent into the world of thought was most opportune. Doubt, disbelief, and unrest were everywhere prevalent in the church, men were outgrowing their creeds and becoming wiser than their teachers. Their souls were no longer satisfied with such food as the church had to give, men were ripe for an onward movement but not to the extent that Hume, Voltaire, Bolingbroke, D'Holbach, Paine, and their co-adjutors invited them, they desired to go up higher, but there was none to point the way until Spiritualism appeared and gathered them into its fold.

It must not be forgotten, however, that it is not a finality any more than was Christianity either before or after its reformation, neither are its phenomena as yet capable of being proved or demonstrated unless the experiments of Profs. Wallace, Crookes, and Hare be considered final and conclusive, which few will admit, but neither have they been disproved, much less accounted for satisfactorily on any purely natural hypothesis, or known law.

So that as between the Spiritualist and Materialist the question of life after death as being in the order of nature, and proven by the Spiritual phenomena, is still an open question. But, however the question may be decided, the good that Spiritualism has done and is capable of doing will not be affected materially thereby. Its philosophy is founded in truth applicable to human life regardless of its future destiny and a safe guide for right action to men in the flesh, even if the conception of a future existence so consoling and sustaining to many should prove a delusion destined to fade out in the fierce light of modern criticism and scientific analysis as many another cherished doctrine has done in the past.

The hostility of some Materialists to Spiritualism is a matter of regret as being not only uncalled for and unwarrantable, but impolitic and unwise. As we have seen it is doing the very work that secularism desires to do but is unable only in a limited degree to accomplish. It is folly to fight against those who are fighting our battles, and doing our work merely because they use some weapons and methods different from ours.

Like the Materialist they believe in the law of progress—in evolution—in universal mental liberty and in freedom from tyranny of every kind and nature, ecclesiastical as well as political and social. They seek the destruction of all creeds and institutions that cramp the intellect and hinder the growth and development of the soul, and insist on obedience to law as the direct road to individual happiness and universal brotherhood. Yours for the Right,

HUGH BYRON BROWN.

New York, August, 1874.

(For The Truth Seeker.)

Social Science.

BY T. A. BLAND, M. D.

St. Paul said, "Though I have faith sufficient to remove mountains, and though the accumulated knowledge of the universe were mine, and though I possessed the eloquence of an angel, yet if I have not charity I am as nothing."

I wish to say that though this generation be able by the aid of science, to weigh the planets, and measure the limitless depths of space, and belt the globe with thought in the twinkling of an eye, and dissolve the solid mountains or pierce their hearts, though we ride on the wings of steam, and compel old Sol to paint our pictures, and though we do a thousand wonderful things which to St. Paul would have appeared marvelous as the work of gods, yet if we lack a correct social science our knowledge is sure to come to naught.

Society is the great fact of the world, and its true, just, and harmonious relations, the problem of problems.

The history of the race is a history of antagonisms, a struggle for existence in which the strong devour the weak with remorseless selfishness.

The instinct of self preservation has almost universally been correlated into the sentiment of antagonism, the outworking of which is war in its different phases.

The primitive man was the heir of certain urgent wants, such as food, clothing, shelter, etc. To satisfy these wants was difficult because the supply was limited, and because the demand was great and constantly increasing.

He found himself in competition with not only his fellow men, but the beasts of the plain and jungle. Might makes right, was the only statute law in existence, and war with all its conditions was the normal condition of society. Strength, alertness and cunning were essential to success, indeed without these one could not hope to maintain continued earthly existence, and subsistence. The primitive man was a true Ishmaelite, his hand was against every other man's hand.

The skulls of the pre-historic races show very low development in the region of the intellectual and social organs, and an almost total absence of the moral faculties. A comparison of these with crania of different ages shows a gradual development of the superior posterior, superior frontal, and also of the coronal regions of the head of the race, the regions of the brain which manifest the functions of friendship, intellect and moral sense or sense of responsibility. The first prompted the organization of the family and of patriarchal or tribal clans. The second enabled man to achieve easy victories over the brutes, and to add to his comforts and resources by cultivating the soil, and raising cattle. The last gave birth to ideas (at first crude and indistinct) of the rights of others to life and property.

The progress of socialism and of intellectual development was rapid, but moral development has had slow growth.

For thousands of years the whole family of man (or nearly so) have been organized into tribes or nationalities. But it has been but a few centuries since the idea that it was wrong for one tribe or nation to rob, murder, or enslave another, was born, and it has not been fully and generally accepted to this day.

War and its legitimate child slavery, were commended by most and condemned by none of either the Hebrew prophets or heathen philosophers.

Social compacts and national governments have been in the main formed solely for self-protection and plunder. Kings have been and are still but bandit chiefs, or pirate captains of the more honorable and respectable sort, and the average American or French politician is little if any better. He prates of liberty but his practical definition of it is that the people are at liberty to make him their chief with unlimited opportunities to oppress and rob them, and any impeachment of his actions is treason to the country or at least to the party that he represents. In the French Assembly convened by Robespierre in 1792 when a question of policy was brought to a vote the members were informed that they should vote their true sentiments, but when one member announced his vote against the policy of the Jacobin leader, a wave of the hand of that leader brought the sword of the headsman across his neck and the head of this minority member fell upon the floor of the chamber. The hint was sufficient.

The vote was unanimous. American democracy is an advance on the French article but it is of the same sort essentially.

"To the victors belong the spoils," says Andrew Jackson. "Death to the traitor," says Ben Butler, not only during but since the war.

Minorities have no rights that majorities are bound to respect, is the practical declaration of every legislative body in this country from the Congress of the nation to the city councils of New York and Chicago.

Epicurus commended the acquisition of property as a leading object in life. In speaking of the relative value of different sorts of property, he says evidently land is the most valuable species of property, as it is the basis of all wealth and least of all subject to depreciation. Next to land in value is man himself, as the land is of but little use without slaves to cultivate it.

Is not the world full of disciples of Epicurus to-day?

Slavery in its most offensive form is disappearing before the enlightened moral sense of the world, but slavery none the less real is a universal fact still. The forms and modes of the institution have changed but the thing itself remains.

In some points the new form is better, in others it is worse than the old.

Chattel slaves are seldom if ever turned out to starve when disabled by accident or age. The serfs of Europe and the wage classes of America perish by thousands annually for want of food, clothing, and shelter, while those who have grown opulent on the profits of their labor revel in superfluous wealth and give them no thought save when that barometer of public opinion, the press, warns them that riot or revolution is imminent, when they dole out a few shillings to be used in establishing cheap soup houses in the name of charity. And these people honestly believe (so rudimentary is the sense of justice in them) that they are doing right in accumulating as much as possible of the common earnings, and that what they give in charity entitles them to special credit, and thousands of their victims accept this view of the matter also.

An English Lord said in a speech recently that the law of primogeniture which entails the entire estate of the English father upon his oldest son is one of the bulwarks of freedom and warned the people against any encroachment upon this time honored statute. A proposition to establish such a law in America would be received with disgust. It would be pronounced infamous to make such discrimination between children of the same parentage. The reason for this difference is found in the conservation of ideas, what we are accustomed to does not seem bad to us, while a less palpable wrong presented for the first time excites our indignation. Before the late civil war in this country only those who lived at a distance from the scenes of slavery, or who withdrew themselves mentally into the holy mountain whose summit is bathed in the purest atmosphere of freedom, were able to appreciate the moral turpitude of that infamous system.

And there are public social sins almost as heinous as African slavery, existing as notorious and well-nigh universal facts in this country, that are not regarded as sins at all by the great mass of our people, even the clergy stand too close to these sins to see them, and when (as occasionally happens) a prophet who has taken counsel with the Most High calls some public sin by its right name and warns the people of the consequences of persisting in it, the preachers are the first to denounce him as a fanatic and a heretic.

Forty years ago the pulpit was the bulwark of slavery, the clergy its chief apologists and defenders. Without the support of the church that damnable institution could not have maintained its existence a half score of years at any period since the adoption of the American constitution.

Slavery in its gross palpable form has been abolished. But another type of this social leprosy, which has existed for a long time in a mild form has assumed violent symptoms in this country since the other type gave way.

(I wish to say parenthetically that having to treat now of a sin with which American and European society is thoroughly enmeshed, I almost despair of being understood, and must therefore be very explicit in definitions.) Whenever one person or class of persons serve another person or class of persons, without the reward of equivalent service, or from motives of voluntary benevolence or some other noble sentiment, there is slavery.

Involuntary servitude of whatever sort, whether procured by fear of physical torture or of any other evil, is slavery.

All persons who live on the product of the labor of others, without performing their quota of *productive* labor (mental or physical) are slave holders.

All persons who involuntarily (whether with their knowledge or without it) share the results of their labor with others are slaves.

Robbery consists in forcibly possessing ones self of the goods of another.

Theft consists in clandestinely getting possession of something belonging to another.

These definitions are as broad as I can make them, yet I fear the reader will not be able to give them as wide an application as I desire he should.

Please think of wars of conquest, of banditti, of knights of the road, of street robbers, of political combinations, boards of trade, rings, blackmail in all its forms, (political, ecclesiastical and social) etc., etc. These are forms of robbery. As illustrations of theft

I will name shop-lifting, pocket-picking, house breaking, gambling in all its forms, gift enterprises, church fairs, stock jobbing, gold speculations, Credit Mobilier rings, official back pay, perquisites pocketed by public officials, or corporation officers, cheating in trade by misrepresentation or by taking advantage of the inexperience or stupidity of others, etc., etc.

If these definitions are correct (and I challenge criticism) the American civil service is a system of theft, for the perquisites and extra pay of different sorts exceed the regular salaries of our public officers.

The Christian church is what Wendell Phillips styled it thirty years ago, a band of robbers, a brotherhood of thieves, for it builds its temples and supports its ministry largely by blackmail, and it utterly fails to give a just equivalent for the money received. The business corporations (railroad companies, insurance companies, etc.) are organized and conducted in the interests of robbery and theft, and the principles of robbery and theft are not only the foundation stones of our entire commercial system, but they penetrate it all through.

Sharp practice, cornering the market, good profits, etc., are the popular terms, but these and many other commercial phrases are interchangeable with stealing, robbery, etc.

It is estimated that one-fifth of the entire population of America live without labor of any sort, I mean any sort of productive labor. They are neither farmers, mechanics, merchants, physicians, lawyers, preachers, authors, or officials, but gamblers, speculators, loafers, drones, dead beats, or some other type of thieves. It is a notorious fact that these classes live most extravagantly. It is an equally notorious fact that the farmers, mechanics and other laboring classes live from necessity, the most economical of any people in this country. Is it possible that any one is so blind as not to be able to see the parallel between the old form of slavery and the new, in both of which the chief feature is that those who earn all get but a limited share, while those who earn nothing revel in luxury.

This is the problem with which social science must grapple. Here is indicated the reform it must inaugurate.

Slavery in every form must be abolished, robbery and theft must disappear, before a correct and complete social science.

[For The Truth Seeker.]

Prophecies.

MR. EDITOR:—The prophecies of the Bible furnish the theologians with one of his favorite arguments in favor of the Divine origin of the Bible.

The power to foretell events, however, is no proof of supernatural intervention. Lincoln was a prophet when he said, "This nation cannot remain permanently half slave and half free." Rousseau was a prophet when he predicted the French Revolution. There is a passage in the Media of Seneca that is certainly very prophetic. It reads thus: "Times shall hereafter come, when the chain of things shall be relaxed by the ocean; a vast country shall be revealed; the sea shall unfold new worlds, and Thule cease to be the most distant country." Berkeley's prophetic verses on America are familiar to the common reader, are indeed rather remarkable. "A prophetic pamphlet," says the *Edinburgh Review* of July, 1844, "published by the famous astrologist Lilly, was thought to be so signally verified by the great fire of London, that the author was summoned before the House of Commons and publicly requested there to favor them with the prospects of the nation for 1852. Zadkiel, the English astrologist, published the nativity of Louis Napoleon, in which occurred the following passage: "But let him not dream of lasting honors or prosperity. He shall found no dynasty, he shall wear no durable crown; but in the midst of deeds of blood and slaughter, with affrighted Europe trembling beneath the weight of his daring martial hosts, he descends beneath the heavy hands of fate, and falls to rise no more; with none to mourn him, none to inherit his renown, none to record his good deeds and none to lament his destruction." Already the author of this prophecy is making use of it, in the late copy of his almanac to prove that astrology is a science, and to increase his reputation and business. One of the most remarkable prophecies on record is that of an old negro woman, who foretold Josephine's royal destiny. Josephine's own narrative, as related by her to the ladies of her court and reproduced by her biographer, Memes, is as follows:

"One day, sometime before my first marriage, while taking my usual walk, I observed a number of negro girls, assembled around an old woman, engaged in telling their fortunes. I drew near to observe their proceedings. The old sybil, on beholding me, uttered a loud exclamation, and almost by force, seized my hand. She appeared to be under the greatest agitation. Amused at these absurdities, as I thought them, I allowed her to proceed, saying, 'So you discover something extraordinary in my destiny?' 'Yes,' 'Is happiness or misfortune to be my lot?' 'Misfortune. Ah, stop! and happiness too.' 'You take care not to commit yourself, my dame. Your oracles are not intelligible.' 'I am not permitted to render them more clear,' said the woman raising her eyes with a mysterious expression towards heaven.

'But to the point,' I replied, for my curiosity began to be excited. 'What read you concerning me in futurity?' 'What do I see in the future? You will not believe me if I speak.' 'Yes, indeed, I assure you. Come, my good mother, what am I to fear and hope?' 'On your head be it then; listen: You will be married soon; that union will not be happy. You will become a widow and then—you will be queen of France. Some happy years will be yours. But you will die in a hospital amid civil commotion.'

Of this prophecy, Allison, the historian, says: "The history of Josephine had been very remarkable. She was born in the West Indies; and it had early been prophesied by an old negress that she should lose her first husband, be extremely unfortunate, but that she should afterwards be greater than a queen. This prophecy, the authenticity of which is placed beyond a doubt, was fulfilled in the most singular manner. Her first husband, Alexander Beauharnais, a general in the army of the Rhine, had been guillotined during the French Revolution; and she, who was also imprisoned at the same time, was only saved from death by the fall of Robespierre. So strongly was the prophecy impressed on her mind that while lying in the dungeon of the Conciergerie, expecting every hour to be summoned to the Revolutionary Tribunal, she mentioned it to her fellow prisoners, and to amuse them named some of them as ladies of the bed-chamber—a jest which she afterwards lived to realize to one of their number." In a note, Allison adds: "The author heard of this prophecy long before Napoleon's elevation to the throne, from the late Countess of Bath and the Countess of Ancram, who were educated in the same convent with Josephine, and had heard her repeatedly mention the circumstance in early youth."

There is not a prophecy in the Bible as well attested or as remarkable as this one respecting Josephine, yet no theologian will attempt to explain it by supposing the old negress was divinely inspired to make these prophetic utterances.

All ages and nations have had their prophets. Sometimes they have hit the truth; sometimes they have missed. The proportion of failures probably equals if it does not exceed that of the successful guesses. Hundreds and thousands are uttering prophecies every day. Some of them are recorded, but the larger number, when repeated, are recalled from memory and related, often with artful, frequently with undesigned addition or omission to make them correspond with events that have occurred. When prophecies fail, and the failure is evident, they drop into forgetfulness, except when they are skillfully modified or twisted out of their original meaning and ingeniously applied to events never thought of by their authors.

Prophecies, as a rule, prove failures in proportion to their circumstantiality and particularity of statement. *Indefiniteness* is the characteristic of most prophecies that have come down from antiquity. Could many of the old Bible prophets return to earth and look over their own predictions, they would probably find it as difficult to explain them as it was for Jean Paul Richter in his advanced years to explain an obscure passage in one of his works. "When I wrote that sentence," said he, "God and I knew what it meant: God may know now, but as for myself I have long since forgotten it."

Before a prophecy can be cited as evidence of anything supernatural it must be shown

1. That the prophecy has been fulfilled.
2. That it was written or uttered before the event occurred.
3. That it is in clear and specific language that will not apply about equally well to different events.
4. That the prediction has not been tampered with to correspond with the event.
5. That the narrative has not been modified to suit the prediction.
6. That some individuals, peculiarly organized in certain conditions cannot, by their unassisted powers, have a clearer vision of coming events than the ordinary mind in its normal state.
7. That the correspondence between the prediction and occurrence is not a mere coincidence.
8. That the event predicted could not possibly have been foreseen by human sagacity.

The reasonableness of these criteria is evident, I think. Yet what prophecy in the Bible carefully examined and fairly tested by them, will sustain the assumption of the theologian as to its Divine origin?

Respectfully, B. F. UNDERWOOD.

Recipe for Making an Orthodox Devil.

Take a fine, large, walking, talking snake—one that is gentlemanly-like, benevolent, and fond of teaching mankind useful knowledge, and able to out-general an orthodox god, and teach him, too; then make him into a horned, long-tailed split-footed monster—like the one pictured out in the bible—and let a priest work him over; then make him go to and fro in the earth, and walk up and down in it, and go about like a roaring lion, seeking whom he may devour, without killing them; but do not make him half as bad as the orthodox God, or one might often be taken for the other, and spoil both of them; but make him rule the orthodox Hell.

Sparta, Tenn.

DR. N. B. LAIRD,

The Truth Seeker,

A JOURNAL

OF REFORM AND FREE THOUGHT.

D. M. BENNETT, Editor and Prop'r.

No. 333 BROADWAY, NEW YORK.

Important Announcement.

It being now conceded, generally, that sentiments the most exalted, information the most solid, and lessons the most salutary can be conveyed in a manner the most fascinating through the medium of Romance, we have much pleasure in announcing to our friends and patrons, that we shall commence in the next number of THE TRUTH SEEKER a startling, serial story, in the interests of human progress, entitled THE WITCH OF THE WINE-MARK, and written especially for our columns by a member of the New York press, long in the field of critical and general literature.

Most sincerely do we hope that our new enterprise, in this relation, shall meet with the fullest concurrence on the part of those who alone can make it a success. That this serial will add materially to the interest of our publication there cannot be a shadow of doubt; inasmuch as, while depicting some of the terrible scenes and incidents that characterized the period of Witchcraft so disgraceful to the Christian annals of New England, it flows in the grooves of thought that we have so long and so faithfully endorsed. The plot is most captivating, and the characters brought to bear upon its development, true to nature. In a word, THE WITCH OF THE WINE MARK is a story of great power and originality, and cannot fail to interest our readers, young and old, in an unusual degree, and to advance the character of the periodical literature of the day.

The Bible No. 10.

We are so often told by Bible defenders and worshippers, that the book contains "inherent evidence of its divinity," it is proper for us to continue our investigations and see if we can discover these *inherent evidences* that it was written by the hand of God. If he wrote it, it contains nought but truth and excellence; for he is all truth and perfection, and if we find error or falsehood, it is proof positive he had nothing to do with it.

We will at this time make a few brief observations upon the Bible account of the Flood, and see how they compare with reason, science and truth.

The Deluge is one of the great events in Bible history, and fills an *important* part in the story upon which the Jewish and Christian religions are founded. It may be said, almost, to be the corner-stone of the structure, and if this is removed, the whole building inevitably falls.

It seems it was but a few generations after the creation—when every thing was pronounced good and satisfactory, before the creatures God had made, had become so wicked that his patience with them was completely exhausted, and he regretted very much that he had made man. We are told in other places, that God is unchangeable—that he repenteth not, and is "the same yesterday, to-day and forever," but as it says in this place "*it repented the Lord that he had made man on the earth, and it grieved him at his heart,*" we are bound to suppose it was so, and though he was the architect of the entire Universe, and had the power to know every event that would occur in all future times, we are at the same time required to think he was so weak-minded as to get discouraged and be sorry for what he had done, and come to the determination to destroy not only the human race, but the entire animal creation, quadrupeds, reptiles, birds, insects and all, which we have no reason to suppose had been at all guilty of the wickedness of man. It seems hard that a merciful and just God should put millions upon millions of innocent beings to death for the crimes others had committed. Can it be God would be guilty of such conduct? The book says so, and those who feel constrained to believe a part, have to believe this portion also. It would seem a Deity "with power equal to his will" could have hit upon some plan of killing off the wicked

inhabitants of the earth, if he wished to, in a more easy and expeditious manner—and in the space of a few days or hours, without subjecting myriads of harmless animals to the same cruel fate. To view it in the best possible light, it was a tedious, indirect mode by which to get rid of the sinful men and women on earth, to drown it out, and all in it, except what could take passage on a single boat—requiring a whole year to embark, and to await the rising and falling of the waters. On other occasions it seems God has smitten to death in one night or one hour, thousands of his children with very little apparent effort, and one would think he could have done it just as well on this occasion, by plague, pestilence or some other merciful touch of his hand, without resorting to the slow, troublesome process, of creating or producing such an immense volume of water, necessary to drown out the whole earth and cover it to the tops of the highest mountains and leave the innocent portion of his creation uninjured; but we have to suppose this plan did not suit him at that time, and that nothing but drowning the world,—the men, women and children—the horses, cows, sheep, dogs, cats, rats, and mice, hens, turkeys, doves, sparrows, linnets and thousands of other species of animal existences, would answer his purpose.

After coming to the cruel decision to take this merciless course, it seems he had interviews with old man Noah, (who had lived to be six hundred years of age) and told him how to fashion the ark, what kind of wood to make it of—the size of ark, the size of the door and window—and Noah being a good sort of man followed instructions, and the ark was made according to specifications.

God seems to have changed his tactics somewhat since those days; now if a man or a set of men decide to build a ship, schooner, steamboat or raft, he seems not to interfere and lets them get the same up about as they wish to, and does not trouble himself much about it; not so in Captain Noah's time; the entire details were given then by God, and Noah had just to carry them out to the letter.

It is unnecessary to enumerate all the details—the reader is doubtless familiar with them—every person is necessarily so, who has grown up in this Christian country. Our purpose is to look at these "inherent evidences of Divinity" and to see if the statements in this remarkable narrative comport with divine truth as found in reason and science. To our mind the whole story abounds with so much that is crude, improbable and impossible that we are compelled to discredit it and we are far more constrained to think it the work of some ill-informed person that to suppose God ever wrote it, or dictated it. We will not have space in this article to consider all the points in this remarkably damp subject, but will notice a few of them.

One of the difficulties to get over, is to understand where such a vast quantity of water could come from, sufficient to cover the whole surface of the earth, five miles or more in depth, for it takes that distance to reach the tops of the highest mountains, which we are told were covered. Think for a moment, the vast amount that would be required to envelope the whole earth, to the depth of five miles, remembering the earth is twenty-five thousand miles in circumference in either direction. Why, it would take hundreds of times as much water as is in existence in connection with this planet. Where could this water all come from? Where could it all have been stored? And where, again, could it all have gone to when the waters were assuaged and dry land appeared? It hardly answers to use the argument usually given us on occasions like this by our Christian friends, "all things are possible with God." It is not true, *all* things are *not* possible with God. He cannot be inconsistent with himself—he cannot act against himself—he cannot lie. If we know any thing of God at all, it is that nature's laws were established by him and that he never transcends them. It would be nearly as consistent to ask us to believe God caused water enough to fall to fill the entire orbit of Neptune, thus submerging the sun, the earth and the planets in the solar system, as to require us to believe that by "breaking up the fountains of the deep and opening the windows of heaven" water enough was let down in forty days to cover the entire earth to the depth of five miles. What a clumsy description—what an impossible story!

Reader just think for a moment how fast it must have rained to make five miles in depth in forty days; (the tops of the highest mountains are more than five miles above the level of the sea). The highest point of the Himalaya mountains is 29,200 feet high, thus the water would have to fall to the depth of 730 feet per day, thirty feet and five inches per hour, or six and a half inches per minute, and this for forty days and nights over the whole earth, and this without taking into account the increased diameter of the earth as we diverge from its centre. It would require a vast quantity more of water for the last mile than the first—more, even, than exists on the earth to-day. That may well be denominated "a right smart shower." All the water spouts, "cloud bursts" and torrents the world has ever known could not produce one trillionth part of the water, of this one rain. We are appalled at the immensity of water, and again ask where could it all come from and where could it all go to? The atmosphere is capable of supporting but a small fraction of it; when it evaporated, then what became of it?

Let us for a moment consider the utter impossibility of the evaporation of such a body of water at a distance of five miles from the earth's surface. At an altitude of 12,000 feet we find perpetual snow even under the equator. It is so cold at that height that snow never melts and consequently cannot evaporate. Add near 18,000 feet more to this altitude and we arrive at a point so cold that it not only never rains or snows there, and that water, if it could reach that height would freeze at once fifty feet in depth, never again to melt or evaporate.

Mount Ararat, where the ark is said to have effected a landing, is over seventeen thousand feet high, which is five or six thousand feet above the line of perpetual snow. It would be a pretty cold altitude for the disembarkment of animals belonging to the tropics and southern temperate zones, and they would inevitably perish, long before they could get down where it was warm enough to suit their natures.

Reader the impossibility and falseness of this deluge story is too apparent. It is simply an impossibility. Such an event never occurred and God never wrote any such statement, though it may be found in a thousand Bibles. He is not the author of such unmitigated falsehoods and absurdities.

Instead of finding "inherent evidence" of divinity in this statement, we find inherent evidence of ignorance and stupidity. Let us not for a moment suppose God requires us to throw away our reason and common sense to believe such insipid twaddle.

God is not such an unreasonable being, nor does he require man to so stultify himself and all that is divine in his nature. The highest and truest conception we can have of God, is truth, goodness and justice, the opposite of falsehood, revenge and oppression. Let us then believe him to be a good being, not a monster of cruelty and wrong.

A further consideration of the incidents and statements of the deluge we will defer till our next.

Since our last issue we have been favored with a call from Col. Robt. G. Ingersoll and B. F. Underwood—the first on a pleasure trip East with his family, and the latter just starting out on a nine month's lecturing campaign. It does one good to see and converse with such noble and fearless defenders of the truth. The Colonel is closely occupied in the legal profession, but we trust he will from time to time be able to give a lecture to his fellow countrymen. He never repeats himself. His utterances are always new, sparkling and vigorous. He is a most genial gentleman—full of cheerfulness, earnestness and vivacity. Long may he live to adorn the social circle in which he moves, and the ranks of Liberals and Freethinkers to which he proudly belongs.

Underwood, as an earnest constant worker and in the hard and telling blows he is plying upon the errors and falsities of the past is doing a great amount of good. He is dispensing the blessings of truth and science to thousands of willing hearers. We class him among the first philanthropists of the age. He is popular and pleasant as a speaker, and as he is still a young man, we confidently bespeak for him a long, useful and brilliant career.

Personal.

It is not pleasant to us to allude to our private affairs or to importune our patrons, in reference to money, but as "necessity knows no law" so it also has no regard for our delicate feelings. When a little over a year ago, we, on the edge of an Illinois Prairie commenced the publication of this paper we did so with very limited means and with much doubt about its becoming a financial success. As we have remarked on a former occasion, we did not go into this to make money, and had no doubt, we would be able to succeed better at that in some other enterprise. We felt a desire to add our feeble efforts in the dissemination of truth and the uprooting of the old theological errors which for centuries have been a curse to the world. At the time we were actively engaged in other business, thus making THE TRUTH SEEKER a secondary enterprise. Meeting, however, with sufficient encouragement, to induce us to continue the little sheet, after issuing four numbers, we succeeded in closing out our other business West, and decided to move the publication of the paper to this city, and to devote our entire attention to it. We had a very small capital to bring with us, having been robbed of nearly all we had, by a trio of godly, Christian partners we were so unfortunate as to have allied ourselves with, but we resolved to do the best we could, and to trust to our patrons to help us out with our undertaking. The number of our friends kept steadily, but not rapidly increasing until the close of Volume first. The expense of running a paper in this city, is, in many respects, greater than in smaller towns; rents are vastly higher and labor of nearly all kinds costs more, but as this is the great Emporium and commercial centre of the country, it seemed to be the place whence THE TRUTH SEEKER should emanate. It may be born in mind, that other liberal papers have been assisted by donation or stock-payments to the extent of many thousands of dollars, and they have found they needed, every dollar, but THE TRUTH SEEKER has not been so fortunate; it has been compelled to struggle on in an unremunerative and an unthankful enterprise, wearily and nearly unaided and alone. We came here, a stranger, with none to look to for aid, and none to call upon for the loan of a dollar in case of necessity. It may be supposed by the unsophisticated, that in a city of near a million inhabitants there would be a few liberal minded Liberals who would have the ability and disposition to aid to a limited extent, at least, an enterprise like this—that half a dozen, at any rate, out of so many who would have the considerate magnanimity to say "Bennett, we are well aware you are having an up-hill time of it, that you are opposing rich and popular organizations, we know the contest is an unequal one, and that your expenses are necessarily heavy—here is five or ten dollars to help you on in the fight you are waging." But we have found the smallest number of this kind of friends; with a single, solitary exception we have not found a New Yorker to aid us to the amount of a dollar asside from their subscriptions.

Neither have we been overwhelmed with assistance from the country; we have been grateful for the aid that has been rendered us, and have gladly acknowledge such instances from time to time in our columns.

A few months ago a friend in the West proposed that a fund be raised to purchase a Cylinder Press on which to print THE TRUTH SEEKER, and offered to contribute ten dollars towards it. The idea pleased us and we published his letter; a few friends seconded the motion and we formally laid the proposition before our readers to see what their munificence would impel them to do; but the result was so meagre and the responses so few, that in the next issue we withdrew the proposition, if not in disgust, in disappointment at least.

Feeling a strong desire to publish a series of TRUTH SEEKER TRACTS, to sell at a low price to Liberal organizations and individuals for gratuitous distribution and more especially to publish that great work "THE HEATHENS OF THE HEATH," and knowing well, we had not the necessary funds to do so, we once more turned our anxious eyes to our patrons, and in the July number were presumptuous and venturesome enough to ask our friends for small loans, from one

dollar upwards, hoping there were among our thousands of readers, a fair number who could and would spare us a few dollars each, for say, six months or until we became able to return it. We hoped a larger number would be willing to loan us a small amount than were inclined to contribute toward the "CYLINDER PRESS FUND," but again disappointment awaited us; and now nearly two months has elapsed since we made the request, and one, single, generous soul has responded to the call and we wish here to give his name in capitals—GEO. W. BALDWIN, OF LINESVILLE, Crawford County, Pa., has generously sent us ten dollars to be returned when convenient. We trust we shall not forget this friend so long as we live. Two others have written us they will aid us after awhile, and that "completes the chapter."

Volume first of THE TRUTH SEEKER is completed, and this is the second number of volume two.

We are grateful to every patron who has added his name to our list and sent us the price of our paper, whether it was 50 cents, 75 cents or one dollar. True, we did not close the volume with as many names as we hoped to acquire, but all things considered, we can not complain.

In starting in, on the second volume, we can hardly convey a clear idea of the reluctance with which we erase a single name from our list; it grieves us that any Liberal or unbeliever in the old theological dogmas should decide to take the paper no longer, because we ask seventy-five cents more for a semi-monthly than for a monthly, and that he should feel unwilling to devote \$1.75 per year toward sustaining an outspoken organ of Freethought—an advocate of the rights of man and the truths of nature. We are sorry to say a few scores of persons, have already written us to strike off their names. This, if not "stabbing us to the heart," is at least removing the props which sustain us. We cannot expect Christians, or those who bow the suppliant knee to priesthood, to encourage us; they hate us and fear us and pray for our failure. No, we look to those who have escaped the thralldom of the Church and the tyranny of ecclesiastical rule to contribute a small amount to keep this sheet alive,—if you refuse us, to whom shall we look?

Shall THE TRUTH SEEKER live, or shall it starve and die? It lies entirely with you, good friends, kind friends, generous friends, to say which it shall be. Have you not interest enough in the cause we advocate to spare a moiety to help us to live? Has the country too many Liberal journals? Do you care nothing whether THE TRUTH SEEKER lives or not? Are you so impecunious you cannot eke out \$1.75 per year to give us life and breath? Every one who says, "take off my name" abstracts just so much of our life-blood. The paper is a matter of fact affair—it cannot subsist by faith nor on moonshine. It takes money to print papers. Every issue of our sheet contains nearly 175,000 "ems," or over 250,000 letters which we have to pay for being set; the paper and printing, folding, trimming and mailing, also costs money—nothing else will answer the purpose.

Remember it is the small amounts we receive from scattering friends, here and there, over a wide expanse of country upon which we depend for our existence.

Friends, as you love the cause of the right—as you rejoice in the triumph of truth,—as you desire those still in darkness to come to the light; in the name of progress, justice and the welfare of humanity we conjure you to stand by us and remain with us—do not let a few cents frighten you away. We ask not now for donations—we ask not for loans—we simply ask that you do not forsake us and that you do not begrudge the moderate sum we ask for a year's subscription. We will do our best to make the paper worth all you pay us for it.

In completing the first volume we found it necessary to anticipate the future to some extent, and to incur a few debts, hoping when *renewing time* arrived, our patrons would be prompt and come to our aid; but not so, a few considerate friends have thought a little money might be convenient to us, or possibly they were just enough to think they were indebted to us, and promptly sent in their \$1.75. To every one who has done this, we hereby express our heartfelt thanks, and we class them among nature's noblemen. We are sorry to say however, hardly one in twenty of our subscribers has sent us in the subscription

price of the second volume. If every one holds off or stands back, how can we go on?

To those who are in straitened circumstances and cannot now conveniently send us their subscription dues, we wish not to say a word to wound their sensitive feelings. If those who are able, will send now, we can easily afford to wait upon those who cannot. Though the late Horace Greeley insisted the only way for a publisher of a paper to do and live, is to stop the paper as soon as the time of subscription expires; yet being so unwilling as we are to strike off a name from our list, we cheerfully continue to send on, hoping our friends will come to our help as soon as they are able to do so.

If we were able, we would delight in sending THE TRUTH SEEKER, broadcast over the land, "free gratis for nothing," and lots of Liberal books and tracts, but we cannot. We are poor. We do not wish, to complain unduly, nor to find fault with our friends. We think highly of them, and though we sometimes imagine them rather an unimpressible and not over-liberal constituency, we love them fondly, and will still stick to them like a brother.

We are not discouraged, nor are we going to stop. We are going on—we are going to live, and the truth-loving and Liberal men and women of America will sustain us.

If some faint-hearted, weak-kneed, timid or penurious friends fall by the wayside, others will rise up and come to our assistance—they will "hold up our hands," while we "fight the good fight—finish our course and keep the faith" and "henceforth if there is not laid up for us a crown of righteousness," we trust at all events, we will receive the approval of our fellow-men, and a due measure of satisfaction and contentment.

Kind readers, please pardon this homily and act upon the hints we have thrown out, and we hope we will not be under the necessity of saying money to you again for the next twelve months.

We will thank those kind friends in various towns and localities over the country, who took an active interest in sending in names and subscriptions to the First Volume, to continue to do the same for this, the Second. In places where there are several patrons it is well for some one person to take it upon him to see that all the remittances are sent and that none neglect it. It is easy for this to be forgotten if some one does not attend to it. We shall ever be grateful to such friends, and will cheerfully return the favor, when opportunity serves. It is greatly in the power of outside friends to increase our circulation. By taking an interest, and in using some effort in that direction, upon the part of some one or two friends in every community, much can be done to help us along. Wonders, almost, in this line has been accomplished, in some localities, while in others nothing has been done.

Remember we send one copy gratis for every ten subscribers sent in by one person.

There are thousands who ought to take THE TRUTH SEEKER that are not doing so. Friends, please act as agents for us and help us all you can. We cheerfully send specimen copies to enquiring, liberally disposed minds wherever we can learn of them. Let us all exert ourselves to spread LIGHT and TRUTH.

THE HEATHENS OF THE HEATH.—This excellent Work of nearly five hundred pages, will in a few days be ready to send out to subscribers. It is the first book of any magnitude that we ever published, but we trust it will not be the last; and though we may publish scores of them, we do not believe we will ever have the privilege of issuing a better one. It completely fills our idea of an instructive, fearless, well written, highly interesting, Liberal Romance. We recommend those who would patronize an able, meritorious Author, and a needy, struggling publisher to send for it. If it does not knock old theological errors and crudities out of those who read it, we will pay the damages.—We say to our friends, do not fail to read it and induce your acquaintances to read it also. This being our "first" it will please us to have it duly appreciated and patronized. To those who buy the book of us and do not say it is fully worth the money—we will take it back and give other books in its place.



WILLIAM McDONNELL, Esq.,

LINDSAY, ONTARIO, CANADA.

This distinguished gentleman—whose Theological Romance, *EXETER HALL*, has created so great a sensation in religious and literary circles—was born in the city of Cork, Ireland, in a most respectable sphere. When he was yet a child his parents designed him for the Church, and in pursuance of this idea sent him early to a classical school where his aptitude for learning soon manifested itself in a prominent degree. After having studied at this institution for a very considerable period a project of sending him to Spain began to assume so tangible a form he was placed under a native Spanish tutor of eminent attainments with whom he advanced rapidly in a knowledge of the Spanish tongue. Before he was prepared to start for the Continent, however, the sudden death of his mother altered his prospects and induced his father and the remainder of his family—a brother and sister—to emigrate to America. "Here"—says *Frank Leslie's Chimney Corner* for February 14th, of the present year—"they arrived in the year 1830, and settled in what was then called the Plains, now Peterboro, in the Colborne District, Ontario, Canada. In this place young McDonnell had continued his studies for nearly two years, when his father, whose circumstances had become greatly embarrassed, and who had married again, determined to return to Ireland with a view of re-establishing himself there, his new home having become distasteful to him. Before he had reached his native shore, however, he was suddenly cut off at sea by a fatal malady; and the subject of our memoir, who had remained behind in the interim, was left without a friend, and almost penniless, in a foreign land.

Sad and trying as this event was, the brave lad bore up heroically against it; and possessing a spirit of independence and energy beyond his years, he struck out for himself, and, from his intelligence and prepossessing manners soon obtained a position in the Post Office, which he filled with such integrity and ability that it became the foundation-stone of his future pecuniary success.

After a sojourn of about eight years in Peterboro his attention was directed toward the then newly laid out village of Lindsay, on the banks of the Scugog River, in the very depths of the forest, about thirty miles north, and quite convenient to what are termed the Back Lakes. Here he invested all his slender means in a manufacturing and mercantile business, which although inconsiderable at first, soon began to extend itself widely, until

all the serious difficulties that had beset him gradually disappeared, and he began through his unwearied industry and uprightness, to gain wealth and influence.

As time rolled on, and the population of the place increased, his education and business capacity was felt so sensibly, that the Government thought it advisable to meet his intelligence and popularity by giving him—and that, too, at a period when worth made the man in Canada—a prominent position in the militia, and by making him a magistrate, in which latter capacity he has played a leading part in his county for years."

While referring to the same subject in his issue of March 7th, 1874 we find the critical editor of *Watson's Art Journal* observes as follows: "From the commencement of his career in this locality," Lindsay "he began to accumulate landed and other property, until he is now possessed of means which his own modesty sets at too low a figure. But, notwithstanding that he had so long been actively engaged in trade, he never neglected his intellectual pursuits or studies in the region of music, poetry and general literature, and was a constant contributor to the Press, some of his poems commanding attention on the other side of the Atlantic.

It is only within the last few years, however, and since he gave up the chairmanship of the Bible Society, that he has begun to attract marked attention as an author of great power and originality. His Theological Romance, *EXETER HALL*—a most able and important work written in the interest of Free Thought, and now in its third edition—is regarded universally, as one of the most striking books of the day. Its success has been so very great in every relation, that he has been tempted to resume his pen on a kindred subject, so that we shall soon have another volume from him, which, it is said, by those who have got a peep at the manuscript, will even transcend the 'great work,' as it is called, now before the public.

On his retirement from business he was returned, on several occasions, a member of the County Municipal Council, and in the year 1864 was made Mayor of the town he had contributed so largely to build up and adorn.

Since Mr. McDonnell gave up the active pursuits of life, so to speak, he has spent some time at the Law School of the University of Pennsylvania, and has travelled to some purpose also. Believing this Continent to possess objects of interest second to none in the world, he has visited many portions of it, and being delighted with

the soil and climate, he has purchased property in one or two States. In politics he is a Liberal, although he has many friends who do not hold his opinions in this relation. He is still in the prime of his years and of all his faculties and the probability is, that before his usefulness has merged into anything like old age, he will make many more able additions to the literature of this Continent."

The manuscript work referred to in the above complimentary observations is the *HEATHENS OF THE HEATH* now published and about to be placed in the hands of the principal booksellers throughout the Union. From the deep research, the great beauty, the profound philosophy and the broad humanity which characterize this second effort of Mr. McDonnell's pen in the interests of free thought and the elevation of the masses, there can be no doubt that its success will meet the most sanguine expectations of his friends and admirers. In closing these brief remarks we therefore consider it incumbent on us to say, that we trust most sincerely, he will not weary of his magnificent well doing in the path which he has marked out for himself, and that before many months have elapsed we shall again have the gratification of announcing that he is once more in the field with yet another notable effort of his notable genius.

Jesus not a Perfect Character.

BY B. F. UNDERWOOD.

The advocates of Christianity are fond of dwelling on the character of Jesus. They never tire of extolling him. His character, they affirm, is perfect; and perfection, they say, does not belong to man; Jesus therefore, must have been superhuman and divine.

Accepting as correct, the record of his life as given in the New Testament, Jesus was, in my opinion, very far from perfection.

A perfect being would not have taught that moral merit belongs to correct religious belief, or moral demerit to erroneous religious belief, when men's religious opinions are not under the control of the will, but are due largely to circumstances beyond their control, such as the views of their parents and early instructors, their education, opportunities for study and their characteristics inherited from their ancestors.

He would not, in pardoning a woman guilty of adultery, have exempted her from punishment on a false principle. The tenderness of heart that is lenient to the mistakes and faults of the unfortunate, is deserving of praise, and when Jesus said to the woman, "Go thy way and sin no more," we admire his words; but when he said, "Let him that is without sin cast the first stone," he enunciated a principle, which if carried out in practical life, would exempt from punishment every criminal on earth.

He would not have said to a poor Syro-Phenician woman, when asked to heal her child (even though he granted her request) "It is not meet to take the children's bread and throw it to the dogs."

He would not have cursed a fig-tree, because it was without figs, when "the time of figs was not yet."

He would not have made the foolish promise to his disciples, that as a reward for adhering to him, they should one day sit on twelve thrones judging the twelve tribes of Israel.

He would not have denounced whole cities because they declined to receive his disciples as teachers. Mat. x. 15, and xi. 24.

He would never have uttered the revengeful, retaliatory words, "Whosoever shall deny me before men, him will I also deny before my father which is in heaven."

He would not have said to frail, fallible man, "I will give unto thee, the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven." Mat. xvi. 18, and xviii. 18.

He would not have predicted the end of the world, and declared, "Verily I say unto you, this generation shall not pass away until all these things are fulfilled."

He would not have been so far led away by unreasoning enthusiasm as to promise to his followers miraculous "signs"—power to speak with new tongues, drink poison, etc., with impunity. Mat. xvi. 16.

He would not have told his followers that whatever they asked believing, they should receive.

A perfect being would not have taught men to "take no thought for the morrow;" nor would he have taught "Blessed be ye poor, for yours is the kingdom of God." "But woe unto you that are rich, for you have received your consolation." Luke vi. 20-24. When poverty is the cause of misery and crime, and when it is a duty and a virtue to acquire a competence in life.

He would not have condemned to endless punishment those who should refuse to assist believers, or be unrepentant at his promised coming.

He would not have talked foolishly of "everlasting fire," and the "Devil and his angels."

He would not have declared that a man who should obtain a divorce from his wife for any other reason than fornication and the man who should marry the woman so divorced would "commit adultery," since there are other just and sufficient reasons for divorce, than fornication.

He would not have encouraged bodily mutilation "for the kingdom of heaven's sake."

He would, in advising the Jews to pay tribute, have given the proper reason or none at all. He would have told them to pay tribute because it was just, or because refusal would have involved them in revolution which could only result in failure, and not simply because Caesar's image and superscription happened to be on the coin, which was just no reason at all.

He would not have selected for an associate a man like Judas in whom Jesus admitted he was deceived when he quoted and applied to himself the words of David: "Mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me."

A perfect being would not have been so unmanned and terrified by the approach of death as to be in "agony" and sweat as it were great drops of blood. His deportment would have been more like that of the heathen Socrates, who conversed freely with his friends, endeavored to sustain their fortitude and lighten their grief, and when the time came, drank the fatal hemlock with as little concern apparently as though it had been a glass of wine. The agony and despair of Jesus increased to the fatal moment, and his last words prompted by his suffering and the utter hopelessness of his position—so it would seem—were words of reproach against his God, "My God, my God, why hast thou forsaken me?"

A perfect being, assuming the office of a teacher and reformer, would have condemned human slavery, in clear and distinct terms, when it was one of the great and wide-spread evils of the day. This Jesus never did.

He would have pointed out the injustice, wrong and bad effect of despotic government. Jesus did nothing of the kind.

He would have taught that just governments derive their rightful powers from the consent of the governed. Jesus taught no such doctrine.

He would have recognized and enforced the great maxims of political and social freedom, contained in the manifestation known as the Declaration of Independence.

He would have spoken unequivocally in favor of religious freedom and the rights of conscience.

In changing the Jewish law of divorce he would have provided for the separation of the wife from the husband, upon the application of the former, for proper reasons, and not have left woman as helpless as she was under the old Jewish law.

He would have taught the importance of thoughtfulness and provision for the future.

He would have spoken of the intellectual and moral progress of the race, confidence in which is no unimportant incentive to enterprise. Jesus preferred to talk about "devils" and everlasting "fire."

He would have encouraged the study of science, philosophy and art. Jesus gave these civilizers no encouragement.

We may add that Jesus taught no important original doctrine—not one. He gave to the world no new discoveries. No useful inventions. He furnished no new light to the understanding on any of the doctrines which he taught second-hand.

That such an individual as Jesus once lived there is reason to believe; that he was a devout, conscientious man is probable, judging from the half historical, half legendary accounts that have descended to us; that he said or did all the contrary things ascribed to him is unlikely; that we have any thing like a correct record of his life is highly improbable; but that as portrayed in the gospels, he is not a character to be held up for admiration and imitation in the Nineteenth century is very evident.

G. L. Henderson to his Western Friends.

No. II.

Freedom or liberty are the words that are now on every lip, in one form or the other they become the battle cry of the devoted followers of each special reform. The former word is the most ancient, and in its elements represents the feudalism of the middle ages, as it merely expresses the advancement of the individual from the condition of a slave to that of a master. While the latter, having its foundation in the word book, indicates a condition of society founded upon the light and literature of the age.

The word freedom was once the cry of the slave, who with a sharp sword and strong arm could hew his way to the condition of a Lord, or the possession of a throne, caring nothing for the slave who remains behind him in hopeless servitude. For this kind of freedom the whole Southern half of the American people fought desperately and for years. John Milton gave expression to his individual conscious need, when he said, "Of all rights, give me the right to speak, to think and to speak freely what I think." Here is the just demand for the right to be, and to say, "I am a Freethinker." Political parties have inscribed on their banners, *Free Speech, Free Soil, and Free Men*, and under them have moved forward to empire, executing kings and leveling thrones, to make room for governments, for the people and by the people.

Patrick Henry gave voice to that feeling of man which occurs when death becomes preferable to

life without liberty. In the name of liberty every institution of the past has been assailed. The Iconoclast is everywhere seeking to demolish and exterminate. In the name of personal liberty he would destroy the State. In the name of intellectual liberty he would destroy the Church. In the name of sexual liberty he would destroy the Family. A purer family, a better government, a holier church is what we need, and these three institutions will and must endure through all time. Statical in their natures, indispensable in their functions as agents in the moral world. *Personal virtue* consists in such a course of action on the part of each individual as will result in his own highest good, which will also result in the highest good of all other individuals with whom he comes in contact. The first true conception of personal virtue will be found to consist in the subordination of the child to the parent, our first appearance upon the earth is in a condition of absolute helplessness and dependence upon the affection, wisdom and provident care of our parents, and of course the degree of our happiness much depends upon the amount of their love, intelligence and foresight, the mother being the embodiment of love and sympathy, having imperiled her life to give us birth and amid the agonizing throes of nature she has learned what it means to be a mother, and when danger and sickness assail the infant she stands ready at any moment to offer herself for her child. So strong is this sacred instinct in her, that when she cannot save her child she often sickens, pines away and dies. Is it any wonder then, that such a being should awaken in our minds the sentiments of love, reverence, and devotion?

In the father we see the one who must defend and protect the mother; who with arm and brain must provide the home, the food, the clothing, the education; he is the domestic Providence whose heart must take in both mother and child. In war his body stands a bulwark in defence of the home, the full significance of which is contained in the words wife and children.

In peace he must labor to ward off want. As a teacher to develop the minds of the children; as a judge to condemn, reward, or punish their good or bad actions, he is looked up to as the wisdom, the strength, the authority of this little "state within a state." If a good father, he will be honored for his wisdom, respected for his justice and obeyed from a sense of duty. Hence duty is the door that leads to liberty. Both together lead to happiness. Every child ought to feel that his mother is the purest the loveliest, the best woman that lives. And that his father is the strongest, bravest, wisest man he ever knew.

Such a child from such a home inquires at every turn in the pathway of life, "is this the road to duty?" instead of, is this the road to liberty? Liberty for one hundred years to do duty, not one moment to do wrong!

The first lessons of life then are to obey; we must obey even when we are unable to tell why we should. At first the mother's injunction is given without a reason: "Do not tease the cat," "Do not touch the stove," "Do not lift the lid." At first we do not even know what cat, stove, and lid mean, but the lip utters the sound, the finger designates the object, and we soon learn first to know the thing and then its properties. This best of all teachers not only guides our first feeble steps but gives form to our first feeble words and thoughts. As we thus enter the realm of inexorable fact. Where we soon pass from the discovery of things, to the discovery of properties, relations and uses. The cat will scratch; the stove will burn; the lid will pinch. Their relation to us soon becomes clear, if we have not learned to obey this best angel, man shall ever know.

We will often shriek from scratch, burn, or bruise, and more than all we soon learn that we do not suffer alone, the mother's whole frame quivers in sympathy with us. You see her eye dim with tears as she tenderly takes the wounded finger between her lips where it is allowed to remain until sleep overcomes the one sufferer, and leaves the other a self constituted guard to prolong the sleep and protect the sleeper. With this view we attain to the second conception of personal virtue which is implied in the fact that no human being can suffer alone.

The individual man is so related to all other men (I use the term man in its generic sense) that any infringement of law resulting in suffering to one must in proportion to the magnitude of the offense involve many if not all within the circle to which they belong, in very great suffering. Hence the proposition that every injury done to yourself wilfully or ignorantly is also an injury done the whole social body of which you form a part.

New York, Sept., 1874.

[TO BE CONTINUED.]

Rev Dr Falsenthal, the learned Jewish rabbi, says that a "drunkard among the Jews is a very rare and a very exceptional person."

MR. GYLKEE, in his new book on the glacial period, says: "The climate of Europe has totally changed many times since the formation of the globe, passing through alternate periods of heat and intense cold."

The Crusaders.

For the past forty years many pious and impious but benevolent souls have longed for the suppression of intemperance. They have twisted, struggled and prayed for it in vain.

The great God has kindly informed his children, that they have but to ask and it shall be given them, seek and they shall find, and they have taken him at his word, and asked for the suppression of intemperance and all its fearful evils, in vain.

They inform us that the Devil is still too potent, his influence too strong, and his power too firmly established; and although in the might of truth and with God for a backer, one can chase a thousand, and two put ten thousand to flight, every effort to do so has proved a failure.

The faith of temperance men and women has been a thousand times proclaimed in its destruction through Washingtonianism, Good Templarism, Sons of Temperance, Bands of Hope, Religious Revivals, the churches, &c., &c., and knowing that faiths equal to a grain of mustard seed (for faith is measured by mustard seeds) would remove mountains, it has failed entirely on liquor-sellers and their saloons, although the "Master" promised that "nothing should be impossible to them:" all have failed.

But again, the positive promise is more, that where "two unite concerning any thing they ask of my Father in my name it shall be granted." This they have tested ten thousand times and it has always failed. What shall be done?

THE NEW DEPARTURE.

We are told that the churches are the Lord's houses; the sanctuaries of God, where his worshipers prostrate themselves at the foot of his celestial throne. That the saloons, &c., are the Devil's houses opening to the regions of eternal death; and saloon-keepers his trusty servants and ministers.

Temperance advocates having failed in God's houses, and all their most moving appeals at the foot of the throne being a failure, they have now carried their appeals to the Devil's citadels, and their prayers to God having proved only a constant failure, have now turned their petitions to the Devil's houses, and their appeals to him or his servants promise abundant success.

Is God deaf, feeble or indifferent, that they should thus leave his portals for those of the Evil One?

Are Satan and his servants more pliable, more benevolent and humane, that they thus leave the sanctuaries of God where they have ever failed, notwithstanding all his fair promises, for those of his arch-enemy slanderously called the Father of Lies?

Is it that appeals to heaven have been a success that they thus appeal to the "angels of the bottomless pit," that they turn from heaven to hell, from God to Devil?

Is "Satan, that old serpent called the Devil," more benevolent than God, that they should, in their distress and disappointment, turn to him for relief in their despair?

Are the sink holes of perdition, the avenues to the bottomless pit, the only places where their urgent appeals can reach the "throne of grace," or has not that throne failed in giving relief; and they rely upon the most urgent appeals, prayers and petitions, to the servants of the Evil One? If appeals in private houses, and in public worship houses are a failure, why not give them up altogether?

Is God a temperance God? If so what has he done for temperance? If opposed to intemperance, as some of his worshipers imagine, what has he done to show it?

Why not stop the manufacture of alcohol, or its chemical formation and thus cause it to cease forever?

Is it not cruel for him to require of his servants to work so long, when he could do it so quickly? To labor so hard when he could accomplish it all so easily; and to leave his presence for the Serpent's and his house for the Devil's palaces in despair, if they are strong to do his will? Is the throne of God in a gin shop? Does heavenly favor come through groggeries, hoggeries and doggeries? Is God accessible only through the sanctuaries of the Devil?

Are God's servants, as it would appear, a perfect failure; his worship a farce; his church useless; his solemn and oft renewed promises lies, and his servants suppliant, making their appeals to emissaries of the Devil, as their only hope of success?

The writer has long been, and still is, an advocate of total abstinence, but has labored without any visible signs of God aiding him, or the cause or showing the least interest in it. Yours,

Hannibal, Mo.

D. JENKINS.

ARKANSAS TACTICS. How it happened.—

He found a rope and picked it up,

And with it walked away;

It happened that to t'other end

A horse was hitched, they say.

They found a tree, and tied the rope

Unto a swinging limb;

It happened that the other end

Was somehow hitched to him.

The Social Problem.

TO THE EDITOR OF THE TRUTH SEEKER:—There are evils in our midst of enormous proportions and yet so subtle in their character that they nearly escape our notice. They seldom come before our courts and almost never occupy the attention of our legislatures. From their very nature, our preachers cannot deal with them in the pulpit, and many of them are nearly ignorant of their very existence. As a rule our newspapers are too modest to admit anything on the subject. We pride ourselves on the purity and superiority of our Christian system of morals, and send out missionaries to bless (?) other nations by introducing our religion and customs; still our social system is exceedingly defective and should be exposed in its true character with the hope that some means may be adopted to bring about a better state of things. I shall mention only a few of the evils that are the natural outgrowths of our social system, and if a tree is known by its fruit we must come to the conclusion that this tree is a very bad one.

1st. The crime of infanticide or foeticide is fearfully common and continually on the increase, so much so, that it is probably safe to say that nearly one-half of the children conceived perish before birth by the hand or with the consent of their parents. We hold up our hand in holy horror when we read of the Hindoo mother throwing her offspring into the Ganges, but we seem oblivious of the fact that thousands of the offspring of our own land do not find even so honorable a burial.

2d. Of those children who are born a very large portion are unwelcome guests and dreaded burdens in their parents' home; and thousands of them (in even what are considered good families) only succeed in getting an existence after the skill of their parents in getting rid of them, has been exhausted, and the mother has nearly poisoned herself in trying to poison and destroy the unborn fruit of her womb. The effect of such treatment on the life of the child cannot be otherwise than injurious, and to the highest extent pernicious.

3d. Of those that are born, a large portion of them are begotten by parents under the most unfavorable conditions. Drunkards and those suffering from venereal disorders are allowed to curse humanity by propagating. It would be far less injurious to a community to cultivate wolves and bears and serpents or any other destructive animals, than to cultivate the seed of drunkards and of persons affected with some forms of venereal disorders. Such people should not be allowed to propagate in any well ordered society; it is a cruel injustice to our race. They ought to be placed in asylums where they could be cured of their loathsome diseases and habits.

4th. Only a small very minority of the human family get an existence under favorable or natural conditions. The parents should be healthy and temperate, and should live in harmony with the laws of nature. They should be moderate in their sexual indulgences, and should avoid the various abominable methods of preventing conception as well as of destroying the life of the fetus after conception.

I am aware that the idea is quite generally entertained that we are even now increasing too fast and that some measure should be taken to prevent the too rapid increase of the human family. If this is correct, our laws and customs are probably nearer perfection than I had supposed, but still to be consistent we should remove from our statutes all laws against the (what is called) crime of foeticide. Doctors should be encouraged to destroy all the unborn children they can, and if the mother who voluntarily risks her life in order to destroy the fetus, does die, it is on the above principle quite consistent; her death will simply help to keep in check the too rapid increase of the race. Or why not allow parents to destroy their children even after birth, as they do in China, without risk to the life of the mother? But if we decide it is not desirable to destroy our offspring, nor to take any measures whatever to prevent the natural increase of the human family—if we decide that this is our great national crime; that it is sapping the very vitals of the nation, and that unless it is stopped it will eventually work the ruin of our race and cause our beautiful country to be inhabited mainly by an inferior race of foreigners, if we decide that it is desirable that our citizens shall live holy, natural lives and that at least those who are morally and physically unobjectionable shall be allowed and encouraged to "multiply and replenish the earth" on natural principles, then let us take some effective measures to accomplish this end.

In order to do this we may stop enacting laws to prevent the crime of abortion. Such laws cannot, from the very nature of things, have any power to stop these evils. The mother knows that in bringing about an abortion she risks her life in the attempt, and she frequently expresses herself as willing to do this, so determined is she to accomplish her object. If therefore the terrors of death will not deter her from her purpose, it is manifest that no less a punishment will have the desired effect. If we would stop this great evil, therefore, we must inquire first into its cause. Why do parents desire the destruction of their offspring? From a careful inquiry into the cause of this desire for a great many years, I feel

quite safe in saying that in a great majority of cases, it is, that the parents do not want, or cannot afford, any increase of their burdens. Thousands of mothers are risking their own lives to prevent their children from being cursed with an existence in an unfriendly world. Many of these mothers are doing this from motives of the purest love to their offspring. She perhaps is living in a world, yes, cursed with an existence in it, not one foot of which belongs to her. She cannot put her foot down without trespassing on somebody else's property. She can hardly get food enough to fill the mouths of those she is now burdened down with. She curses the day she was born, and longs for the hour when she can lay her weary limbs to rest. Is she to blame for not wishing to multiply her sorrow? This is no overdrawn picture but there are thousands in better circumstances than this who still do not feel able to provide for the wants of a large family, and who feel it a duty to take some means to prevent the too rapid increase of their burdens.

There is only one way that the state can remedy this great evil, and that is, to shoulder at least part of the burden of feeding and clothing children. Foundling hospitals should be built where mothers who would otherwise destroy their offspring, can deposit them in the kind arms of the state, where they will be cared for and educated to be useful citizens. Such an institution would be a greater blessing and a greater honor to a community; and a greater proof of a people's genuine benevolence and religion, than the erection of splendid temples to stand empty about twenty four twenty fifths of the time, and the other twenty fifth of the time to be places to show fine cloths in, and breath foul air in, and hear foolish theories of air castles and bottomless pits in. Such institutions would save the lives of thousands of our citizens that now perish. But there is no reason why we should stop here. If money will save life, then let us save it. If mothers are destroying our citizens for lack of means to raise them, then let us open our hands and afford the means. Let parents who have children under fourteen years of age draw from the public treasury enough to feed and cloth them. If this will stop the great evil, and if nothing else will, then shall we harden our hearts like Pharaoh; or shall we not cheerfully open our hearts and our hands, and, throwing away all selfishness, save our helpless and unfortunate citizens? If one of our citizens whilst traveling in a foreign land, should have his liberties infringed upon, or his life endangered, we are ready to empty the treasury in his defence. No matter how poor he is, or how worthless he is, the national pulse cannot be quieted until his citizenship is fully protected and the national honor vindicated. And shall we be so penurious as to allow our citizens to perish at home by the thousand because we, as a nation are too stingy to provide the means of their subsistence during the years of their helplessness? The fundamental use of government is to protect the weak against the strong, then what more beautiful exhibition of its power and usefulness could be thought of than that of saving the lives of the thousands now sacrificed every year. And besides no injustice would be done to any, as both rich and poor would be equally benefited by such an arrangement. Those only who have property but no children should seriously object, and they ought to feel that their property could not be spent in any more worthy cause. This would be another grand step in the interest of humanity.

J. G. MALCOLM M. D.

Flint, Mich. June, 17, 1874.

Slighting The Devil.

To one just liberated from the mists and myths of orthodoxy, to which he had been enslaved for fifteen years, it now seems odd, indeed, in studying this God-in-the-Constitution business that so important a personage as the Devil should be "left out in the cold." Really, it will not do thus to slight His Satanic Majesty. He is the *fourth* person in the Trinity. As *three* are *one* it naturally follows, according to Orthodox Arithmetic, that *four* (or any other number) may also be one.

Now, inasmuch as it is important to let future generations know, when we, as a nation, are extinct and the archæologist shall dig amid our ruins, that our Constitution was a Christian instrument, would it not be a flagrant oversight to omit mention of the Devil? Our dear "brethren of the cloth" know very well that without exhibiting this jumping-jack of a Devil before their stupefied flocks, and preaching up the agonies of Hell, that their trade would be seriously endangered. The fact is our clergy *can't* preach Christ and his kingdom without the Devil and Hell-fire.

The suggestion is therefore made that this *Christian* Amendment be so amended at the next Convention of the Christian fanatics as to fraternize the Great Orthodox Devil, otherwise, by and by, when things get to moving off smoothly, old "Nick" may again kick up a fuss, "assert his rights;" and in the conflict just as in the past, prove himself the better man. Don't be biased, dear, Christian friends. In this little game of legislating for God, Son & Co., you want to *beat* the Devil; and if you do, it will be the *first* time. Better do the fair thing. Equal rights—

fair play for all—Devil included. Don't out-law your best friend.

Don't leave out the "roaring lion"—don't
Aug. 31st, 1874. KING. N.

Very pertinent remarks. If the personage recognized by Christian theology are to be acknowledged in our Constitution, then the Devil by all means should not be omitted. Don't give him the "cold shoulder;" for neither of the other three are more important in the firm than he, and he has proved himself much smarter than the other three combined. [Ed. T. S.]

Should Church Property be Taxed?

MR. EDITOR:—I notice that all Liberal journals advocate the affirmative side of the above question, but do not recollect having seen or heard any satisfactory reasons advanced in support of it.

This is an important question, one which, no doubt, the legal voters of this country will be called upon to decide at the ballot box at no distant day. If it is right to tax church property as other property, it is of the utmost importance that the public sentiment be set right upon this question.

The Constitution of the United States guarantees to every person within its jurisdiction "the full and free enjoyment of religious freedom," and "any interference by the government," either state or national is a flagrant violation of constitutional liberty. The Constitution of the United States guarantees, in like manner, a Republican form of government to every State in the Union. The Constitution of the State of Illinois, also provides that "No person shall be required to support any minister or place of worship against his consent." It is well known that all church property in nearly every State is exempt from taxation. Now, I boldly assert, without fear of successful contradiction, that there is not a single sentence in the Constitution of the United States authorizing this act of our State legislatures. Yet these laws are made exempting church property from taxation, for no other reason than that they are *popular*.

It is astonishingly strange that the people of the United States are willing to submit to a measure which deprives them of one of their most valued constitutional rights and liberties. And that this is so there is no doubt. And I am compelled by law to pay a higher rate on my property in order that church property may be entirely free from taxation. It must be evident to every rational mind, that I am, in direct violation of the Constitution of the great State of Illinois, "required, against my consent, to support places of worship." And that this is a fact, no one possessed of ordinary intelligence will deny. For all will admit that there is a vast amount of the capital of the country invested in church property, nearly all of which is exempt from taxation—that if this great amount of property was taxed as other property, it would necessarily, and that too very materially, reduce the rate of taxation on the property upon which tax is now required to be paid. In the language of the immortal Jefferson, let us contend for "Equal rights and exact justice to all men, and exclusive privileges to none." Enlighten the public mind and the evils of the country will vanish like darkness before the brilliant rays of the sun.

A. J. WARNER.

Eugene, Knox Co., Ill., July 1874.

Are We Immortal?

EDITOR TRUTH SEEKER:—A very intelligent and ingenious writer in the June number of THE TRUTH SEEKER under the signature of A. O. Genung, has given a disquisition on the "The Nature and Destiny of the Intellect," which I think will be read by many of the honest seekers after truth, with feelings of sadness.

The drift of the writer's views evidently appears to be that those organs of the soul of man which constitute the various means of its expression—or the phenomena which we call mind—are collectively to be considered an entity, and as such are generally regarded by those who believe in a future state of existence as candidates for immortality.

As I have no belief in this doctrine, and thinking, moreover, that the connection, existing between the physical man and the said organs, has been aptly illustrated by the author of the disquisition who has shown their mutual dependence, and, of course, as one of the parties of the confederacy, is unquestionably mortal, the other must partake of the same nature. While, therefore, I have no objection to this inference I am not disposed to make it quite as extensive, in its conclusion, as the writer has supposed his reasoning should warrant. For it appears to me his argument has not shown that the being we call "I" may not as a disembodied spirit, have other faculties adapted to a different state of existence, and to a sphere of action not in the least resembling that of its first state of being.

The writer in question, however, evidently seems to think that he has made out his case clearly, and from

several expressions in the concluding portion of the essay, he appears to think that he has demonstrated the mortality of the human soul, beyond all question! He has told us what pleasant—what consolatory reflections many, if not a majority of the human race, might experience by passing, consciously, into that state of repose, known as nonentity! or what an alleviation it must be to the toils and sorrows of life, of the large class of sufferers, with full consciousness of their situation that they were about to experience an eternal sleep! Whatever radiant reflections might be experienced by those now enjoying the morning of life—I trust to those like myself, who are laboring under a burden of *four score years!* there is nothing pleasant or even tolerably comfortable, in such anticipation. I would rather say, that if there is one human thought that combines in its elements every condensation of horror, it is the conception of a human being dropping at once into a state of non-existence! I said that the able writer in question, presented the subject in such a manner, as to leave the impression of sadness that I believe was participated in by many honest Truth Seekers. For myself I feel that the evidence furnished by the aspirations of the Wise and Good, in all ages, is no inconsiderable proof of the correctness of the views entertained by those whose chief happiness in life is founded on the great principle of belief in immortality.*

The enlightened Addison—in a finished portrait of that philosopher, moralist and patriot, Cato—when meditating in the extremity of life, heathen as he was—presents the subject of a future state of existence in a very striking light.

"It must be so, Plato!—thou reasonest well;
Else, whence this pleasing hope, this fond desire,
This longing after immortality?
Why shrinks the soul back on herself and startles
At Destruction?
'Tis the Divinity that stirs within,
'Tis heaven itself, that points an hereafter
And intimates eternity to man!
Through what variety of untried being,
Through what new scenes and changes must we pass?
The wide, the unbounded prospect lies before us,
But shadows, clouds and darkness rest upon it.
Here will I hold if there's a power above,
And that there is, all Nature cries aloud
Through all her works, He must delight in virtue
And that which he delights in, must be happy."

* What an idea does it give of the wisdom and goodness of the Great Author of existence, that he should have implanted in the nature of man, an ardent desire for a future state of existence—and at the same time conferred upon this being power of reasoning, to demonstrate this aspiration is a mere mockery.

Newtown Pa.

WM. H. JOHNSON.

Variety is not Necessarily Promiscuity.

EDITOR OF TRUTH SEEKER :

If I should judge alone from 'Iconoclast's' reference to myself in his "Free Love" article, I should say—he had no intention of discussing the subject fairly. But his spirit is good, and his article, as a whole, has much fairness in it. I respectfully ask him not again even to impliedly misrepresent me. "Variety" is not synonymous with "promiscuity." And it will be time enough for anybody to refer the order of "Austin Kent's conjugal life when he has published it.

If this subject is to be discussed in the TRUTH SEEKER—I beg that it may be done on all sides in the utmost fairness.

AUSTIN KENT.

Stockholm, Aug. 31st 1874.

The following are my views upon the subject as given in the Index.

FREE LOVE; WHAT WE MEAN BY IT.

Perhaps it is not strange that our English friends do not exactly understand our position on the subject of love and marriage.

The only essential meaning of free love is, with us, the sexual emancipation of woman. It is to give woman the absolute and entire control of her sexual relations, and to protect her in that control as well in as out of marriage. We insist that, if there be such a thing as natural rights for men or women, the right of each woman to choose the father of her children is clear, and should never be violated. We believe that in a perfect state of society of each woman will retain and take that right during her adult life. Woman alone should decide whether and when she will bear children. While the order of society remains nearly as it now is, we insist that the rake shall bear the same disgrace as the prostitute. Free love gives the human female more freedom, and the male, I think, on the whole, less.

We agree further; that, if our race were designed, in their highest and best estate, for exclusively dual or monogomic conjugal relations, such freedom and protection for woman must ultimately in that. If they were not so designed or so organized, it ought not to; and it would be insane to attempt always to hold the race by law to it. The nature of woman in freedom must finally settle this point.

WHERE WE DIFFER.

Mrs Woodhull and a large class of free lovers believe that monogamy will be the final and perfect order. The writer, with many others, believes that more or less of a

variety is natural to man and woman in their highest and most perfect growth and development. Hence these believe that woman's freedom will so ultimate. We have never seen a free lover who believed in promiscuity, socially or sexually.

Many superior minds insist that coition is never proper except for the pro-creation of children. But all agree that woman in freedom shall settle all such questions.

All free lovers agree that the order of relations is less important than the pure and elevating spirit that should control them. On a low or lustful plane, the amative instinct and selfish sentiments control too much the higher man—in every order of action. On a high or pure love plane, the amative will be under the control of the top brain—benevolence and justice—as these are enlightened by the intellect.

AUSTIN KENT.

Stockholm, N. Y. Aug., June 22, 1874.

Editors' Notes.

Just as we are going to press with the last side of our paper, Mr. Moulton is out with his third statement in this repulsive Beecher scandal. We have neither room nor time for comments, further than to say it is very damaging to Mr. Beecher, and will carry confirmed conviction of his guilt to hundreds of thousands of candid minds—that he is guilty of adultery, (with more parties than one,) of numerous falsehoods, —guilty of falsely charging "blackmail," and lastly, guilty of deliberate perjury. What a position for an "orthodox preacher of the gospel" to occupy!

Mr. Moulton fully vindicates himself from Mr. Beecher's base charge of *blackmailing* and affirms that both Beecher and Mrs. Tilton confessed to him having had sexual intercourse. It seems, however, they thought it *pure* and *proper* for them. Oh bah! It is sickening—Give us fresh air.

As in our next number, agreeable to an announcement elsewhere, we will commence the publication of a highly interesting serial story, entitled THE WITCH OF THE WINE MARK, an instalment of which will appear in each succeeding number, those who have subscribed for THE TRUTH SEEKER once a month only, will regret to lose a part of the Story, we will therefore send to such, two papers each month unless they notify us they wish only one per month. In that case we will send the one dated the first of each month.

As we incur a considerable expense in presenting this Story to our readers, we trust it will be duly appreciated by them.

We hope in our next number, to be able to present our readers with a part, or the whole of one of Mr. Frothingham's erudite Sunday Morning Discourses. He has returned to the city and will undoubtedly soon resume his avocation. His sermons contain such a fund of deep and correct thought, we are confident our readers will duly appreciate them.

An Inducement.

We have made arrangements with the proprietors of THE LADIES' OWN MAGAZINE by which we are enabled to offer extra inducements to such as desire a good Literary, Family and Fashion Monthly. For \$2.85 we will furnish the THE TRUTH SEEKER a year, and the LADIES' OWN MAGAZINE, from October this year to December next, (15 months) and give each such subscriber a copy of the BEAUTIFUL OIL CHROMO "JUST ONE," published by the Ladies' Own Magazine Company, as a premium to subscribers.

Or for three new names to the Truth Seeker at \$1.75 a copy of the Ladies' Own Magazine and its chromo will be sent as a premium for the three.

To those not acquainted with it we desire to say that the Ladies' Own is the ablest and best magazine of its class in this country, and the cheapest two dollar magazine we have seen. It is edited by Mrs. M. Cora Bland, assisted by some forty of the best writers in this country. Its literature is sound and sensible to a marked degree, just such literature as parents can safely put into the hands of their sons and daughters.

The chromo is a *fac-simile* of a charming painting by Hays, entitled, "JUST ONE," the subject being a full length portrait of a beautiful little girl standing by a side board covered with luscious fruits, which she is tempted to steal. The artist takes her just as her fingers are in the act of closing upon one single grape; her face is turned toward you, and shows a most charming look of mingled anxiety and entreaty. You can almost hear her say "just one." Printed in 16 full

oil colors. It is mounted and varnished ready for framing and is alone worth at regular price what we ask for both papers.

This offer is a special one and is good until October 15. Send on \$2.85 and get \$4.50 worth of reading matter and a superb chromo thrown in.

Such persons as have already subscribed for THE TRUTH SEEKER and wish THE LADIES' OWN can have it for the fifteen months as above for \$1.50 including the chromo and postage prepaid for a year.

The regular price is \$2.00 without the chromo.

N. B. Through the liberality of the publishers of the Ladies' Own, we are enabled to send sample copies of that magazine free, to those who inclose stamp, to pay postage. Address D. M. BENNETT, 335 Broadway, New York.

PERSONAL.—Our Friend, Dr. T. A. Bland, formerly editor of the *Northwestern Farmer*, at Indianapolis, and more recently of the *Scientific Farmer* "Chicago," has become the Agricultural editor of the *Farm and Fireside* of this city.

New Books.

THE GENESIS AND ETHICS OF CONJUGAL LOVE. By Andrew Jackson Davis, a full, able, and comprehensive treatise upon the subjects of Marriage, Parentage, Disaffection and Divorce. The topics treated are such as now interest the general public. The author treats these in his usual clear and exhaustive style and the little volume is one which will repay any person for reading.

In paper 50 cents, cloth 75 cents, full gilt \$1.00.

AN EXPOSITION OF SOCIAL FREEDOM. A pamphlet of sixty-four pages published by Colby & Rich of Boston is a definer of the Monogamic system of matrimony and an exposition of Social Freedom or "Free Love." It throws considerable light upon these interesting themes.

THE ISSUES OF THE AGE, OR CONSEQUENCES INVOLVED IN MODERN THOUGHT, is the title of a new work, which will be issued in a few days by A. K. Butts & Co.

If the forth coming book does not prove a deeply interesting and instructive one, it will not be because the subject does not admit of it.

That the theme will be well treated is, we think, guaranteed by the reputation gained by the author from his previous effort, entitled "Man and Woman," which was well received by the reading public, and highly commended by the press.

We are informed also that this publishing house have in press and will issue by the middle of this month, Prof. Tyndall's Late Address before the British Association of Scientists, at Belfast. It is bound to have a very extensive sale. It is being discussed every where.

Donations.

Col. R. G. Ingersoll, \$5.00; A. F. Smith, 50 cts.; A. Newbrough, 25 cts.; John Threlfall, 25 cts.; Jacob Sprinkel, 25 cts.; S. M. W. 25 cts.; Joseph Kinsey, 25 cts.; Robert Gunther, 25 cts.; J. J. Clark, 25 cts.; W. H. Johnson, 25 cts. Our friends will please accept our thanks for their kindness.

LOAN TO THE TRUTH SEEKER.

G. W. Baldwin, Linesville, Pa., \$10.00.

THE BROOKLYN REVIEW says: "Armed with Mrs. Tilton's letter Mr. Beecher could defy the world; without it, he could present no evidence of the falsity of his accuser's charges. It was his protector—and through him hers. To him comes a friend of his accuser charging upon him perfidy and ignobility—demands the surrendering of these proofs of Mrs. Tilton's chastity and Mr. Beecher's purity. We do not know what Mr. Beecher said upon that occasion, but Mr. Beecher says that the man who was filching from him the dearest treasure that he possessed, carried a pistol, and "after some conversation," he gave up the letter. In making this confession Mr. Beecher confesses himself a coward and a poltroon—a weak and foolish imbecile, and, in almost so many words, asks the world to believe all these. And looking at the whole matter dispassionately, seeing that the situation involved a man's integrity, and a loving woman's fame, that every sense of manhood and of chivalry was appealing to a virile and chivalric man to do an act that was merely manly, the world has, as it seems to us, but one alternative, and that is to acknowledge that the act was an abject confession of guilt. The salvation of his own manhood called upon Mr. Beecher to resist, Mrs. Tilton's woe and broken heart called upon him to resist. But he yielded."

A VALUABLE work has been lost to the world by an extraordinary accident. Prof. Bunsen of Heidelberg, Chemist, has been engaged for four years preparing a new book, whose appearance was looked forward to with great interest. The professor, recently, in starting for a short walk, left the manuscript, both the rough copy and notes, and the copy for the printer, lying on his desk. On his return he found both sets of papers, with some others, in flames, and before he could put out the fire they were burnt to ashes. Not a leaf was left. It appears that some lucifer matches lying about the desk were ignited by the sun and set fire to the manuscripts.

Arraignment of the Church, AND A PLEA FOR INDIVIDUALITY.

A Lecture delivered before the Free Religious Society of Chicago, December 21, 1873.

BY COL. R. G. INGERSOLL.

[Continued.]

It is said that some of the Indian tribes place the heads of their children between pieces of bark until the form of the skull is permanently changed. To us this seems a most shocking custom, and yet, after all, is it as bad as to put the souls of our children in the straight jacket of a creed; to so utterly deform their minds that they regard the God of the Bible, as a Being of infinite mercy, and really consider it a virtue to believe a thing just because it seems unreasonable? Every child in the Christian world has uttered its wondering protest against this outrage. All the machinery of the church is constantly employed in thus corrupting the reason of children. In every possible way they are robbed of their own thoughts and forced to accept the statements of others. Every Sunday School has for its object the crushing out of every germ of individuality. The poor children are taught that nothing can be more acceptable to God than unreasoning obedience and eyeless faith, and that to believe that God did an impossible act is far better than to do a good one yourself. They are told that all the religions have been simply the John the Baptist of ours; that all the gods of antiquity have withered and shrunk into the Jehovah of the Jews; that all the longings and aspirations of the race are realized in the motto of the Evangelical Alliance, "Liberty in non-essentials;" that all there is, or ever was of religion can be found in the Apostle's creed; that there is nothing left to be discovered; that all the thinkers are dead, and all the living should simply be believers; that we have only to repeat the epitaph found on the grave of wisdom; that grave-yards are the best possible universities, and that the children must be forever beaten with the bones of the fathers.

It has always seemed absurd to suppose that a God would choose for his companions during all eternity the dear souls whose highest and only ambition is to obey. He certainly would now and then be tempted to make the same remark made by an English gentleman to his poor guest. This gentleman had invited a man in humble circumstances to dine with him. The man was so overcome with honor that to everything the gentleman said he replied, "Yes." Tired at last with the monotony of acquiescence the gentleman cried out, "For God's sake, my good man, say 'No' just once, so there will be two of us."

Is it possible that an infinite God created this world simply to be the dwelling-place of slaves and serfs? Simply for the purpose of raising Orthodox Christians, that he did a few miracles to astonish them; that all the evils of life are simply his punishments, and that he is finally going to turn heaven into a kind of religious museum filled with Baptist barnacles, petrified Presbyterians, and Methodist mummies? I want no heaven for which I must give my reason; no happiness in exchange for my liberty, and no immortality that demands the surrender of my individuality. Better rot in the windowless tomb, to which there is no door but the red mouth of the pallid worm, than wear the jeweled collar even of a God.

Religion does not and cannot contemplate man as free. She accepts only the homage of the prostrate, and scorns the offerings of those who stand erect. She cannot tolerate the liberty of thought. The wide and sunny fields belong not to her domain. The starlit heights of genius and individuality are above and beyond her appreciation and power. Her subjects cringe at her feet covered with the dust of obedience. They are not athletes standing posed by rich life and brave endeavor like the antique statues, but shriveled deformities studying with furtive glance the cruel face of power.

No religionist seems capable of comprehending this plain truth. There is this difference between thought and action:—For our actions we are responsible to ourselves and to those injuriously affected; for thoughts there can, in the nature of things, be no responsibility to gods or men, here or hereafter. And yet the Protestant has vied with the Catholic in denouncing freedom of thought, and while I was taught to hate Catholicism with every drop of my blood, it is only justice to say that in all essential particulars, it is precisely the same as every other religion. Luther denounced mental liberty with all the coarse and brutal vigor of his nature, Calvin despised from the very bottom of his petrified heart anything that even looked like religious toleration, and solemnly declared that to advocate it was to crucify Christ afresh. All the founders of all the orthodox churches have advocated the same infamous tenet. The truth is that what is called religion is necessarily inconsistent with Free Thought.

A believer is a songless bird in a cage, a Freethinker is an eagle parting the clouds with tireless wings.

At present, owing to the inroads that have been made by Liberals and Infidels, most of the churches pretend to be in favor of religious liberty. Of these churches, we will ask this question: "How can a man who conscientiously believes in religious

liberty worship a God who does not?" They say to us: "We will not imprison you on account of your belief, but our God will. We will not burn you because you throw away the sacred Scriptures; but their Author will." "We think it an infamous crime to persecute our brethren for opinion's sake; but the God whom we ignorantly worship will on that account damn his own children forever." Why is it that these Christians do not only detest the Infidels, but so cordially despise each other? Why do they refuse to worship in the temples of each other? Why do they care so little for the damnation of men, and so much for the baptism of children? Why will they adorn their churches with the money of thieves, and flatter vice for the sake of subscription? Why will they attempt to bribe science to certify to the writings of God? Why do they torture the words of the great into an acknowledgement of the truth of Christianity? Why do they stand with hat in hand before Presidents, Kings, Emperors, and Scientists, begging like Lazarus for a few crumbs of religious comfort? Why are they so delighted to find an allusion to Providence in the message of Lincoln? Why are they so afraid that some one will find out that Paley wrote an essay in favor of the Epicurean Philosophy, and that Sir Isaac Newton was once an Infidel? Why are they so anxious to show that Voltaire recanted? that Paine died palsied with fear; that the Emperor Julian cried out, "Galilean thou hast conquered;" that Gibbon died a Catholic; that Agassiz had a little confidence in Moses; that the old Napoleon was once complimentary enough to say that he thought Christ greater than himself or Cæsar; that Washington was caught on his knees at Valley Forge; that blunt old Ethan Allen told his child to believe the religion of her mother; that Franklin said, "Don't unchain the tiger;" that Volney got frightened in a storm at sea, and that Oakes Ames was a wholesale liar?

Is it because the foundation of their temple is crumbling, because the walls are cracked, the pillars leaning, the great dome swaying to its fall, and because science has written over the high altar its *mene, mene, tekel, upharsin*, the old words destined to be the epitaph of all religions?

Every assertion of individual independence has been a step toward Infidelity. Luther started toward Humboldt, Wesley toward Bradlaugh. To really reform the church is to destroy it. Every new religion has a little less superstition than the old, so that the religion of science is but a question of time. I will not say the church has been an unmitigated evil in all respects. Its history is infamous and glorious. It has delighted in the production of extremes. It has furnished murderers for its own martyrs. It has sometimes fed the body, but has always starved the soul. It has been a charitable highwayman, a generous pirate. It has produced some angels and a multitude of devils. It has built more prisons than asylums. It made a hundred orphans while it cared for one. In one hand it carried the alms-dish, and in the other a sword. It has founded schools and endowed universities for the purpose of destroying true learning. It filled the world with hypocrites and zealots, and upon the cross of its own Christ it crucified the individuality of man. It has sought to destroy the independence of the soul, and put the world upon its knees. This is its crime. The commission of this crime was necessary to its existence. In order to compel obedience it declared that it had the truth and all the truth; that God had made it the keeper of all his secrets; his agent and his vicegerent. It declared that all other religions were false and infamous. It rendered all compromises impossible, and all thought superfluous. Thought was its enemy, obedience was its friend. Investigation was fraught with danger; therefore investigation was suppressed. The holy of holies was behind the curtain. All this was upon the principle that forgers hate to have the signature examined by an expert, and that imposture detests curiosity.

"He that hath ears to hear let him hear," has always been one of the favorite texts of the church.

In short, Christianity has always opposed every forward movement of the human race. Across the highway of progress it has always been building breastworks of bibles, tracts, commentaries, prayer-books, creeds, dogmas, and platforms, and at every advance the Christians have gathered behind these heaps of rubbish and shot the poisoned arrows of malice at the soldiers of freedom.

And even the liberal Christian of to-day has his holy of holies, and in the niche of the temple of his heart has his idol. He still clings to a part of the old superstition, and all the pleasant memories of the old belief linger in the horizon of his thoughts like a sunset. We associate the memory of those we love with the religion of our childhood. It seems almost a sacrilege to rudely destroy the idols that our fathers worshiped, and turn their sacred and beautiful truths into the silly fables of barbarianism.—Some throw away the Old Testament and cling to the New, while others give up everything except the idea that there is a personal God, and that in some wonderful way we are the objects of His care.

Even this, in my opinion, as science, the great iconoclast, marches onward, will have to be abandoned with the rest. The great ghost will surely share the fate of the little ones. They fled at the first appear-

ance of the dawn, and the other will vanish with the perfect day. Until then, the independence of man is little more than a dream. Overshadowed by an immense personality—in the presence of the irresponsible and the infinite, the individuality of man is lost, and he falls prostrate in the very dust of fear. Beneath the frown of the Absolute, man stands a wretched, trembling slave—beneath his smile he is at best only a fortunate serf. Governed by a being whose arbitrary will is law, chained to the chariot of power, his destiny rests in the pleasure of the Unknown. Under these circumstances what wretched object can he have in lengthening out his aimless life?

And yet, in most minds, there is a vague fear of what the gods may do, and the safe side is considered the best side.

A gentleman walking among the ruins of Athens came upon a fallen statue of Jupiter. Making an exceedingly low bow, he said: "O, Jupiter, I salute thee." He then added: "Should you ever get up in the world again, do not forget, I pray you, that I treated you politely while you were prostrate."

We have all been taught by the church that nothing is so well calculated to excite the ire of the Deity as to express a doubt as to his existence, and that to deny it is an unpardonable sin. Numerous well-attested instances were referred to, of Atheists being struck dead for denying the existence of God. According to these religious people, God is infinitely above us in every respect, infinitely merciful, and yet He cannot bear to hear a poor finite man honestly question His existence. Knowing as He does that His children are groping in darkness and struggling with doubt and fear; knowing that He could enlighten them if He would, He still holds the expression of a sincere doubt as to His existence the most infamous of crimes.

According to the orthodox logic, God having furnished us with imperfect minds has a right to demand a perfect result. Suppose Mr. Smith should overhear a couple of small bugs holding a discussion as to the existence of Mr. Smith, and suppose one should have the temerity to declare upon the honor of a bug that he had examined the whole question to the best of his ability, including the argument based upon design, and had come to the conclusion that no man by the name of Smith had ever lived. Think then of Mr. Smith flying into an ecstasy of rage, crushing the atheist bug beneath his iron heel, while he exclaimed, "I will teach you, blasphemous wretch, that Smith is a diabolical fact!" What then can we think of a God who would open the artillery of heaven upon one of His own children for simply expressing his honest thought? And what man who really thinks can help repeating the words of Æneas, "If there are gods they certainly pay no attention to the affairs of man."

In religious ideas and conceptions there has been for ages a slow and steady development. At the bottom of the ladder (speaking of modern times) is Catholicism, and at the top are Atheism and Science. The intermediate rounds of this ladder are occupied by the various sects, whose name is legion.

But whatever may be the truth on any subject has nothing to do with our right to investigate that subject, and express any opinion we may form. All that I ask is the right I freely accord to all others.

A few years ago a Methodist clergyman took it upon himself to give me a piece of friendly advice. "Although you may disbelieve the bible," said he, "you ought not to say so. That you should keep to yourself." "Do you believe the bible?" said I. He replied, "Most assuredly." To which I retorted, "Your answer conveys no information to me. You may be following your own advice. You told me to suppress my opinions. Of course a man who will advise others to dissimulate will not always be particular about telling the truth himself."

It is the duty of each and every one to maintain his individuality. "This above all, to thine own self be true, and it must follow as the night the day, thou canst not then be false to any man." It is a magnificent thing to be the sole proprietor of yourself. It is a terrible thing to wake up at night and say: "There is nobody in this bed!" It is humiliating to know that your ideas are all borrowed, and that you are indebted to your memory for your principles, that your religion is simply one of your habits, and that you would have convictions if they were only contagious. It is mortifying to feel that you belong to a mental mob and cry "crucify him," because the others do. That you reap what the great and brave have sown and that you can benefit the world only by leaving it.

Surely every human being ought to attain to the dignity of the *unus*. Surely it is worth something to be one and to feel that the census of the universe would not be complete without counting you.

Surely there is grandeur in knowing that in the realm of thought, at least, you are without a chain; that you have the right to explore all heights and all depths; that there are no walls, nor fences, nor prohibited places, nor sacred corners in all the vast expanse of thought; that your intellect owes no allegiance to any being human or divine; that you hold all in fee and upon no condition and by no tenure whatever; that in the world of mind you are relieved from all personal dictation, and from the ignorant tyranny of majorities.

Surely it is worth something to feel that there are no priests, no popes, no parties, no governments, no

kings, no gods to whom your intellect can be compelled to pay a reluctant homage.

Surely it is a joy to know that all the cruel ingenuity of bigotry can devise no prison, no lock, no cell, in which for one instant to confine a thought; that ideas cannot be dislocated by rack, nor crushed in iron boots, nor burned with fire.

Surely it is sublime to think that the brain is a castle, and that within its curious bastions and winding halls the soul in spite of all worlds and all beings is the supreme sovereign itself.

History of the Devil.

BY ISAAC PADEN.

[Continued.]

We again proceed with our history.

From his interview with the Son of God in the wilderness of Judea, he is only occasionally spoken of in the annals, until he is seen by Luther, Smith and Bloomburg. Yet it is claimed he was once an inhabitant of Heaven, where he caused a rebellion and had a big fight with one Michael, a Prince. In this battle his name was called Dragon, (which represents power) and from the facts claimed, he must have been a man highly esteemed, and one of influence, as it is claimed he induced one-third of the powers that were (supposed to mean the Southern States) to rebel, and fall in with him, and thereby was enabled to make a big disturbance, in a place where our divines tell us all is peace, and quietness, and the weary traveler is forever at rest. There must be a mistaken view in this matter. However, it is evident there was not a man on the throne at that time of the firmness of Abraham Lincoln, or the Devil and his army would not have been permitted to secede. A question of policy may arise here. Lincoln denied the right of secession and whipped the rebels back into the traces again, while God accepted the right to secede as a matter of policy or choice, and got them out of Heaven as best he could. We cannot see but the right to secede is fully established by God; (this may only apply to monarchical kingdoms, not republics). Lincoln braved the storm of war and brought the rebels to terms, and cast out the Dragon (supposed to mean human slavery) and there is now no place in America found for it.

But our divines tell us the Devil and all his forked-tailed host are here upon earth. This accounts for Luther, Smith and Bloomburg seeing him as they say they did.

Whether he had any thing to do in the late rebellion in the United States may be a question. There is one thing certain as far as peace and quietness are concerned, there can be but little choice between the theological Heaven and the United States. Both have been cursed with a rebellion and a war. If the Devil caused the rebellion and war in Heaven, he may have been the cause in America; but not having been seen in person at the head of the rebel army, we conclude our rebellion was gotten up by the priests and other designing men of our nation, who more for the sake of profit than true honesty, taught the divine right of human slavery as an institution of God, handed down from the days of Noah. This, the people of a free and civilized nation, resented as an imposition, and a war was the result.

We again return to our subject. Our divines claim the Devil is guilty of all manner of wickedness, that he lied to mother Eve in the garden, by which he thwarted the designs of the Almighty. How true this may have been, I am not prepared to say, but if true, the Devil is the smartest man of the two, he being a progressionist, and God a stationary orthodox. It is not to be wondered at; and it is the way with the orthodox world to this day; they are always behind, and the last to yield to a scientific truth; and should the Devil occasionally get the advantage, it is only a natural consequence. As for the Devil's origin, parentage, &c., together with his peculiar traits of character, we have to depend upon history and our divines, who say he was the son of the morning. Rather a peculiar father indeed, but so it is, they say so, and we take it for granted. He also is claimed to have been once an angel in Heaven. These facts, if they are facts, prove his parentage and origin to be good and respectable. How such a good fountain could send forth such a mean Devil, is a theological mystery. As his associates, both in Heaven and on earth, were none other than first-class, all combine to clothe the whole matter in a mystery, how such a mean cuss "could grow up under such influences" and surroundings. Every fact claimed gives the lie to the charge of his meanness. First, in a sweet conversation with a virtuous lady, under the shade of a tree planted by God's own hands; also in his travels up and down upon the earth; no place was found so congenial, and suited to his taste, as a convention of the sons of God, whose chairman was their father, into which he entered, and was cordially entertained in a social chat with the president. It is true, they did not agree in their judgment. Yet their dispute ended in a friendly bet. Whether they took any thing to drink on the occasion, history does not inform us. However, Job paid the bill and the dispute ended. This, we admit, is a stain upon his character, to gamble at the expense of an honest man, or to give his consent

to afflict a man without cause. This being the only mean trick through his life, there may be some mistake about the matter. It is an admitted fact, he was the sole companion of the Son of God when on earth for forty days at one time. Who can say he did not keep the very best of company, both while in Heaven and also on earth? Yet it is true, he and his associates, did not fully agree in all matters, but where is the wrong in this?

As for his true character and standing, it can be better judged by the company he kept, than any other way. Nevertheless the clergy charge upon him all manner of crime. This is a trait in their character. They treated God's only son the same way, and in fact put him to death, their admissions of facts prove the contrary.

1st. They admit Heaven was the place of his origin and birth.

2d. He was the son of the morning.

3d. He was in office and an angel of light.

4th. Whenever seen always in the best of company; even the last time seen was by three reverend gentlemen. So far his character stands vastly ahead of an average class of reverend gentlemen of our day, and we pronounce it good. The orthodox God could not dispense with his services; he has no reason to be ashamed of him, as he never was known to get drunk, as was the case with Noah and many other of God's servants; neither was he ever seen in a house of ill-fame, such as was the house of Rahab the harlot, where the servant of Joshua—the acknowledged chief commander of the armies of the God of Israel—resorted.

But you will often hear his name mentioned in churches. Some have supposed he was a church member, inasmuch, as he first taught the advantages in knowing good from evil—one of the most essential lessons ever taught to man. Neither was he ever known to commit adultery with woman, either married or single, or in any way meddling with females, other than by way of giving encouragement to advance in wisdom and knowledge, which has given rise to the present refined condition of man and woman.

He was never known to be angry or in any way displeased, jealous or "full of wrath." These passions belong to the kingdom of imperfection. He was never known to repent or regret any thing he had done. This would show short-sightedness on his part. And was never known to be displeased with a man and kill him; never known to take any delight in the shedding of human blood; never went at the head of an army on earth, where they killed babes and sucklings; never was known as having been pleased with seeing the heads of human beings cut off and stuck upon poles for the sun to shine on; never was known to swear an oath or chew tobacco. The only mean trick proven against him, was the part he took in Job's case without cause. It is also admitted he was a man of influence; when he seceded from Heaven, his mother country, his native home and place of birth. In this he did nothing more than our forefathers did, when they rebelled and seceded from the Kingdom of Great Britain.

There are but few, but what would be proud of such a history of themselves, even such as the Devil is entitled to.

Thus we close our history, of him who is called the Devil, who while in Heaven was second to God himself; now on earth stands despised by all church members. Yet they acknowledge him in their universal church creeds in the sectarian churches, as the second person in the Godhead, as seen by the following, and he cannot be dispensed with without destroying the whole theological theory of man's salvation (Viz:)

1st person. God the prime mover in man's existence.

2d person. The Devil the prime mover in man's fall.

3d person. Christ the prime mover in man's redemption.

4th person. The Holy Ghost the prime agent in man's salvation.

Neither one of these four persons can be dispensed with without destroying the theological system or scheme in relation to man's destiny.

Without a God there would be no existence of man; without a Devil, no fall; without a fall no redemption; without redemption no use of a Christ; without a fall and redemption no salvation for man.

Second view of theology. The salvation of man, rests wholly upon the crucifixion of Christ's body upon the cross. This, if true, makes the act of the Jews in putting Christ to death indispensably necessary. Had the Jews obeyed God's command, "Thou shalt not kill," which theology claims they were under an obligation to do, or stand condemned as transgressors of God's command—if they had obeyed there would have been no salvation for man.

Thus, we see, if theology be true, man's fall was the result of Adam and Eve disobeying God's command, "Thou shalt not eat thereof," and man's salvation is the result of the Jews disobeying God's command, "Thou shalt not kill." If man's salvation rests upon the crucifixion of Christ's body on the cross, and it was optional with the Jews to do it, or not to do it, but from choice they did—the same as with mother Eve when she refused to live in igno-

rance, but from choice acted under the Devil's advice, and thereby man is capable of reasoning and judging between good and evil, right and wrong, the more man eats and partakes of the fruit called the knowledge of good and evil, the more elevated he is and the more refined he becomes. "We should thank the Devil, mother Eve and the Jews for all these blessings."

To talk about man falling in a refined or moral sense, when he was first so low, he neither knew good or evil, and stood on a level with the beasts of the field as to refinement, is absurd. And the theological view of man's fall can be comprehended in these expressions: "God set a trap, the Devil sprung it and man got caught."

Redemption is about the same, the Devil entered Judas, thereby surrendering his death grip on man, and placing the sacrifice in the hands of the Jews, who offered it for man's salvation, which, if true, each party is entitled to their share of thanks, in proportion to that which they did. Will some theologian, or any body, tell which did the most to effect man's salvation, the procuring or betraying, the offering and making the sacrifice, or the sacrifice itself?

The foregoing is presented to the reader for no other purpose than to show the difference there is in certain statements, when covered under a robe or mantle of sacredness. The points here stated are the same in substance as claimed in theology, but they are stripped of their robe of sacredness, and stand unclothed and uncolored, and can be seen in a common sense view. Should the reader look upon the writer of this little pamphlet as one who has no reverence or respect for the God or truth, a greater mistake would be hard to make.

The time is coming, and now is, when these false imaginations that have blinded many and have so long been held as sacred truths, will yield to common sense, and submit to scientific truths based upon facts. Therefore let the reader reflect—not condemn, but act upon his better judgment, instead of his religious prejudices, and open his eyes of understanding, and exercise the undeniable right of every individual to do his own thinking. Bigotry, superstition and priestcraft have blinded men long enough, therefore let us come out and be God's men, and take an eagle's flight and soar over the mountains of knowledge and leave the little sectarian cage—the "seven by nine" religion for the moles and bats.

Woodhull, Ill.

Little Things.

One step and then another,

And the longest walk is ended;

One stitch and then another,

And the largest rent is mended;

One brick and then another,

And the highest wall is made;

One flake upon another,

And the deepest snow is laid.

So the little coral workers,

By their slow but constant motion,

Have built up those pretty islands

In the distant, dark blue ocean;

And the noblest undertakings

Man's wisdom hath conceived,

By oft-repeated effort

Have been patiently achieved.

A little—'tis a little word,

But much may in it dwell;

Then let a warning voice be heard,

And learn the lesson well;

The way to ruin thus begins,

Down, like easy stairs;

If conscience suffers little sins,

Soon larger ones it bears.

A little theft, a small deceit,

Too often leads to more;

'Tis hard at first, but tempts the feet,

As through an open door;

Just as the broadest rivers run,

From small and distant springs,

The greatest crimes that men have done

Have grown from little things.

By a recent public exhibition in this city, was it demonstrated, by Dr. Mark Blumenthal, President of the Board of trustees of the Institution for the Improved Instruction of Deaf Mutes, how those born deaf and dumb are learned to articulate words and use oral speech. The pupils are taught to articulate by watching the motions of the lips, tongue and throat of their teacher, which they imitate without any knowledge of the sound produced. Prof. D. Greenbeyer, the principal, examined the classes, ranging from those only of a few months instruction to those of nearly four years. The more advanced pupils, though wholly unable to hear, can converse intelligently with strangers. By a careful attention to the lips of the speaker they catch his meaning, and reply without themselves being conscious of uttering a sound.

Extracts, Queries and Comments.

BY E. E. G.

It is said that a San Francisco sea captain swapped the ship's Bible for thirteen plugs of tobacco, much to the surprise and chagrin of Bible Society agents and Christians generally. We think it about an even swap. Bible versus tobacco—Tobacco versus Bible.

MR. ABBOT of the Boston Index, says: "Rev. Wm. S. Baker, in the *Independent*, relieves himself of the opinion that Boston is a 'camp of unbelief,' and is busily trying to invent another and better Christ." That's not so. We unbelievers here in Boston don't want "another Christ." One Christ is quite enough. What we do want is, better men and women, not to "invent another and a better Christ." Are you satisfied now Mr. Baker?

Again Mr. Baker says: "The exact trouble in Boston, as in every other camp of unbelief, lies in this: that not a soul therein has anything to suggest as a substitute for Christianity." A substitute for Christianity! We don't believe in substitutes! We don't want a substitute, if the substitute is to bear any kin to the thing substituted for. The whole "scheme" of Christianity is the atonement, or "Jesus Christ dying in my stead." We want to die for ourselves, not that innocence should die in our stead.

RELIGIOUS HYPOCRITES.—It is never safe for a person to attempt to conceal their principles or religious views for fear of an unpopular public sentiment. Had Henry Ward Beecher, instead of trying to preach Radicalism inside an Orthodox church, gone outside twenty years ago, when we first knew him, he would not have contradicted himself any oftener than any other public speaker, stigmatized himself as a religious hypocrite, lived a lie socially, abused his friends and shamed his enemies, but would have drawn to himself the advanced minds of a quarter of a century, and established a free and independent society, which would have, for all time, reflected honor upon the name of Beecher. And could he have controlled his "vile passions," which he so often exhorted his hearers to do, he would have never—poor Tray-like—"received so sound a thrashing, for no other reason than for being found in bad company."

Great men.—"The purity of Plymouth Church pulpit must be sustained." Indeed! how, with a libertine in it, discovered or undiscovered, or a libertine out of it? The pulpit is as pure now as before Mr. Beecher's amours were made public; it's the discovery that has raised the hue and cry. It has been said by some, how much better had this never been known, he is a great man, a moral (?) teacher, a representative man, a man of so much influence, and all that! Whew! this is the very reason why it should be known, be deplored, and the church and the world made to feel that "great men" must not expect to hide their crimes under their sacerdotal garments, statesmen-like eloquence, and military glory. Down with wickedness in high places, say we, and when the citadels have fallen, the "shebangs" will soon surrender.

"Passional attraction," or "starvation," truly! Would they have us sacrifice our affection for a few moments' passional gratification or relief? Surely this is Free Love with a vengeance? We always thought love had to grow? that an appreciation of integrity, a knowledge of character, a belief in reciprocity, a faith in constancy, and a general admiration of excellencies, constituted love! But now-a-days it is claimed that a person can change their love as often as "passional attraction" or "starvation" impels them towards a new comer, be it every day or every hour! Out upon it! that is not love—love for its object! It is passional attraction, truly—rightly named—and dies with its use, to be again renewed whenever the "passional" appetite demands. Then is not this love which is founded on an appreciation of character in its object, sacrificed to lust or mere passion by a daily change? We think so. We believe in the love that controls passion, and the passional attraction that never goes outside of good old-fashioned love—such love as immortalizes Paul and Virginia, that grows and thrives, and becomes deeper and stronger by the food it feeds upon. Who does not seek such a love? who does not demand such a love? who does not admire such constancy and fidelity—once to love and love forever! Whew, talk of changing your love every day, that is not love but the other thing!

"Coming to Jesus."—We recently read of a young man in a revival meeting become so absorbed in visions of his lady love, whom he intended "seeing home" that evening, that he became intirely oblivious to all around him and not until he was slapped on the shoulder—Elder Knapp fashion—on similar occasions, and these yearning words sounded in his ears did he rouse himself: "Young man, you look as if you wanted to go to Jesus! Won't you come to Jesus?" Whereupon this young aspirant for female favor was struck all of a heap, and stammered out something on this wise: "I would—I want—that is—if you please—I should like to—go somewhere else—thank you—I have another engagement—pray excuse me to-night—you know how it is yourself—I want to go home with Deb!"

Josiah Warren's Definition of Freedom. "The Sovereignty of every individual over his or her own person, time, property and responsibilities."

Very good, but will Mr. Stevens of *The Index*, to whom we are indebted for this excellent definition, please inform us at what age he would have this "freedom"

commence, and if he would make no exceptions over idiots, lunatics, spendthrifts and criminals, who endanger the lives, property, health and happiness of others? I pause for a reply.

THE first great pilgrimage of American Catholics to the holy shrines of the old world, we see took place in May, on vessels chartered for the purpose.

Had they not better save their time and money by staying at home and appropriating their surplus cash to the support of their own paupers instead of forcing us Yankees to do it? *Holy Shrines*, indeed, about as holy as the Christian Father's tombs, who believed "it right to lie and deceive when it promoted the interests of the Church."

"Is it not remarkable that he (Jesus Christ) never affirmed in so many words, that there was a God; that he did not pronounce a formal doctrine of immortality; that he not even said there was a right and a wrong?"—*Samuel C. Beane*.

He might have said all this and much more, and it not have been recorded. Other people have said as much, and yet it was never written. What if he did say these things, or did not, what difference does it make to us? If false, his affirming them would not make them true; and if true, science by and bye will demonstrate it, and as history proves him not to have been a scientific man, his word would not be taken by common-sense people to-day without proof. The same writer says: "I confess, as a Christian believer, that Jesus answers and satisfies my soul's enquiries as no one else is able." That's not saying much, "as no one else is able!" There are others that can say, his doctrines puzzle them more than any heathen belief, and are less philosophical and satisfactory.

Efficacy of Prayer.

EDITOR OF TRUTH SEEKER:—In No 8 of THE TRUTH SEEKER I notice you have made a very brief statement of your private (heterodox) views on the subject of prayer. Next you give two instances of the orthodox view, as understood by the "pious school marm," and ask for more proof.

Well here it is. Somewhat twenty years ago when the interior of the State of Iowa was not as well settled as at the present day, there lived near the present town of Fairfield, a pious disciple of St. Crispin, blessed with a large family, but not blessed with much of this world's goods.

As markets were distant, money scarce and family necessities difficult to obtain, it often occurred that our worthy friend found his larder short of supplies. On one occasion the commissary had failed entirely. There was not a mouthful of any kind of food in the house; without money, without anything to sell, or exchange for food, our pious brother was sorely puzzled to devise how to obtain the next meal.

After a long and painful cogitation over the situation and discovering no loop hole of relief, as a last resort, he concluded to lay the matter before the Lord, and humbly ask his assistance in the premises. Falling upon his knees, brother T. presented the desperate circumstances of his case and pleaded most earnestly for help, when lo! upon rising to his feet, the first object upon which his eyes rested was a fine deer standing directly in front of the open door—awaiting, like old "Abraham's ram," to be sacrificed for the relief of the worthy family; and there continued to await, until brother T. had time to get ready a double-barreled shot gun, when he shot the deer.

Brother T. is now a thriving farmer of this county, and still believes that, that prayer is what "fetched" the deer.

Eldred, Neb., April 12th, 1874.

QUERY.—Did the pious shoemaker think the Lord, in answer to his prayer, created that deer on the spot, or did he bring it there by supernatural means, a distance of two or three miles or more for his express benefit? Or is it more natural to suppose the deer was already in the neighborhood and that the prayer had no effect upon him one way or the other?

It seems brother T. afterwards got better off. Did he get his farm by praying or by hard work and perseverance? If he produced a deer by simply praying, why did he not when he had his "hand in," just keep asking, and produce everything he needed for life? If prayer can be depended on to bring food to the hungry, why are so many all over the world languishing for want of something to eat? Have not millions of prayers been offered up by poor famishing mortals that have been totally disregarded? Do praying people absolutely get more deers, better farms and more prosperity than those who do not pray? Is it not after all, persistent and well directed effort that accomplishes nearly all the results that are produced in this world? [Ed. T. S.]

FRIEND BENNETT.—Give us the latest price that Plymouth Church is paying for false swearing. I am badly cramped for money. If I think it will pay, I shall respond immediately.

HARMAN SPENSER.

Simple Questions.

BY L. K. M.

Does God know all things, as 'tis said—
What's now and is to be—
How many of his children taste
The fruits of Eden's tree?
How few find Heaven, and live again;
How many Hell, to die in pain?

Does God know how life's rugged path,
With thorns is covered o'er;
That foot-prints, made in sorrow's blood,
Tell of the hearts made sore?
That every day fresh wounds will bring,
To make some curse the 'bitter sting'?

Does God know how many thousands,
On cellar-floors to-night,
Will lay them down—to want for bread,
When comes the morning light?
How many poor will suppliant kneel
Before a world as cold as steel?

Does God know life's vicissitudes,
'From cradle to the grave?'
That noblest hearts sink underneath
The seething, surging wave?
That many go from peace at morn,
Sad wrecks at eve, amid the storm?

If God knows these things, as 'tis said—
And ill a million more,
Which never cease to hover 'round
Our journey down the shore—
If He knows all, then why not send
Relief that will these mis'ries end.

Would You Read

an
Able, Absorbing Appeal,
a
Bold, Blithesome Book
of
Curious, Convincing Chapters,
of
Delightfully Drawn Descriptions,
and
Elegant, Electric Epistles,
a
Fearless, Faultless Fiction,
a
Grand, Graphic Galaxy,
a
Hopeful, Healthful History,
an
Intrepid, Instructive Iconoclast,
a
Just, Judicious Judge,
a
Kindly, Knowing Keepsake
of
Lovely, Liberal Lessons,
a
Masterly, Magnetic Manual,
a
New, Notable Novel,
of
Opportune, Outspoken Opinions,
a
Peerless, Powerful Publication
of
Quaint, Quickening Questions,
a
Rich, Radical Romance,
a
Strange, Startling Story,
a
Truthful, Thrilling Tale,
an
Urbane, Unique Unmasker,
a
Valorous, Vivid Volume,
a
Wonderful, Witching Work,
an
Xcellent, Xciting Xhibit,
of a
Youthful, Yearning Yeoman,
given with
Zealous, Zetetic Zest,
then read

THE HEATHENS OF THE HEATH.

decidedly
The Greatest Book of the Times,
which
Every Body Should Read.

By

WILLIAM McDONNELL, Esq.,
Author of "EXETER HALL," etc., etc.

A 12mo. of 480 pages, on tinted paper.

PRICE: In Paper, - - - - - \$1.00

" " Cloth, neatly bound - - 1.50

Sent, postpaid, to any address, on receipt of price.
Address D. M. BENNETT, 335 Broadway.

Friendly Correspondence.

ALMOND BROOKS, Columbus, Ind., writes: You will please continue my paper though it does cost \$1.75, or even five dollars. I cannot well live without it.

AUGUSTUS TOWNE, Boston, writes: Your paper is full of meat. All I have to say, is, no matter about the quantity, but don't depreciate the quality.

JAMES CHATTEN, Mullica Hill, N. J., writes: I think your paper very instructive and entertaining, and well worth the money you ask for it. I take pleasure in renewing my subscription for another year.

ISRAEL BETZ, Oakville, Pa., writes: No. 1 of Vol. II of THE TRUTH SEEKER is received. Enclosed I hand you the subscription price. It is becoming more interesting every number. I hope it will become firmly established.

ALBERT J. GOULD, Covington, Ind., writes: You publish one of the best Liberal papers in the country and you ought to receive a liberal support from our friends. Keep up the fight, and I for one will stand by you.

L. W. LIPSCOMB, Greenville, Ill., writes: The August number failed to come to hand. Please forward it as I cannot miss a single number; they are too valuable. If at any time you see fit to change to a weekly set me down as a subscriber; you cannot send it too often to suit me.

JOHN T. LAKIN, Kansas City, Mo., writes: I would not be without your paper on any consideration. I am trying to do all I can to extend its circulation. I think I will be able to send you a few subscribers.

DR. H. M. PARKHURST, Ballwin, Mo., writes:—Please send me THE TRUTH SEEKER another year. I am glad to see the young Liberal able to appear semi-monthly. He is the healthiest youth I know of.

A. NEWBROUGH, Madisonville, Ky., writes: Enclosed find check for \$2 dollars for Vol. II of THE TRUTH SEEKER. Many persons here are well pleased with it, as well as myself; I have hopes of sending you a few subscribers after awhile.

WM. L. CRAFT, Rock Island, Ill., writes:—I send you \$2 for THE TRUTH SEEKER another year. For the extra quarter send me Brother Syphers' picture. I call him a "perfect brick." You hit the matter just right when you decided to make your paper a semi-monthly.

A. R. SWARTZCOPE, Bradley, Ill., writes: Enclosed find \$5 for 3 bound volumes I, and one copy of the semi-monthly. I think I will be able to send you more subscribers soon. Your paper is much admired and will, I have no doubt be duly appreciated in time.

ROBERT GUNTHER, Eureka, Cal., writes: I am confident you will succeed with your paper if you persevere in the way you are going. In my opinion THE TRUTH SEEKER is the best Liberal paper published in the United States. I will do all I can to help it along. For my part I would rather double my subscription than to see it go down.

JOHN R. WETHERELL, West Pittsfield, Mass., writes: We must make THE TRUTH SEEKER a success. I will try and help all I can. There ought to be a good many copies taken in this vicinity to enlighten some of the old orthodox bigots. It has improved every number since its first issue. It is indeed a first-class paper.

BENJAMIN F. STAMM, Detroit, Mich., writes: Please credit me with two dollars on the semi-monthly TRUTH SEEKER. I cannot do without your paper, so long as it pursues its present consistent course.

You will therefore consider me as one of its permanent friends and supporters so long as I can find the necessary means to aid the work.

W. P. FOX, Wea, Ind., writes: Enclosed I send you the price of the bound volume of your paper, and will renew when my subscription expires. I am but a young truth seeker, but I fully appreciate your valuable paper, and would not be without it if the price was three times as much as it is now. "It touches the right spot" and should be read by every reasonable and truth seeking man and woman in the land.

JOSEPH BARNES, Junius, N. Y., writes: The time has glided along for the last twelve months, and I find it is time for me to renew my subscription to THE TRUTH SEEKER. I am well pleased with the contents of the paper. Truth is a priceless principle, and in your search I hope you will be richly rewarded with an abundant harvest of facts to distribute among your patrons and mankind at large. If we had more truth and justice in the world, how much better it would be. I am an old man and have noted as I passed along that there is no way so good as to do right.

H. B. MAIZE, Silver City, Idaho, writes: I have sent for fifteen copies of your paper and induced friends here to take them. All who dare to read your paper like it well. In this I send you the names of four new subscribers and hope to send you more soon. I sincerely wish you success. If we had a few lectures here from such men as Ingersoll and Underwood there would hardly be a crumb left of the "Bummers" here in this mountain town and THE TRUTH SEEKER would "go like hot cakes."

[If all our subscribers had done as much for this paper as this brother has done, its circulation would now be fully 100,000. Ed. T. S.]

W. H. JOHNSON, Newtown, Pa., writes: I have watched with interest the presentation of the diverse views given by the readers of THE TRUTH SEEKER, in relation to the different modes proposed for its issue—and I am now quiet satisfied with the conclusion the editor has chosen to act upon—thinking that the kind of reading filling the columns of the paper, would as a general thing do more good as appearing in the semi-monthly form, than either in the former mode, or more frequent issue. In the plan adopted in the 1st of September Number there is as much reading as I can find time for, taking as I do a variety of publications, embracing topics of morals, Literature, Public School Interests and Common News. With deep interest, I remain your true friend.

EPH. SIPE, Greenwood, Minn., writes: Having had the pleasure of your noble and excellent paper, which was handed me by your subscriber Mr. Haffton, by careful perusal I find it to be the very *idiot* of my own zeal and aspirations. I feel confident it will prove a mighty weapon in

battling for the cause of truth in the midst of foggy superstitions.

Every religion is the great pride
Of Superstition.
And the blind is sure to glide
Into perdition.

Set me down as a subscriber to the semi-monthly and enclosed find the necessary remittance.

P. C. HASELTINE, Baraboo, Wis., writes: Friend Bennett, enclosed please find \$1.75 for the second volume of THE TRUTH SEEKER. I am very highly pleased with your able and high toned paper; and pledge myself a life subscriber. So go ahead Bro. B. I am with you even unto the end.

For several years I followed in the wake of theology, and truly expected to find in religion and the bible that "something" which Christians tell us fills the "aching void within"; but, alas! I was doomed to sad disappointment. Disappointed and disgusted with religion and the bible; I turned my back on all creeds and isms, and thenceforth I have been a Freethinker; and to-day I can stand before my fellowmen, and with my hand on my heart, can truly say friends: "I have at length found that 'something' which fills the 'aching void within.' But I did not find it in religion, I did not find it in the bible, I did not find it in Jesus Christ, but I *did* find it in THE TRUTH SEEKER.

WM. GARLICK, Silver City, Idaho, writes: I am sorry Frank Shuster's premium did not come through, and I fear he will be disappointed. He is a new beginner, having very recently shed the orthodox scales from his eyes. It is but a few short months since he could not bear to hear the bible criticised, but he has been reading liberal books and papers and now has clear vision on reasonable topics. He is not sure now there were no rainbows before Noah's flood. He understands now that effects come from causes and not direct commands. For instance he concludes somebody must have been mistaken about Joshua's stopping the course of the sun to afford more time to butcher by. I feel glad that common sense is gaining ground and that the grip of bigotry is relaxing, that hope for the triumph of liberal ideas is in the ascendant and that the desire to understand "the why and the wherefore" is becoming more general. I send you the names of two new subscribers and will get more.

[We owe many thanks to this good Brother for the interest he has taken in extending the circulation of our paper. He has sent us many subscribers.—Ed. T. S.]

J. W. SCOTT, Morrill, Kansas, writes:—This month closes up the first volume of your paper, and the next will open it as semi-monthly. Well success to it, and to all others that will come out and speak fearlessly on all points, whether religiously, morally or politically whatever is for the benefit of the people. Your little paper is doing a good work, and I hope by doubling the time of publication it will not dilute the matter any, so we can have the same strength twice a month where we had it once before.

The people are, as a general thing, in this vicinity orthodox but I have been circulating your paper, and by doing so I think I have opened more eyes than the clergy. They often get a cud they can't swallow, and they dare not spit it out without spitting out more, so they turn you over to the Devil, as the preacher said last Sunday in his discourse. "The wicked have no right to call on or pray to God because they are children of the Devil." I think the Devil is making children faster than the orthodox God is.

JOSEPH NOYES, Richford, Vt., writes:—I see you have decided to issue your paper twice as often as heretofore. Though I did not particularly desire this, I have no fault to find. I live in a place where fashion and "our priest" are the gods worshiped. A state of ignorance may sometimes be a happy state. These bigots think:

To fight Voltaire, and to fight Tom Paine,
And to lie and slander most profane,
Is a sure way to heaven gain.

I can, as yet, get but a few to read THE TRUTH SEEKER. I was once a Methodist and a class-leader and was urged to take license to preach, but having a farm and a family and a great many doubts, I commenced to critically study the Bible—honest with myself and I found I could not preach it and be honest with myself and with any one else. I continued to criticise until I am now seventy four years old, and now sincerely think all gods and toolsof all systems of superstition that are or ever were on earth were priests' forgery and falsehood. That to be truthful, benevolent and just and to get an honest living at ones own expense—is the whole duty of man, without these there is no morality or "peace on earth and good will to man," that church folks have talked so much about. I am glad THE TRUTH SEEKER is trying to furnish information. People would doubtless do different if they knew more, but they are diverted from such thoughts by priestly interest. O Infidels, Free Thinkers, Truth Seekers, imparters of facts and information, do what you can to turn the tide. I am glad you can send out your paper and not be murdered by the St. Peters. I wish that old key of the kingdom of heaven had been lost a great while ago, and truth seeking and truth speaking had been the ruling principle.

"Immortality."

MR. EDITOR:—As the question of an existence beyond this life, is a subject of much thought and investigation and of the greatest importance, I feel like contributing my mite in establishing the facts in the case. It is a truth of scientific development that man this side of the grave is a complex being, composed of intuitive faculties of mind and instinctive faculties of animal life; and science confirms the truth, that mind is composed of the highest elements of life; therefore mind innately is God, unerring and imperishable. Spirituality is a faculty of mind, imparting the knowledge to man, that there is a God, and that man lives the other side of the grave. Those who never saw nor heard of the Bible, intuitively know there is a Supreme Being and that man has inherent immortality; and science most conclusively proves the benevolence, Spirituality, veneration, or rather respectfulness and conscientiousness are the four moral, therefore the governing faculties of life and that they are purely unselfish, consequently are in their nature unlimitedly reciprocal. Therefore the religion which is not based on unrestricted co-operation is unscientific, consequently spurious. N. B. STEARNS.

From A. B. Church.

MR. EDITOR:—You "desire to do good"—"to spread truth"—and so do I; hence, the offer of this for your paper, which I truly hope "will not imitate opponents," and that you will stick to this, that the paper may prosper—the cause of Spiritualism not spattered with filth—nor intolerance manifested—nor your readers disgusted with the private affairs of any one.

If you fully adhere to your proposals, and make the paper truly free, it would seem that every issue as it becomes known, must result in strong inducements to patronize it—for—thousands upon thousands all over the land, are "in the gall of bitterness" and continually manufactured "in bonds," all of whom would rejoice to be informed of the great satisfaction, and solid benefit in store for all who dare to think, to investigate, to reason, and to speak, and not say "Amen" because leaders do.

Many people suppose the statements in the New Testament are historically true, as to facts, and nothing but an evil heart of unbelief could cause any one to doubt? for, say they, "we might as well doubt the history of Washington, for the cause of Independence," it being entirely overlooked, that Washington did not have a miraculous origin nor the cause of Independence denied as soon as asserted, as was that of the New Testament statements according to history.

In Mark, xii; Luke, xx; John, xxix; Acts, xi, xiv, xvii, xxv, xxvi, xxvii, xxviii, the name of Cæsar is mentioned, and in Acts xxv, that of Augustus Now

THE FACTS OF HISTORY

are, that Cæsar was killed forty-four years before Christ was born, and about seventy years passed before the words were uttered for which he was cited to appear before Cæsar. Augustus died A. D. 14. For a government to get alarmed at what a boy fourteen years old might say, is preposterous—no matter if he did call himself a God. According to the statement, Christ was over thirty when cited to appear at the court of Cæsar.

Claudius Cæsar did not begin to reign until A. D. 42, or nine years after the crucifixion, and as history is silent respecting any other of that age who was prominent, the conclusion is irresistible that the New Testament statement is many years behind time to be consistent with the facts of history. Another fact in history is, that printing was not invented until A. D. 1450, and yet Job xix, 23, speaks of it, showing to a positive demonstration that verse at least has been written since then, or, two thousand nine hundred and seventy years later than the chronological statement in the book of Job.

Many an item can be shown as historically inaccurate, as also diametrically opposite in sentiment.

If you give the above an insertion, and think a few similar lines respecting Peter, Paul, and other apostles and biblical characters will benefit your readers, I will send them. You will do me a favor to say, My work, Vivid Truths is really worth any man's dollars, and will be sent to any address for 50 cents—A. B. Church.

Columbus, Ind.

PROFESSOR TYNDALL in his recent inaugural address delivered before the British Scientific Association, of which he has been elected President, is exciting a great deal of comment and attention in both Europe and this country. He seems to have thrown down the gauntlet to theologians, and showed their theories and claims to be in direct opposition to science. In many respects it was one of the ablest, and most remarkable addresses ever given before that body. He took a bold step beyond those who have preceded him and discussed the relations of science and universal thought, particularly theological thought—in the most fearless manner. Many members of the Association are church men but he finched not to express his total disbelief in the old theological errors of the past and to express his firm conviction in the truths of science. His blows are heavy and effective, and his antagonism is most formidable to the interests of theology. The contest between science and religion will henceforth be more active and determined, and one or the other is bound to go to the wall, and judging from the past where, in every encounter science has triumphed over theological superstition, we can safely argue the victories of the future will be on the same side. Liberals and Skeptics have certainly nothing to fear from this contest, and as come it must the sooner the better. This lecture of Professor Tyndall's, together with his views on Prayer, together with a biographical sketch of his life will in a few days be issued in pamphlet form. Price 25 cents.

A CARTOON in a late number of the Graphic represents "public opinion" as a staid looking female passing in front of Plymouth Church on the night of the evening meeting held there when the report declaring Beecher innocent, was read. Seeing the disturbance and uproar inside, she inquired whether a riot was occurring or a political convention being held? Whereupon a pious deacon informs her the church is simply holding a prayer meeting.

CATALOGUE OF STANDARD AND POPULAR RADICAL AND SPIRITUALISTIC BOOKS.

FOR SALE BY D. M. BENNETT, Editor
"TRUTH SEEKER," 335 B'DWAY, NEW YORK.

All orders, with the price of books
desired, and the additional amount men-
tioned for postage, will meet with prompt
attention. Postage is free where no postage
is mentioned.

Ancient Symbol Worship.....	\$2.00
Antiquity of Man, by Lyell.....	3.00
Autobiography of J. S. Mill.....	2.50
Ancient Fables, by Inman.....	27.00
Artificial Somnambulism, by Dr. Fahnestock.....	1.50 16
Alice Vale, by Lois Waisbrooker.....	1.25 16
American Crisis, by Warren Chase.....	.25 2
Answers to Questions, Practical and Spiritual, by A. J. Davis.....	1.50 18
Apocryphal New Testament.....	1.25 14
A Peep into Sacred Tradition, by Orrin Abbot.....	.50 2
Age of Reason, by Thomas Paine. Cloth.....	.50 8
Age of Reason, by Thomas Paine, Paper.....	.25 4
Arcana of Nature, by Hudson Tut- tle. Vol. I. Philosophy of Spiritu- al Existence, and of the Spirit World.....	1.25 16
A B C of Life, by A. B. Child.....	.25 2
Arabula; or, The Divine Guest, by A. J. Davis.....	1.50 18
Approaching Crisis, by A. J. Davis.....	1.00 14
Apostles (translated from the French), by Renan.....	1.75 20
Astronomy and Worship of the An- cients, by G. Vale.....	.20 2
A Stellar Key to the Summer Land, by A. J. Davis. Paper Covers.....	.30 4
Astro-Theological Lectures, by Rev. Robert Taylor.....	2.00 25
A Kiss for a Blow, a book for chil- dren, by H. C. Wright. Small Edition.....	.60 12
Large Edition.....	1.50 16
An Eye-opener, by Zepa. Paper Covers.....	.50 4
Allegories of Life, by Mrs. J. S. Adams.....	1.25 12
Bible in the Balance, by J. G. Fish. Blasphemy, by T. B. Hazard.....	1.50 16
Bible in India.....	.10
Beliefs of the Unbelievers, by Frothingham.....	2.00 20
Better Views of Living, by A. B. Child.....	.20 2
Brotherhood of Man, and what Follows from It.....	1.00 12
Book on the Microscope.....	.25
Book of Religions, by J. Hayward.....	.75
Bible Chronology, by M. B. Craven.....	2.00
Bailey's Festus.....	.10 2
Buechner's Man. English Edition.....	1.25
Boccaccio's Decameron.....	4.00
Buddha's Is There a God?.....	1.50
Buddhist Nihilism, by Max Muller.....	.05
Buechner's Materialism.....	.10
By-and-By, by E. Maitland.....	.25
Buechner's Force and Matter.....	1.75
Bastian's Modes of Origin.....	3.00
Beginnings of Life, by Bastian.....	1.25
Buckle's History of Civilization.....	5.00
Birds and Reptiles, by Figuier.....	6.00
Body and Mind, by Maudsley.....	4.00
Babbitt's Health Guide.....	2.00
Burroughs' Notes on Walt Whitman Correlation of Forces, by Youmans.....	1.00 6
Cooper on the Soul.....	2.00
Clodd's Childhood of the World.....	.90
Cranial Affinities of Man and the Ape, by Professor R. Virchow, of Berlin.....	.50
Comte's Philosophy of the Sciences Confucius and Chinese Classics.....	.25
Child's Book of Religion, by Froth- ingham.....	2.00
Confessions of an Inquirer, by J. J. Jarvis. Very interesting.....	1.00
Curious Myths of the Middle Ages, by S. B. Gould.....	1.50
Confucius' Life and Teachings, by Legge.....	2.50
Clergy a Source of Danger, by Jamison.....	4.00
Christianity before Christ, by M.B. Craven.....	1.75
Critical History of the Doctrine of a Future Life in all Ages and Na- tions, by Wm. R. Alger.....	.25 2
Contrast, Evangelism and Spiritu- alism Compared, by Moses Hull.....	3.50 52
Criticism on the Apostle Paul, in Defence of Woman's Rights, etc., by M. B. Craven.....	1.50 16
Conjugal Sins against the Laws of Life and Health, by A. K. Gard- ner, A.M., M.D.....	.25
Constitution of Man, by George Combe.....	1.50 16
Common-sense Thoughts on the Bible, by Wm. Denton.....	1.75 16
Common Sense, by Thomas Paine Christ Idea in History, by Hudson Tuttle.....	.10 2
Chester Family; or, The Curse of the Drunkard's Appetite, by Julia M. Friend, with an introduction by Henry C. Wright.....	1.50 12
Christ and the People, by A. B. Child, M.D.....	1.00 12
Christianity and Materialism Con- trasted, by B. F. Underwood.....	.05 1
Christian Amendment, by Abbot.....	.15 2
Christianity no Finality; or, Spiritu- alism Superior to Christianity, by Wm. Denton.....	.10 2
Criticism on the Theological Idea of Deity, by B. M. Craven.....	1.00 15
Chapters from the Bible of the Ages, by G. B. Stebbins, Detroit, Mich., 400 pages, tinted paper.....	1.50 25
Christianity, its Origin and Ten- dency considered in the Light of Astro-Theology, by D. W. Hall.....	.25
Christian Propagandism, by Abbot.....	.10 1

Claims of Spiritualism, embracing the Experience of an Investiga- tor, by a Medical Man.....	.25 2
Compulsory Education, by Abbot.....	.5 1
Christianity, by S. B. Gould.....	2.00
Dictionary (Webster's unabridged) Pocket, flexible cover.....	12.00 ex
Descent of Man, by Darwin, 2 vols. (\$2 per vol.).....	1.00 10
Davenport Brothers—their Re- markable and Interesting His- tory.....	4.00 48
Diegesis, by Rev. Robert Taylor, written by him while imprisoned for blasphemy. This work is an account of the origin, evidence and early history of Christiani- ty.....	1.50 20
Day of Doom, a Poetical Descrip- tion of the Great and last Judge- ment, with other poems, from the sixth edition of 1715.....	2.00 32
Devil's Pulpit, by Rev. Robert Tay- lor, with a Sketch of the Author's Life.....	1.00 12
Deluge, by Wm. Denton.....	2.00 20
Dawn, a Novel of intense interest. Death and the After-life, by A. J. Davis.....	.10 2
Debatable Land, by the Hon. R. D. Owen.....	1.75 24
Dr. Bartol's new book, the Rising Faith.....	.75 12
Essay on Man, by Pope, cloth, gilt.....	2.00
Early Social Life of Man.....	1.00 8
Errors of the Bible, demonstrated by the Truths of Nature, by Hen- ry C. Wright, paper.....	.25 2
English Life of Jesus, by Scott.....	2.00
Enigmas of Life, by Gregg.....	2.00
Exeter Hall, a Theological Ro- mance, paper.....	.25 4
Empire of the Mother over the Character and Destiny of the Race, by H. C. Wright.....	.60 5
Elective Affinities, by Goethe.....	.50 4
Electrical Psychology, by Dodds.....	1.25 16
Epidemic Delusions, Dr. Marvin. Fear of the Living God, by Froth- ingham.....	.25
Footfalls on the Boundary of An- other World, by Robert Dale Owen.....	.05 1
Free Thoughts concerning Religion; or Nature vs. Theology, by A. J. Davis, paper.....	1.75 24
Faithful Guardian, an Inspira- tional Story, by J. Wm. Van Namee.....	.50 2
Fountain, by A. J. Davis.....	1.50 16
Fugitive Wife, by Warren Chase.....	1.00 12
God in the Constitution, by Brad- ford.....	.35 4
Good Sense, by Baron D'Holbach.....	.10 1
Gates Ajar, by Miss E. S. Phelps.....	1.00
Gates Wide Open, by Geo. Wood.....	1.50 16
Gist of Spiritualism, by Warren Chase.....	1.50 20
Gospel of Good and Evil, by Sil- ver.....	.50 4
Great Harmony, by A. J. Davis, 5 vols., viz. Vol. I., The Physician; Vol. II., The Teacher; Vol. III., The Seer; Vol. IV., The Reformer Vol. V., The Thinker, each.....	1.50 20
God Idea in History, by Hudson Tuttle.....	1.25 16
Gibbon's History of Rome, 6 vols., sheep.....	10.00 ex
Geology of the Stars, by Prof. A. Winchell, of the University of Michigan, author of Sketches of Creation.....	.25
Genesis and Ethics of Conjugal Love, by A. J. Davis. 142 pp.....	.50
Greg's Creed of Christendom.....	2.50
Harbinger of Health, by Andrew J. Davis.....	1.50 20
Harmonial Man; or Thoughts for the Age.....	.50 4
History and Philosophy of Evil, paper.....	.50 3
Hayward's Book of all Religions. Helen Harlow's Vow, by Lois Waisbrooker.....	1.75 24
How to Bathe, by E. P. Miller, M. D., paper.....	1.50 20
Hedged in, by Elizabeth Stuart Phelps.....	.30 4
History of the Intellectual Devel- opment of Europe, by J. W. Dra- per, M.D., LL.D.....	1.50 16
Human Physiology, Statistical and Dynamical; or, The Conditions and Course of Life of Man, by J. W. Draper, M.D., LL.D., 650 pp., cloth.....	5.00 60
Hobbes' Works, 16 Vols., Royal 8vo.....	25.00
History of European Morals, by Lecky.....	6.00
History of Rationalism in Europe, by Lecky.....	4.00
Higher Law, by Maitland.....	1.75
Hegel's Philosophy of History.....	2.00
Half-hours with Modern Scientists, cloth, 12mo., reduced to.....	1.50
History of American Socialism, by J. H. Noyes.....	3.00
Historic Americans, by Parker.....	1.50
His Marriage Vow, by Mrs. Cor- bin.....	1.50
Humboldt, Thomas Paine, Arraign- ment of the Church and Modern Heresy, bound together.....	.50
Ingersoll's Oration on the Gods, Injurious Influences of Schools.....	.20
Influence of Christianity on Civil- ization by B. F. Underwood.....	.25
Is Romanism Real Christianity? Two Essays, by Francis W. New- man and F. E. Abbot.....	.10
Is the Bible Divine? by S. J. Phin- ney, paper.....	.35
Is there a Devil? The argument pro and con.....	.25 2
Incidents in my Life, first series, by Cooper.....	1.00 16
Is it the Despair of Science? by W. D. Gunning.....	.15 2
Impressible Conflict and the Unity	

of God, by Emma Hardinge and T. G. Forster.....	.25 2
Ingersoll's Gods and other lec- tures, neatly bound.....	2.00 15
Is Spiritualism True? by William Denton.....	.15 2
Irreconcilable Records of Genesis and Genealogy, by Wm. Denton, paper.....	.25 4
Incidents of Life, second series Home.....	1.50
Junius Unmasked; or, Thomas Paine the author of the Letters of Junius and the Declaration of Independence.....	1.50 16
Jehovah Unveiled; or, the Charac- ter of the Jewish Deity Deline- ated.....	.35 4
Joan of Arc, a biography.....	1.00 12
Kant's Critique of Pure Reason.....	2.00
King David and his Times.....	1.50 20
Key to Political Science, by John Senff.....	1.25
Koran, with explanatory notes, by George Sale, 8vo., 670 pp. Best edition yet published.....	2.75 40
Law of Marriage, by C. L. James.....	.25 2
Looking Beyond, by Barrett.....	.75 12
Life Line of the Lone One, by Warren Chase.....	1.00 12
Life of Thomas Paine, with criti- cal and explanatory observations of his writings, by G. Vale.....	1.00 15
Life of Jesus, by Renan.....	1.75 20
Love and its Hidden History, by P. B. Randolph.....	1.50 16
Lyric of the Golden Age, by T. L. Harris.....	2.00 20
Legalized Prostitution, or Mar- riage as it is and as it should be, by C. S. Woodruff, M.D.....	1.00 16
Letters to Elder Miles Grant, by Moses Hull.....	.25 2
Living Present—Dead Past, by H. C. Wright.....	.50 4
Les Miserables, by Victor Hugo.....	2.50
Library of Mesmerism, by Wells.....	4.00
Love, from Michelet.....	1.50
Life of Fourier, by Shaw.....	1.50
Life of Parker, by Weiss, 2 Vols.....	6.00
Lessons for Children about Them- selves, by A. E. Newton, cloth.....	.50
Lectures on the Bible, by Voysey.....	.10 1
Modern Thinker, Nos. 1 and 2, each.....	1.00
Mental Medicine, by Evans.....	1.25 14
Ministry of Angels Realized, by A. E. Newton.....	.20 2
Manual for Children (for Lyce- ums), by A. J. Davis, cloth.....	.70 8
My Affinity, and other Stories, by Lizzie Doten.....	1.50 20
Mediumship, its Laws and Condi- tions, with brief instructions for the formation of Spirit Circles, by J. H. Powell.....	.25
Moravia, Eleven Days at, by T. R. Hazard.....	.10
Mesmerism, Spiritualism, Witch- craft, and Miracle, by Allen Put- nam.....	.30 2
Married Woman; Biographies of Good Wives, by L. Maria Child.....	1.25 16
Modern American Spiritualism, 1848-1868, by Emma Hardinge.....	2.75 32
Moral Physiology, by R. D. Owen.....	.65
Myths and Myth-makers, by John Fiske.....	2.00
Mystery of Matter, by Picton.....	3.50
Morning Lectures (twenty dis- courses), by A. J. Davis.....	1.50 18
Mediums and Mediumship, by T. R. Hazard.....	.10
Mental Cure.....	1.50 18
Martyrdom of Man, by Reade.....	3.00
Man in the Past, Present, and Fu- ture, by Dr. L. Buechner, elegant English Edition.....	4.00
Mill's Autobiography.....	2.50
Masculine Cross, or Sex Worship, illustrated, paper, 75c., cloth.....	1.00
New Physiognomy, by Wells, gilt.....	5.00
Nebulae, Meteoric Showers and Comets.....	.25
Nature's Laws in Human Life; an Exposition of Spiritualism.....	1.50 20
New Testament Miracles and Mod- ern Miracles.....	.60 4
Nature's Divine Revelations, by A. J. Davis.....	3.50 48
Night Side of Nature, by Crowe.....	1.25 20
Oriental Religions, by Johnson.....	5.00
Origin and Development of Religi- ous Belief, Heathenism and Mosaism, by S. B. Gould.....	2.00
Old Theology Turned Upside Down, by T. B. Taylor, A.M., paper.....	.75
On the Vision of Heaven, by Prof. Newman.....	.10 2
Orthodoxy False since Spiritual- ism is True, by Wm. Denton.....	.10 2
Origin of Species, by Darwin.....	2.00 24
Origin of Civilization and Primi- tive Condition of Man, by Sir J. Lubbock.....	3.00 34
One Religion, Many Creeds, by Winans.....	1.50 32
Papa's Own Girl, Marie Howland.....	1.75 25
Pilgrim and Shrine, by Maitland.....	1.50
Photographs of Dr. L. Buechner.....	.25
do., Large Size, reduced price.....	1.00
Philosophy of Special Providen- ces, by A. J. Davis, paper.....	.30 2
Paine's Political Works, 2 Vols., of about 500 pages each.....	5.00 1.00
Philosophical Dictionary of Vol- taire. Fifth American Ed., 876 octavo pages, two steel plates. Largest and most correct edition in the English language. Con- tains more matter than the Lon- don edition, which sells for ten dollars.....	5.00 60
Persons and Events, by A. J. Dav- is.....	1.50 18
Planchet—the Despair of Science, by Epes Sargent.....	1.25 16
Penetration, by A. J. Davis.....	1.75 24
Philosophy of Spiritual Inter- course, by A. J. Davis, paper.....	.60
Positive Primer, being a series of	

familiar conversations on the Religion of Humanity. Reduced price.....	.75
Plato's Phædo on Immortality.....	1.25
Plato's Divine and Moral Works.....	2.00
Plutarch's Morals, 5 Vols.....	15.00
Prossimos's Religious Experience, by R. D. Owen.....	.05
Poems from the Inner Life, by Lizzie Doten.....	1.50 20
Philosophy of Creation, by Thos. Paine, through Horace Wood, medium, paper.....	.35 4
Poems of Progress, by Lizzie Do- ten.....	1.50 20
Parturition without Pain, by M. L. Holbrook, M.D.....	1.00
Pentateuch—Abstract of Colenso.....	.25 2
Progress of Religious Ideas through Successive Ages, by L. Maria Child, 3 Vols.....	6.75 72
Physical Man, his Origin and An- tiquity, by Hudson Tuttle.....	1.50 20
Plain Home Talk and Medical Com- mon Sense, by E. B. Foot, M.D., 1000 pp., 200 illustrations. Price, with a fine chromo.....	3.25
Question of Hell, by a Puritan.....	1.00
Radical Discourses, by Denton.....	1.50 16
Ravalette, and the Rosicrucian's Story, 2 Vols. in one, by P. B. Ran- dolph.....	1.50 20
Radical Rhymes, by William Den- ton.....	1.25 12
Rabelais' Works, 2 Vols.....	3.00
Religion of Humanity, by Froth- ingham.....	1.50
Religion of Inhumanity, by Harrison.....	.20
Religious Ideas and Beliefs, Origin and development of, by Morris Einstein.....	1.50 25
Religious Demands of the Age, by Miss Frances Power Cobb, 12mo., paper.....	.50
Radical Problems, by Bartol.....	2.00
Strauss' The Old Faith and the New, preceded by the author's Prefatory Postscript, 12mo.....	2.00
Songs of the Sun-lands, by Miller.....	1.50
Supernatural, History of the, by Wm. Howitt, 2 Vols.....	3.00 40
Spirit Works; Real, but not Mirac- ulous, by Allen Putnam.....	.35 3
Soul Affinity, by A. B. Child.....	.20 2
Satan, Biography of, by A. K. Graves.....	.60 3
Sermon from Shakespeare's Text, by Denton.....	.10 2
Sacred Gospels of Arabula, by A. J. Davis, cloth.....	.60 10
Sunday not the Sabbath.....	.25 2
Sexual Physiology, by E. T. Trall, M.D.....	2.00
Self-Abnegationists; or, The True King and Queen.....	.50
Soul of Things, by Elizabeth and Wm. Denton.....	1.50
Social Evils, by Mrs. M. M. King.....	.25
Spiritual Philosophy vs. Diabol- ism, by Mrs. King.....	.25
Spiritual Delusions, by D. D. Lum.....	1.50
Strauss' Life of Jesus. Very rare. Science of Thought, by Prof. C. C. Everett.....	12.00
Secret History of the French Court.....	2.00
Sartor Resartus, by Carlyle.....	.75
Songs of Life, by S. W. Tucker.....	.20 2
Science of Evil, by Joel Moody.....	1.75 20
Spirit Manifestations, by Rymer.....	.10 2
Syntagma, Taylor.....	1.00 12
System of Nature; or, Laws of the Moral and Physical World, by Baron D'Holbach.....	2.60 24
Startling Ghost Stories, from au- thentic sources.....	.50 4
Self-Contradictions of the Bible.....	.25 2
Spiritualism a Test of Christiani- ty, by D. W. Hull.....	.10 2
Sefena; or, The Mental Constitu- tion, by Merton.....	1.00
Spiritualism, Discussion of, by Fish and Dunn.....	.40
Science of Knowledge, by Fichte.....	2.00
Science of Rights, by Fichte.....	2.00
Strange Discoveries respecting the Aurora and recent Solar Re- searches, by Richard A. Proctor, F.R.A.S.....	.25
Spectrum Analysis Explained, and its Uses to Science Illustrated. With a colored plate and several wood cuts.....	.25
Spectrum Analysis Discoveries, showing its Application in Mi- croscopical Research and to Dis- coveries of the Physical Consti- tution and Movements of the Heavenly Bodies. From the works of Schellen, Young, Ros- coe, Lockyer, Huggins and oth- ers.....	.25
Symbolism, Ancient Pagan and Modern Christian, exposed and explained, 16 plates, 172 cuts.....	3.00
Safest Creed and other Subjects, by O. B. Frothingham.....	1.50 20
Startling Disclosures in Spiritu- alism, by N. B. Wolfe.....	1.50 20
The Truth about Love.....	1.50
The Past and Future of our Planet by Wm. Denton.....	1.50 20
Transformations of Insects, by P. H. Duncan, F. R. S., elegant il- lustrated, Extra gilded.....	7.50
The Sun, by Guillemin, illustrat- ed.....	1.50
The Vestal, by Mrs. M. J. Wilcox- son.....	.25 2
Treatise on the Intellectual, Moral and Social Man, a valuable work, by H. Powell.....	1.25
Tale of a Physician, by A. J. Davis, paper.....	.75 5
The Heathens of the Heath; a Thrilling, Radical Romance, by Wm. McDonnell, Esq., author of "Exeter Hall," &c. 460 pages. 12mo. Paper covers, \$1; in cloth, neatly bound.....	1.50
The Essence of Religion, by Fou-	

erbach.....	.50	3
The Relation of Witchcraft to Religion.....	.15	
The Essence of Christianity.....	3.00	
The Patriarchs, by Frothingham.....	1.00	
The Parables, by Frothingham.....	1.00	
Thoughts of the Emperor Marcus Aurelius.....	1.00	
Tyndall's Fragments of Science.....	2.00	
Tyndall's Light and Electricity.....	1.25	
Tyndall's Great Inaugural Speech.....	.25	
Tyndall's Forms of Water.....	1.50	
Tyndall's Heat as a Mode of Motion.....	2.00	
Tyndall On Sound.....	2.00	
Tyndall On Radiation.....	.50	
Tyndall's Six Lectures on Light.....	1.00	
The Safest Creed, and twelve other discourses, by O. B. Frothingham.....	1.50	
The God of Science, by Abbot.....	.10	1
The Present Heaven, by Frothingham.....	.05	1
The Sabbath, by Parker Pillsbury.....	.10	1
Truths for the Times, by Abbot.....	.10	1
The Merits of Jesus and the Merits of Thomas Paine as a Substitute for Merits in others. What is the difference between them? by H. C. Wright.....	.25	2
The Inner Mystery, an inspirational Poem by Lizzie Doten.....	.20	2
The Voices, by Warren Sumner Barlow.....	1.25	20
Theological and Miscellaneous Writings of Thomas Paine.....	2.50	24
Thomas Paine's Pilgrimage to the Spirit World.....	.75	6
Tobacco and its Effects, by H. Gibbons, M.D.....	.20	2
The Temple; or, Diseases of the Brain and Nerves, by A. J. Davis, paper.....	1.00	8
To-Morrow of Death, by Figuier.....	1.75	14
Three Plans of Salvation.....	.10	2
The Hereafter, by Hull, Paper.....	.55	4
Testament, New, shown in its true light, by J. P. Whipple.....	.50	2
Unwelcome Child, by Henry C. Wright, Paper.....	.30	4
Unconscious Action of the Brain, and Epidemic Delusions, by Dr. Carpenter, author of "The Microscope and its Revelations," "Human Physiology," &c.....	.25	
Unity of Natural Phenomena, by Saigey.....	1.50	
Universology Basic Outline of, by Stephen Pearl Andrews.....	5.00	60
Universology, Primary Synopsis of, by S. P. Andrews.....	1.50	20
Universology, Epitome of, being the latest production upon this subject, by Stephen Pearl Andrews, now in press.....	1.00	20
Voices of Prayer, by Barlow.....	.25	2
Vestiges of Creation.....	.75	8
Vital Force, How Wasted and How Preserved, by E. P. Miller, M.D. Paper 50 cents. Cloth.....	1.00	12
Volney's Ruins; or, Meditations on the Revolutions of Empires, with biographical Notice, by Count Daru.....	1.00	12
Volney's Researches in Ancient History. Very rare.....	1.50	
Vivid Truths, a book of great research and interest, by A. B. Church.....	.50	2
Whatever is Right, by A. B. Child, M.D.....	1.00	16
Wolf in Sheep's Clothing, by Moses Hull.....	.10	2
Walt Whitman's Leaves of Grass.....	3.00	
Whitall's Moveable Planisphere, by which more accurate knowledge of the position of the stars can be acquired in 30 minutes, than by the more elaborate works on Astronomy in a week.....	6.00	20

All the books not mentioned in this list upon the various

SCIENCES, ARTS, THEOLOGY,
HISTORY, MEDICINE, PHYSIOLOGY,
BIOGRAPHY, REFORM, ROMANCE, POETRY, AND UPON ALL LITERARY
AND MISCELLANEOUS
SUBJECTS.

will be sent postpaid, at the regular prices.

Address,

D. M. BENNETT,
335 Broadway, N. Y.

ARITHMETICAL GAMES.

Send for a Pack.

With these Cards the drill of Mental Arithmetic is made more pastime—besides many (including common card) games can be played. Teachers and pupils, and everybody, should use them for instruction & amusement. AGENTS WANTED. One pack, with book of instructions, sent post-paid for fifty cents. If on examination they do not give satisfaction, they may be sent back and the money will be returned to the party ordering. One pack of cards and THE LYCEUM one year sent for 75 cents. Address P. H. BATESON, Drawer 90 Toledo, Ohio.

CARDS

AND

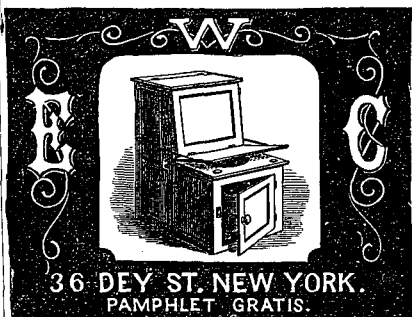
GAMES.

EARTH CLOSETS.

The Great Blessing of the Age.

Comfort to the Sick and Feeble.

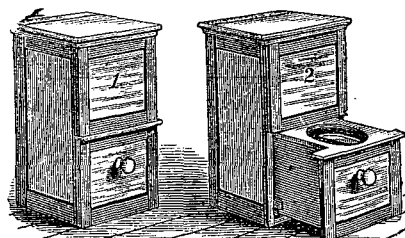
THE WAKEFIELD



36 DEY ST. NEW YORK.
PAMPHLET GRATIS.

Is one of the latest inventions, and has many advantages over all others. The simple act of closing the lid brings the earth forward and drops it directly in the centre of the pail, thus insuring the absolute certainty of covering all the excrements. This is of vital importance. It also has a dust or odor slide, a child's seat, and an extra large reservoir for dry earth or ashes.

THE WATROUS,



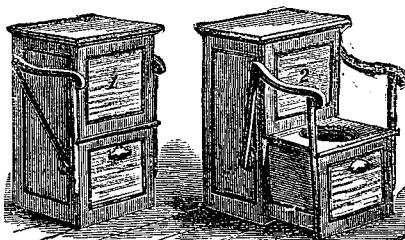
CLOSED.

OPEN.

Is simple in construction, automatic in action, and being entirely inodorous, may be used in any room in the house without offense. When not in use it is a handsome piece of furniture with nothing about it to indicate its purpose.

THE WATROUS:

(With Arms.)



CLOSED.

OPEN.

A CHILD CAN MANAGE IT.

IT WILL LAST A LIFETIME.

LATEST AND SIMPLEST IMPROVEMENTS.

A Necessity to the Aged!

Should be in every Guest Chamber!

Every Hotel, Hospital and Public Building should use them.

DRY EARTH FURNISHED ON REASONABLE CONDITIONS.

PRICES. { WAKEFIELD, from \$25 to \$40.
{ WATROUS, from \$18 to \$33.

DESCRIPTIVE PAMPHLETS FREE.

The Wakefield Earth Closet Co.

36 Dey Street New York.

J. M. FOLLETT.

E. B. HILL.

SEWING MACHINE NEEDLES.

We will send by mail, post-paid:

Singer Needles, for Sixty cents per doz.
Wilcox & Gibbs, for One dollar per doz.
All others for seventy-five cents per doz.

Sewing Machine Agents and Dealers please send for circular. We want the patronage of every "liberal" in America.

Say you saw this Adv. in THE SPIRITUALIST AT WORK.

FOLLETT & HILL,

Wholesale and Retail Dealers in

Sewing-Machine Attachments, Needles, Oils, etc., etc.,

CAMBRIDGE, HENRY CO., ILLINOIS.

Choice Summer Books, JUST PUBLISHED BY EATES & LAURIAT.

ATHERSTONE PRIORY.

By L. M. COMYN, author of "Elena."

"A quiet, yet charming, English romance of real life. The scenes are life-like, and the story interesting."—*The Examiner*.

1 vol., 18mo., cloth.....\$1 50

VICTOR HUGO'S RHINE.

"A charming book, full of life and spirit."—*Boston Transcript*.

12mo., cloth, beveled, tinted paper...\$1 75

ELENA, AN ITALIAN TALE.

"A more captivating love story has not been published this season."—*Philadelphia Herald*.

1 vol., 16mo., cloth.....\$1 50

SLAVES OF THE RING.

1 vol., svo. Paper.....75 cents

By B. F. ROBINSON, author of "Second-Cousin Sarah," "Little Kate Kirby," "For Her Sake," "True to Herself," etc.

A TANGLED SKEIN.

1 vol., svo. Paper.....75 cents.

By ALBANY FOBLANQUE, Jr.

"It is so well written that, having once taken up the book, it will be impossible to lay it down until the end."—*Press*.

DEEP WATERS.

1 vol., svo. Paper.....75 cents.

"Author of 'Counterparts,' etc."

"Rumor" is no common story; it has scenes and sentiments of singular force, individuality and beauty."

RUMOR.

1 vol., svo. Paper.....75 cents

"Author of 'Counterparts,' etc., etc."

"Rumor" is no common story; it has scenes and sentiments of singular force, individuality and beauty."

OUR VACATIONS.

How to Go, Where to Go, and How to Enjoy Them. By F. E. CLARK.

1 vol., 18mo., red edges, 208 pages...\$1 00

"The tourist can not fail to find many valuable hints."—*Mail*.

* * * The above, or any book published in the United States, sent, post-paid, on receipt of price, when not to be had at local book stores.

Religion without Superstition.

THE LYCEUM.

A Liberal Paper for the Young.

MONTHLY, ILLUSTRATED. 75 CTS. PER YEAR.

THE LYCEUM is just such a paper as every Spiritualist and Liberal should place in the hands of his children to counteract the pernicious influence of Sectarian Sunday Schools and the Orthodox publications for the Young. It is also especially designed to meet the wants of the Children's Progressive Lyceums.

TERMS.

One copy, six months.....\$0.40
One copy, one year.....0.75
Three copies, one year.....2.00

Each subscriber for six months at the above rates will receive as a premium Hudson and Emma Tuttle's new book, "Stories for Our Children." Each subscriber for one year will receive the book, "The Childhood of the World," and a pair of elegant little Chromos—"Good Night" and "Good Morning," or instead of the book and chromos a pack of "Arithmetical Cards and Games."

Persons unwilling to risk the subscription price of the paper until after an examination of it, may forward their address with ten cents and it will be sent post-paid three months and then discontinued without further pay if no longer wanted. The publisher is determined to give satisfaction by furnishing a paper and premiums worth more than the subscription price, and hence confidently asks an examination of the merits of THE LYCEUM by all liberal parents who desire their children to grow up free from the bondage of church creeds and dogmas. Address

P. H. BATESON, PUBLISHER,
Toledo, Ohio.

THE MANNA SERIES.

No. 1. Original Manna for "God's chosen." Price, 5 cents.

No. 2. Manna for Jehovah (B. F. Underwood's Prayer). 10 cents per dozen.

No. 3. New Life of David, by Chas. Bradlaugh. 5 cents.

No. 4. Facetiae for Free Thinkers. Collected by Austin Holyoake. 10 cents.

No. 5. 200 Questions Without Answers. 5 cents.

No. 6. A Dialogue between a Christian Missionary and a Chinese Mandarin. 10 cents.

No. 7. Queries Submitted to the Bench of Bishops by a Weak but Zealous Christian. 10 cents.

No. 8. A Search After Heaven and Hell, by Austin Holyoake. 5 cents.

No. 9. Parsons of the Period, or the Natural History of the Pulpit, by Gegeef (in press).

No. 10. A Few Words about the Devil, by Chas. Bradlaugh. 5 cents.

No. 11. The New Life of Jacob, by Charles Bradlaugh. 5 cents.

No. 12. Daniel the Dreamer, by Austin Holyoake. 10 cents.

No. 13. A Specimen of the Bible—Esther, by Austin Holyoake. 10 cents.

No. 14. The Acts of the Apostles: A Farce, by Austin Holyoake. 10 cents.

No. 15. Ludicrous Aspects of Christianity, by Austin Holyoake. 10 cents.

No. 16. The Twelve Apostles, by Chas. Bradlaugh. 5 cents.

No. 17. Who was Jesus Christ? by Chas. Bradlaugh. 5 cents.

No. 18. What Did Jesus Teach? by Chas. Bradlaugh. 5 cents.

No. 19. New Life of Absalom, by Charles Bradlaugh. 5 cents.

No. 20. New Life of Moses, by Chas. Bradlaugh. 5 cents.

Other numbers of Manna for all sorts of hungry people are in preparation.

THE IRON-CLAD SERIES.

No. 1. The Atonement, by Charles Bradlaugh. Price 5 cents.

No. 2. Secular Responsibility, by George Jacob Holyoake. Price 5 cents.

No. 3. Christianity and Materialism Contrasted, by B. F. Underwood. 15 cents.

No. 4. The Influence of Christianity on Civilization, by B. F. Underwood. 25 cents.

No. 5. The Essence of Religion, L. Feuerbach. 50 cents.

No. 6. Materialism. Dr. L. Buechner. 25 cents.

No. 7. Buddhist Nihilism, Prof. Max Muller. 10 cents.

No. 8. The Religion of Inhumanity, by Frederic Harrison. 20 cents.

No. 9. Relation of Witchcraft to Religion, by A. C. Lyall. 15 cents.

No. 10. Epidemic Delusions, by Dr. F. R. Marvin. 25 cents.

No. 11. The Masculine Cross and Ancient Sex Worship (in paper cover). 50 cents.

No. 12. Paine's Age of Reason. 25 cents.

No. 13. Essay on Miracles, by David Hume. 10 cents.

No. 14. The Land Question, by Charles Bradlaugh. 5 cents.

No. 15. Were Adam and Eve our First Parents, by Charles Bradlaugh. 5 cents.

No. 16. Why Do Men Starve? by Charles Bradlaugh. 5 cents.

No. 17. The Logic of Life, by George J. Holyoake. 10 cents.

No. 18. A Plea for Atheism, by Charles Bradlaugh. 10 cents.

No. 19. Large or Small Families? by Austin Holyoake. 5 cents.

No. 20. Superstition Displayed, with a Letter of Wm. Pitt, by A. Holyoake. 5 cents.

No. 21. Defense of Secular Principles, by Charles Watts. 5 cents.

No. 22. Is the Bible Reliable? by Charles Watts, Secretary of the National Secular Society, London. 5 cents.

No. 23. The Christian Deity, by Charles Watts. 5 cents.

No. 24. Moral Value of the Bible, by Chas. Watts. 5 cents.

No. 25. Free Thought and Modern Progress, by Chas. Watts. 5 cents.

No. 26. Christianity, Its Nature, and Influence on Civilization, by Chas. Watts. 5 cents.

No. 27. Christian Scheme of Redemption, by Chas. Watts. 5 cents.

No. 28. Thoughts on Atheism, by A. Holyoake. 5 cents.

No. 29. Is there a Moral Governor of the Universe? 5 cents.

No. 30. Philosophy of Secularism, by Chas. Watts. 5 cents.

No. 31. Has Man a Soul? by Chas. Bradlaugh. 10 cents.

No. 32. The Origin of Christianity, by Chas. Watts. 5 cents.

No. 33. Historical Value of the New Testament, by Chas. Watts. 5 cents.

No. 34. On Miracles, by Watts. 5 cents.

No. 35. On Prophecies, by Watts. 5 cents.

No. 36. Practical Value of Christianity, by Chas. Watts. 5 cents.

No. 37. Progress of Christianity, by Watts. 5 cents.

No. 38. Is there a God? Bradlaugh. 5 cents.

No. 39. Laban's Prayer, by Bradlaugh. 5 cents.

No. 40. Poverty, by Bradlaugh. 5 cents.

Other Iron-Clads are in active preparation. Any one who orders Manna or Iron-Clads to the amount of \$2. will receive to the value of \$2.25. In quantities of \$5 to one address we discount 20 per cent, all prepaid by mail.

Address

A. K. BUTTS & CO.,

PRINTERS AND IMPORTERS.

36 Dey Street, New York.

Send for new Catalogue of Liberal works.

Odds and Ends.

"Sambo, did you ever see the Catskill Mountains?" "No, but I've seen cats kill mice."

A KENTUCKY farmer says that three good bulldogs roaming the yards nights will do more to keep a man honest than all the talking in the world.

How Do You SPELL HORSE? A cockney says: "I spell it with a haitch a ho a bar a hess and a he." A yankee says, "I spell it h-o-double-s."

AN Irish magistrate censuring some boys for loitering in the street, argued: "If everybody stopped in the street how could anybody get along?"

AN auctioneer, selling books, was asked by a simple-looking man, "Is that binding calf?" "Come up my good man and put your hands on it and see if there is any fellow-feeling."

A PEDESTRIAN hailed a canal boat "Hullo captain, what boat is that?" "Towboat." "What line?" "Towline." "I want to get aboard." "Well take one off the fence then."

JOSH Billings says in his "Lecter:" Rats originally came from Norway and nobody would have cared if they had originally staid there. A lady friend remarks that they still show their gnawaway origin.

SAID a stranger in the city, wishing to inquire the direction to the Battery, to a news boy: "My son I want to go down to the Battery." "Well I guess you can go, if you won't stay long."

"Sir," said an astonished landlady to a traveler, who had sent his cup forward for the seventh time, "you must be very fond of coffee." "Yes, madam, I am," he replied, "or I should never have drunk so much water to get a little."

A MICHIGAN man is said to have dislocated his arm in putting on a clean shirt. It had been so long since he had performed the operation he was completely out of practice; hence the accident. It is held to be unsafe to go over a month between times.

GENTLEMAN about to pay his Doctor's bill: "Well, Doctor, as my little boy gave the measles to all my neighbor's children, and as they were attended by you, I think you can afford to deduct ten per cent. from the amount of my bill for the increase of business we gave you."

A KENTUCKY farmer refused to look at a sample sewing machine not long ago, as he always "sewed wheat by hand." He is related to the man who did not want a threshing machine on his farm, "for," said he, "give me a harness tug or a barrel stave, and I can make my family toe the mark according to the law and the Scripture."

A SCOTCHMAN went to a lawyer once for advice and detailed the circumstances of the case. "Have you told me the facts precisely as they occurred?" asked the lawyer. "Oh! aye, sir!" replied he; "I thought it best to tell ye the plain truth. Ye can put the lies into it yourself."

JOSH Billings was asked: How fast does sound travel? His idea is that it depends a good deal on the noise you are talking about. The sound of a dinner-horn, for instance, travels half a mile a second, while an invitashun tew git up in the morning I have known to be 3 quarters uv an hour goin' 2 pair of stairs, and then not hev strength enuff left to be heard.

A CHILD two and a half years old was playing with her father's walking-stick which had a crooked handle. He asked her what she was doing with that cane. "It isn't a cane," she replied. "Well, what is it?" he asked. "It's an umbrella without any clothes on."

As an instance of the vilest ingratitude on record, we refer to a Newburgh billy-goat, who, after having his head extracted from a picket fence through which he had thrust it to reach some tempting mouthfuls of grass, turned and butted his benefactor into the gutter.

SCENE—A RAILROAD CAR.—A young lady occupying a seat by herself, a gent coming in, proposes to occupy half of it. "This seat is engaged," said the damsel. "To

whom?" "A young gentleman." "Where is his baggage?" "Why I am his baggage, if you must know."

THE other day a merry-faced and bright eyed Milesian was arraigned for disorderly conduct. The Judge inquired very angrily, "Are you not ashamed to be here?" "Indeed I am, your honor." "You are in very disreputable company." "I know it yer honor." "It is shameful." "Too true," was the penitent rejoinder. "If I permit you to go this time, will you ever be caught in such company again?" "Not nnless yer honor sends for me," was the reply.

A WESTERN traveler came up to a log cabin and asked for a drink, which was supplied by a good-looking woman. As she was the first woman he had seen for several days, he offered her a dollar for a kiss. It was duly taken and paid for, and the young hostess, who had never seen a dollar before, looked at it a moment with some curiosity, then asked what she should do with it. He replied, what she chose, as it was hers. "If that is the case," said she, "you may take it back and give me another kiss."

THE New York Sun's "John" reports the following conversation between himself and a traveling Briton:

Says I, "Where are you going?"
Says he, "To hide a hoe."
Says I, "What are you going to hide a hoe for?"
Says he, "I didn't say hide a hoe."
Says I, "Spell it."
Says he, "I-d-a-h-o."
"Oh!" says I, Idaho."
"Yes, Hide a hoe."

A STRANGER from the West recently went to one of our bathing houses for a bath. He remained so long in the bath room, fears began to be entertained that something had befallen the fellow when, the door was forced, when it and found the chap had washed his shirt and was patiently waiting for it to dry.

A COUNTRY poet, after looking over the whole field, comes to this conclusion:

"Oh I wouldn't live forever,
I wouldn't if I could;
But I need not fret about it,
For I couldn't if I would."

A LARGE, gawky negro was in the habit of lounging and sunning himself on a lady's front steps in New Orleans and frequently went to sleep there much to the lady's annoyance. One day she thought to cure him of the habit, and as he reclined with his huge mouth wide open she dropped in a piece of ice nearly as large as a hen's egg. He jumped up and strangled and down went the ice. Springing immediately to his feet he exclaimed, "What's dat?" A young man to humor the sport, said "a rat run down your throat." The darkey was terribly frightened and said, "O, Missus, I feel's him now; he is trying to gnaw out. Oh! oh how he jumps round in dar. O what'll dis chile do?" The lady suggested he had better drink a quantity of water and drown the animal. He immediately sprang to the hydrant, and putting his mouth to the nozzle, poured the fluid down freely—drinking for dear life. "How do you feel now, Uncle Sam?" asked the lady. "Oh! Lord, Missus I reckon he's drowned, but here's what's troublin' dis chile, how's dat rat to get outen dar?"

SOLD.—A party of mischievous boys perpetrated a "grave joke" not long ago, in a Western state. They quietly stuffed a suit of old clothes with straw and buried it in a shallow grave which they dug for the purpose. They then killed a couple of chickens and sprinkled the blood pretty profusely in the vicinity of the grave; and the ground near by was disturbed so as to give the appearance of a severe struggle having occurred there. Their object was to arouse suspicion which was soon accomplished. The blood was noticed by several men, the appearance of the ground did not escape their attention. A foul, a bloody murder was suspected. A coroner's jury was empaneled, a crowd collected and the grave was hastily opened. About the time the man of straw was reached, half a dozen boys might have been seen a few rods distant, with their thumbs to the point of their noses and fingers grating most provokingly. The verdict of the jury this time was not "an inscrutable visitation of Providence."

CHAS. BRADLAUGH'S WORKS.

AUTOBIOGRAPHY of Charles Bradlaugh, with portrait. 10 cents.
Inspiration of the Bible. A Reply to the Bishop of Lincoln. 25 cents.
When were our Gospels Written? 25 cts.
God, Man, and the Bible. Three Nights' Discussion with Rev. Joseph Bayle, D.D. 25 cents.
The Existence of God. Two Nights' Debate with A. Robertson. 25 cents.
What does Christian Theism Teach? Two Nights' Discussion with Rev. A. J. Robinson. 35 cents.
On the Being and Existence of God. Two Nights' Discussion with Thomas Cooper. 35 cents.
Heresy: Its Utility and Morality. 40 cts.
Secularism, Skepticism, and Atheism. Two Nights' Debate with G. J. Holyoake. 60 cents.
The Credibility and Morality of the Four Gospels. Five Nights' Discussion with the Rev. T. D. Matthias. 80 cents.
The Bible: What it is. A Freethinker's Commentary. Book I., Genesis, 1; Book II., Exodus, 75 cents; Book III., Leviticus, 25 cents; Book IV., Numbers, 25 cents; Book V., Deuteronomy, 40 cents. The Five Parts, Paper, \$2.50; Cloth, 1 vol., \$3.
For further works of Charles Bradlaugh, see "Iron-Clads" and "Manna" lists in this paper.

Secular Tracts, Nos. 1 to 8, 1 cent each; 10 cents per dozen; 50 cents per hundred.
The Secularists' Manual of Songs and Ceremonies, edited by Austin Holyoake and Charles Watts. 50 cents.
Christian Evidences. Two Nights' Discussion between Charles Watts and B. H. Cowper. 40 cents.
Sunday Rest, by Victor Schaeleher. 10 cts.
Life and Immortality; or, Thoughts on Being. 10 cents.
Eight Letters to Young Men of the Working Classes, by Thomas Cooper. 25 cents.
The Farm-Laborers' Catechism. 5 cents.
Address on Free Inquiry; or, Fear as a Motive of Action, by Robert Dale Owen. 5 cents.
Memoir of Percy Bysshe Shelley. 5 cts.
Excellent Photographs of Charles Watts. "A handsome infidel." 30 cents.
A good supply of the above just received from London by
ASA K. BUTTS & Co.,
36 Dey Street, New York.

Tyndall's Great Inaugural,
COMPLETE EDITION,
Will be ready about Sept. 15,

THE
ADVANCEMENT OF SCIENCE,

BEING THE
Inaugural Address before the British Association for the Advancement of Science, at Belfast, August 19, 1874, by the President, JOHN TYNDALL, D. C. L., LL. D., F. R. S., with fine Portrait and Biographical Sketch.

Also, A Descriptive Essay by Prof. H. HELMHOLTZ, of Berlin, with Prof. Tyndall's famous letters on Prayer, with Reviews from a religious standpoint, by Henry Evans. On heavy tinted paper, in extra cloth, \$1.00. The same in pamphlet form, 50. In cheaper form, 25c.

The Inaugural says: "The questions here raised are inevitable. They are approaching us with accelerated speed, and it is not a matter of indifference whether they are introduced with reverence or irreverence."

THE N. Y. Tribune says: "PROF. TYNDALL CROSSES THE RUBICON.—It is the opening address of the President of the most important convention of scientific men in the world. Every line of it breathes thought, power, eloquence....It is in many respects one of the most extraordinary utterances of our time."

N. Y. Commercial Advertiser says: "Prof. Tyndall has inaugurated a new era in scientific development, and has drawn the sword in a battle whose clash of arms will presently resound through the civilized world."

THE N. Y. Graphic says: "It is a memorable document, and will undoubtedly have great currency, and make a wide and deep impression."

G. W. SMALLEY, London, correspondent of the N. Y. Tribune, says: "There can be but one opinion of the address as an example of intellectual power and of courageous sincerity rare in all times."

JUST OUT:

Inman's ancient Faiths. \$27.
Dr. Marvin's Epidemic Delusions. 50 cents.
DR. MARVIN'S onslaught upon "Spiritualism." 50 cents.
ANCIENT SEX WORSHIP. 50 cents.
READER'S "MARTYRDOM OF MAN." Cloth \$3.00.
FROTHINGHAM'S "SAFEST CREED." Extra cloth. \$1.50.
BRADLAUGH'S "Few Words About the Devil" "New Life of David," and other Sketches and Essays, 5 and 10c. ea.
A. K. BUTTS & CO., Publishers,
36 Dey Street, New York.

THIS PAPER IS ON FILE WITH



Where Advertising Contracts can be made

DON'T FAIL

TO ORDER A COPY OF

THE
Heathens of the Heath,

A ROMANCE,
Instructive, Absorbing, Thrilling!

BY WM. McDONNELL,
Author of "Exeter Hall."

The Greatest Book

that has been issued for years.

THE ENORMITIES OF THE CHURCH,
PRIESTCRAFT, THE MISSION-
ARY SYSTEM,

and other pious wrongs shown up.
A perusal of it will open

THE EYES OF THE BLIND.

Read it and hand it to your
Neighbor.

No Person who buys this Book will Re-
gret the Investment.

It contains nearly 450 pages. 12mo. Is
printed from new type, on good paper,
and gotten up in excellent style.
Published at THE TRUTH SEEKER Office.

PRICE:

In Paper Covers.....\$1.00
In Cloth, neatly bound..... 1.50
Sent by Mail, post-paid, on receipt of price
Address D. M. BENNETT,
335 BROADWAY,
New York.

The Trade supplied at a liberal discount.

HENDRICK INSTITUTE,

No. 25 West 26th Street New York
FRENCH, GERMAN AND ENGLISH
BOARDING AND DAY SCHOOL
FOR YOUNG LADIES AND
DELICATE CHILDREN.

The course of instruction is extensive and thorough. "Health is the basis of power," therefore our purpose to unite the highest educational advantages with physical culture, and while making thorough scholars to also make strong, healthy women.

The Health and Sanitary Departments are in charge of an able and experienced lady professor of Hygiene and Physiology who will make every effort to promote and preserve the health of each pupil.

The delicate and enfeebled will receive her especial care and skilled attention. By our mode of instruction and treatment the weak and delicate are restored to health and strenth.

School opens Sept. 21st, 1874

SARAH L. HENDRICK,
Prin.

THE GODS, And Other Lectures

BY COL. R. G. INGERSOLL.

A new edition, containing "The Gods," "Humboldt," "Thomas Paine," "Individuality," and "Heretics and Heresies," all newly revised and corrected by the author. The volume is handsomely printed, on tinted paper, and elegantly bound.

Among all the works from the Liberal Press, in force, clearness, and incisiveness none equal these admirable lectures. The work ought to be in the library of every Liberal and every skeptic, and every enquirer. Price, \$2; postage, 20 cents. For sale, wholesale and retail, by

D. M. BENNETT,
335 Broadway, N. Y.

The Truth Seeker.

DEVOTED TO

SCIENCE, MORALS, FREE THOUGHT, FREE DISCUSSION, LIBERALISM, SEXUAL EQUALITY, LABOR REFORM, PROGRESSION,
FREE EDUCATION, AND WHAT EVER TENDS TO EMANCIPATE AND ELEVATE THE HUMAN RACE.

OPPOSED TO

Priestcraft, Ecclesiasticism, Dogmas, Creeds, False Theology, Superstition, Bigotry, Ignorance, Monopolies, Aristocracies,
Privileged Classes, Tyranny, Oppression and Everything that Degrades or Burdens Mankind Mentally or Physically.

"Come now and let us reason together;" Let us hear all sides; Let us divest ourselves of prejudice and the effects of early
education; Let us "prove all things and hold fast to that which is good."

Vol. 2. No. 3.

{ D. M. BENNETT,
EDITOR & PROPRIETOR. }

NEW YORK, OCTOBER 1, 1874.

{ 335 BROADWAY,
SINGLE COPIES, 8 CTS. } \$1.75 per Year.

The Truth Seeker,

PUBLISHED SEMI-MONTHLY.

TERMS:

One Copy, one Year.....\$1.75
" " Six Months.....1.00
" " each Month, making a Monthly.....1.00

One Copy sent extra for every ten Subscribers to one address.

Canadian Subscribers will please send fifty cents additional, for extra postage, which has to be prepaid.

RATES OF ADVERTISING.

One Dollar per inch, first insertion; 75 cents per inch for subsequent insertions.

Notes and Clippings.

A CORRESPONDENT of the *Buffalo Commercial* writing of the Beecher business says: "I have no hesitation in saying that the high-handed way in which his supporters carry him and pour contumely and outrage and intimidation on the opposing witnesses is a greater crime and a more damaging disgrace to Christianity, than all that is charged against Mr. Beecher."

At the close of a scathing Article on the "Plymouth troubles" the *Saturday Review* says: "On his (Beecher's) own construction of the matter, the moral cowardice which he has displayed in conniving at the villany of which he was himself an immediate victim, is almost as great an offense against society as the personal misconduct with which he is charged."

THE TRIBUNE, speaking of Mr. Tilton's last manifesto, says: "In clearness of statement and fullness of detail it leaves nothing to be desired." * * * Mr. Tilton has already begun a suit which ought to accomplish a final settlement of the case one way or the other, and Mr. Beecher must meet that suit with alacrity. Happily it is brought in a form which throws the main suit at once into court, and if it is pressed with good faith and fortified with the line of proof which Tilton puts forward in his statement to-day, it will result in the utter ruin of one of the two parties. There is too much reason to fear that there has been not only a vast amount of lying and perjury in this case, but an infamous—a shocking conspiracy. The Church Committee certainly failed to get at the "bottom facts." Let us see if the courts will be allowed to do it."

MRS. HARRIET BEECHER STOWE—Sister of the great H. W. B. has been writing a letter to a divine in England in which she makes the assertion that the sufferings and trials her dear Brother has been passing through are all for Christ's sake and that he has endured it all for the good of the Savior's cause. Really, if this infamous scandal has been for the sake of Christ, and if his interests have been promoted by it, it has doubtless been more beneficial in that direction than any other. If the founder of the Christian religion is being accommodated by the publication of the foul details of the Brooklyn disgrace, though it may be difficult for the world to believe it, they may nevertheless be glad to be assured it is so.

WITH no little pleasure we announce to our readers that the Reverend, the great, the good Henry Ward Beecher has safely returned from his trip to the mountains. Barring the fatigues incident to the journey and the many calls upon him to address the dear people at the various points along the road (as well as the gaze of the curious and inquiring eyes) the good man is said to be in fine health and spirits, and by the first Sunday in October will be ready to administer to the saints of Plymouth the bread and water of life. A slight accident is said to have befallen the gentleman on his homeward trip—he lost his hat. We are, however, glad to say it was an "old hat." It is presumed some needy person in the country found it, and that the ardent friends of Mr. B. will make good the loss.

THERE are now confined in the jails of our country hundreds, and perhaps thousands of guilty prisoners awaiting trial upon charges of crimes of various magnitudes, including murder, manslaughter, robbery, arson, perjury, theft, embezzlement, etc., etc. It entails a great expense and much delay to bring all these persons to trial. Suppose we adopt the Plymouth plan of trial, and let these accused parties each select six of their friends, and let these six friends investigate the charges against the accused persons, admitting such testimony as they may deem best, and excluding such as they do not wish to receive—how would it work? How many would be found guilty? If this plan of trial is good in one case why not in another? If it is suitable for one criminal why not for all?

It is clearly shown in Mr. Moulton's statement that Mr. Beecher played false to him. After Mr. Beecher's intimacy with Mrs. Tilton had come to the knowledge of Messrs. T. and M.; after the conduct of affairs had been mutually placed in Mr. Moulton's hands, and Mr. Beecher pledged himself—his word and honor—that he would hold no further intercourse or communication with Mrs. Tilton except such as should pass through Mr. Moulton's hands and with his knowledge, it is clearly shown Mr. Beecher wrote several clandestine letters and had private interviews with Mrs. Tilton. False, false, false! The verdict of the world must be, *Mr. Beecher is a false man!*

BAD AGAIN FOR CHRIST.—We see the celebrated publishing house in Leipsic, Germany, known as the "Danman Publishing House" which issued a German translation of the first volume of Beecher's "Life of Jesus, the Christ" has issued a card stating, owing to the disreputable disclosures about Beecher it will discontinue the publication of the work, and it offers for sale at actual cost the remaining copies of the first volume. They say, "We are sorry to be compelled to take this step, but due respect for the character of our house, renders this determination inevitable." In alluding to this matter the *German Universal Gazette* of Leipsic under date of Aug. 28th, says: "This is eminently right and proper. Mr. Beecher stands self-accused, self-convicted before the whole world. No virtuous man or woman will dare to read a life of Christ emanating from so foul a source." Poor Beecher! What heart is there so hard, as not to pity the sorrows of this old man, whose fame and glory in the evening of his life, should thus be tarnished in the eyes of the world, and all for a little guilty, momentary pleasure?

It is pretty generally conceded that Miss Proctor has, to use a slang phrase, "put her foot in it," by bringing suit against Mr. Moulton for slander, when he had not used her name. Possibly the hope of obtaining \$100,000 of Mr. Moulton's money may compensate her for the unenviable notoriety she has thus suddenly brought upon herself in connection with Henry Ward Beecher. But few persons would have known she was the individual referred to, but now it is blazoned to the world. We do not believe the courts will accord her enough of Mr. Moulton's money to duly compensate her for this. Verily, the entire management of this Plymouth putridity has been unfortunate for both Mr. Beecher and his friends.

WORKS OF BEECHER.—In enumerating the productions of this very noted divine as author may be mentioned: Pleasant Talk about Fruits, Flowers, and Farming, Star Papers, Yale Lectures, two series; Norwood, Lectures to Young Men, Motherly talks with young Housekeepers, The Overture of Angels, Plymouth Sermons, ten volumes; The Christian Union, The Plymouth Pulpit, Life of Jesus, the Christ, The Downfall of Mrs. Tilton, The destruction of the happiness of the Tilton family, Numerous Letters (referring to the "sharp and ragged edge of despair," "overflowing love to Moulton," and various other subjects), a long and questionable statement to a committee of six, unsatisfactory explanations of very crooked conduct, what thousands believe to be deliberate perjury before a New Hampshire official, etc., etc. These are not all of the works of the great Henry Ward, but perhaps enough for one; aragraph.

THE Rev. Robert Collyer, of Chicago, delivered two of his characteristic sermons in this City on Sunday September the 20th—his subject in the morning was: "The Church of the Living God"—in the evening he told us what Terah did—how he started for the mountains and landed on the flats. Terah, says Mr. Collyer, was a god-maker by profession, who after supplying the demand for his wares in the Chaldean village of Ur, found it necessary to emigrate or change his business. He could not introduce an improved god to supplant the old ones, without the consent of the priests, and the priests of Chaldea were like those of this country, opposed to the improvement of anything except their own salaries.

Mr. Collyer's prolific mind seems to have overlooked the fact that Abraham—the distinguished son of Terah—did invent an improved God, which his descendants have been very successful in introducing among the various people of the earth.

It was a special argument of the "Committee of Six," which Mr. Beecher selected to examine his case, and which proceeded "to try" Mr. Tilton, that the charge of adultery against Mr. Beecher was a second "thought," "a newly trumped up affair," and that it was not thought of when Mr. Tilton first made complaint against Mr. Beecher. The Committee made much of this argument, and Bro. Halliday testified to the truth of it; and the defenders of Mr. Beecher have all urged this as a strong proof of Mr. Tilton's falsehood. What can the Committee now say; what can Bro. Halliday say; what can Mr. Beecher's friends say, when Mr. Tilton shows by the very records of Plymouth Church that Mr. Tilton made this charge of adultery against Mr. Beecher as long ago as August, 1870? As this their strongest argument against Tilton's indictment is thus completely overthrown, they will have to try and get up another or abandon their case.

THE Rev. Mr. Quint, D.D. of New Bedford, Mass., has for a few weeks been officiating in Plymouth Church while Mr. Beecher has been rusticated among the hills of New Hampshire; and he is doubtless a very fit representative and successor of the latter. It is perhaps not proper we should mention all that is known of this Rev. gentleman, but it is very questionable morality for so distinguished a divine to visit houses of assignation both by day and night, to share the embrace of a fair but frail wife of another man. This, however, may be quite in keeping with the practices of Plymouth Church—pastor and members.

STATEMENTS.—The public have had a surfeit of statements touching the Beecher-Tilton business. We have had Tilton's Nos. 1, 2 and 3. Beecher's Nos. 1 and 2, Moulton's 1, 2 and 3. Mrs. Tilton's 1, and 2. H. C. Bowen's statement, Sam Wilkinson's statement, Mrs. Marsh has made a statement, Brother Halliday has made a statement, Mr. and Mrs. Ovington have made a statement, Besy Turner has made a statement, Mrs. Stanton has made a statement, Susan B. Anthony has made a statement, Oliver Johnson has made a statement, Frank Carpenter has made a statement, Brother Storrs has made one, the Committee of six made their's, Gen. Tracy has made his, Thomas K. Beecher has made one and numerous other individuals—too tedious to mention—have made their statements. For the last two months there has been little rest for the afflicted public for the reading of all these statements. Taking the gist of them all together, with the numerous letters of Beecher's and others that have come to the light, and they certainly make a very damaging indictment against the great pastor of Plymouth. If he is an innocent man, he has been one of the most unfortunate persons alive in the associations, complications and combinations he has formed. How could a humble, devout follower of the "meek and lowly" possibly get so entangled in such an interminable concatenation of disreputable intricacies and perplexities?

RELIGIOUS FRAUDS EXPOSED.

THE MISSIONARY SYSTEM EXPOSED.

THE BEECHERISM OF THE CHURCH EXPOSED
IN "THE HEATHENS OF THE HEATH."
SEND TO THIS OFFICE FOR A COPY.

[Written expressly for The Truth Seeker.]

The Witch of the Wine-Mark.

A Tale of the Royal Colony of Massachusetts.

BY LOTHAIR LOGOS.

CHAPTER I.

"Hullo! Hullo!" growled old Dick Giles, the ferryman, rubbing his eyes on being roused from a comfortable nap in his rude arm-chair, by the sound of his passenger-horn, "who, but a madman, can want to cross to Charlestown on a night like this, when there's not a star to be seen, and when the wind and the rain are driving a hurricane down the river?"

"No hurry! no hurry!" he continued, as the sounds again reached his ear, weak and confused as if made by some one unaccustomed to produce them. "We shall be out on the water time enough; but if you are a s ranger, as I take you to be, I'm at a loss to know how, in such pitch darkness as this, you are able to find the spot where the boat is moored, not to speak of the branch of the tree from which the horn hangs."

Although rough as a bear in some relations, old Dick, who had long been a widower, had many a soft spot in his heart, which he sought to conceal from the few friends and acquaintances he had made during the twelve months he had now plied his vocation on that inlet of Massachusetts Bay which, meeting the river, separates Boston from Charlestown, and that, at the time of which we write—the close of the seventeenth century—afforded direct communication by ferry, between both places. When, therefore, he took down his lantern from one of the unhewn rafters that glowed in the red light of an early November fire, and gave it to his comely daughter Martha, to light, he observed musingly: "It surely must be something serious!—yes, something serious!—something serious!"

Martha, was an only child, and had just attained the age of womanhood. She loved her father ardently; and now as she handed him back the lantern trimmed and ready for his use, she made him wrap himself well, and saw that his sou-wester was tied firmly under his bearded chin. Soon he stood before her the very beau ideal of a son of Neptune, with his huge pea-jacket buttoned to his throat, and his loose, wide trousers thrust into an enormous pair of jack boots, which latter presented the only feature of his attire that savored of the land.

Owing to the fact, that the Indians, in the vicinity of the settlement, were still, just as they are everywhere to-day, treacherous and cruel, and that they were continually picking off and robbing the whites, he carried in his breast pocket a pistol more remarkable for its size than for the beauty of its workmanship, and was besides armed with a heavy cudgel, which, although now in his sixtieth year, he could use with a skill and power not to be undervalued by any antagonist, no matter how young or agile. On the whole, he was just such a customer as few, on a first acquaintance, would like to trifle with; and this impression had a most soothing effect upon the nerves of Martha, as she saw him emerge into the storm and darkness on his way to the ferry.

When once in the open air, and after having warned his daughter to lock herself in securely until his return, he stepped mechanically into the path leading to the water's edge along which his lantern threw a smoky, fitful glare, and falling into a reverie, as it were, he muttered to himself, while the rain beat fiercely upon him,

"What, between the weather, the witches and the red skins, one is not altogether at ease out here at this time of night; although I can't say I like this hanging and burning much, if even I am forced to hold my tongue on the subject. But to think that the life of any human being should be sacrificed at the instance of such an infamous wretch as that Peter Huskins, makes my blood boil again."

Another feeble attempt at sounding the horn recalled him to the task now before him; and hastening his steps, he was soon beside the river that the wind was absolutely tearing into shreds, and, immediately afterwards, he gained the spot where, in the weird light of his lantern, he perceived his sturdy boat pitching and heaving on the angry waters that raged about it.

Here he paused, and glancing searchingly about him, in the expectation of encountering some passenger, he was surprised to find that there was no human being to be seen in any direction. Supposing, therefore, that whoever had blown the horn had suddenly abandoned the idea of crossing the river in such a tempest, he was about to retrace his steps to his primitive log dwelling, when a beautiful young creature in the first flush of womanhood, with her dark hair streaming on the gale, and her white hands uplifted in agonized supplication, stood suddenly before him.

She had evidently, on perceiving his approach, secreted herself among the trees on the bank until satisfied of his identity, and now, her doubts and fears being allayed in this relation, she bounded towards

him, exclaiming in a voice hoarse with terror, and while her large, dark eyes became dilated unnaturally,

"Oh! save me, save me! If they discover my absence, I am lost! To the other side! To the other side!" she continued, leaping into the boat, "I have but just heard the awful news, and there only can I find safety for the present! Hasten! Quick! Quick! They will soon be upon us!"

Now, Dick Giles could be as slow and as stupid as most people, at times; but on the present occasion he thought proper to evince the opposite qualities, and so signally did he succeed in doing so, that, in the twinkling of an eye, he extinguished his lantern, unlocked his boat, threw off the chain, and was out on the face of the waters with his strange and lovely companion. Scarcely, however, had he left the shore, when his little craft was swept away like a feather before the wind; but not so far below the place where it had been anchored, as to prevent him from perceiving the sudden approach of some half dozen persons to the spot, who were dimly visible in the light of a lantern that was carried by one of them.

"There they are!" exclaimed the poor, young fugitive, as she crouched low at the feet of the boatman who was plying his oars in silence. "There! There!" she continued, "I see them; the foul fiends! Had we been a moment later my fate had been sealed."

Old Dick, had only caught the observation, "foul fiends!" and now while the cold perspiration started forth in great beads upon his brow, the horrible conviction began to steal upon him, that he had himself been betrayed into the power of the Evil One, and that perhaps the being he had so far succeeded, was neither more nor less than one of those witches that sometimes assume the most beautiful forms to work with greater certainty their diabolical spells. When, however, a few moments subsequently he heard the sweet damsel make use of such good and pious expressions as no witch was supposed capable of using, he became re-assured; and as he now found it impossible to cross to Charlestown while the tempest raged so violently, he kept his boat steady before the wind and current close under the shore, until, gaining a point about half a mile below the ferry, he shot into a sheltered inlet well known to him, where he and his passenger at once landed.

The instant they stood on the shore, Old Dick, after hauling up his boat high upon the strand, counseled his companion to silence; and, informing her that he should attempt the passage to the opposite side when the weather had moderated, he directed her to follow close upon his footsteps, without asking any questions. In addition, he insisted upon her wrapping about her shoulders a portion of an old sail that had been under cover in the boat, and that would tend to shelter her from the rain which had already found its way through her costly mantle, and must soon penetrate the rich, silk bodice, that he saw gleaming beneath it, when the light of his lantern first fell upon her uplifted hands.

With the confidence and docility of a child she obeyed all his injunctions, and having, at his instance, bound up her raven tresses with a costly lace handkerchief that had been loosely tied about her voluptuous throat, she started forth by his side through the dense forest that skirted the banks of the river, relying implicitly upon the generosity and nobility of soul she had so often heard attributed to him, and without making a single inquiry as to whither he was wending his way, notwithstanding that she had never seen him previously.

As the world becomes more and more enlightened, the fact becomes more and more clearly defined; that the creed of Christendom, as expressed through the Church of Christ, as it is termed, has been the curse of Progress and the destroying angel of nations. Conceived in fornication and baptized in blood it has been true to its birth and sanguinary instincts, and has, for upwards of eighteen hundred years, not only marred the peace of the world but dwarfed the human understanding to an extent the most frightful. So inextricably has it confused every moral sentiment and idea of right and wrong, that the various sects who profess it hate each other for the love of God; and when aggregated into vast bodies, beyond the control of law, illustrate the power and purity of the "gospel of peace" with dripping bayonets among the dead and the dying on the field of battle, or amid the smoke and ruins of smouldering cities.

No stronger evidence of its vicious essence can be adduced, than is presented by the fact that it has learned nothing although it has suffered much. It has ever been a sneaking, revolutionary beggar or a tyrant of the foulest character. It has, from the days of Constantine to the present hour, been the dry rot of the civil power, and the greatest obstacle to every intellectual development bearing upon free-thought or individual independence. Even the glory of the God it assumes to adore, has had to work its way to the surface through the slime and filth of its ignorance and exclusiveness, so long and so fearfully had it fought the natural sciences and inductive reasoning. Nor has it yet laid down its arms although they are becoming rather Quixotic, for within this present year of grace, 1874, a mitered old lady from the historic rostrum of Westminster Abbey set up the standard of the cross—

that Christian soldering iron—against cremation, because the latter interfered with the orthodox idea of the resurrection of the body. Shame on the world, that tolerates such babbling and that pays dearly for it besides! Speak of British freedom, with such a heavy shot as this chained to its leg, and with such a number of these old ladies, in the House of Lords, sitting in lawn sleeves, and petticoats for ought we know, making laws for the English people. But there is some consolation in the conviction that the days of such superstition and mental degradation are numbered. There are now opposing hosts in the field, with fire and sword also—that of keen intelligence and truth—which will eradicate and destroy this barbarous branch of a barbarous root, and enable man to attain the dignified position which of right belongs to him in the scale of creation.

But if in the present day we find the mouths of churchmen, still filled with anathemas against those who choose to set up a true standard of reason in relation to the progress and destiny of our race—if in this age of newspapers, and philosophical societies; of railways, steamboats, and telegraphs, the coachmen of this corrupt and effete system still struggle to keep the whip hand of the world—what must have been the condition of things in this country, when it first became a colony of England, and when the portion of it to which we are about to refer more particularly had fallen into the hands of an oligarchy as heartless and fanatical as ever disgraced the annals of the human race? In verification of our assertion, that Christianity had never learned anything, although it had suffered much, we find the very men who had fled from the direst persecutions, on the other side of the Atlantic, for their religious opinions, and who had made the heavens ring with a hymn to Liberty when they first touched our shores in 1620, we find them, we say, true to the instincts of their creed, adopting, when they perceived themselves in power, even a worse system of persecution than that which they had experienced on English soil, and which they regarded in the light of the most diabolical crusade ever undertaken against God or man.

Heterodoxy has been said to be everybody's doxy but one's own doxy; and some such conviction seems to have taken undisputed possession of the Pilgrim Fathers, or their immediate descendants, once they had clutched the sceptre, so to speak. It was well for Puritanism, that it had been saved from cannibalism, by being able to prey upon the constructively foreign elements presented by the Quaker and the Baptist; for so questionable is the amiability or good citizenship of Christianity that it is ever "blue moulding for a fight," and in its own insidious and unpretending way, emulating the Irishman who dragged his coat through the streets begging some "good gentleman" to tread on its tail. It never existed as a unit, and hence its impure character, and the ridiculousness of its assumption as to its divine origin.

It is not our intention to dwell further here upon this point, as the facts that bear us out in the observations we have just made, may be found fully authenticated on more than one bookshelf. For years the whole of New England, strong and healthy as it is to-day, had been immersed in a cruel moral darkness, that had worked sore mischief and often dire destruction to its inhabitants. Sufficient to say, that the religious fanaticism that so deeply imbued the Puritan element from first to last, had culminated within sixty or seventy years in such a dreadful state of things, that, in 1692, the terrible superstition of witchcraft seemed to have snapped all human ties in sunder and to have devoured all human interests. And here to night with the rain and the wind beating upon her beautiful head, we find a tender and lovely woman, who had just fallen under its ban, wending her way through the darkness she knew not whither, and, as already known to the reader, under the guidance of brave and kind-hearted Dick Giles, the ferryman.

CHAPTER II.

Old Dick might have spared himself the trouble of enjoining his fair companion to silence when they left the boat and entered the woods for so loud was the voice of the tempest among the swaying trees, that any attempt at conversation could not but prove fruitless. As they were about leaving the narrow beach, however, he was enabled to gather from some words she had let fall, that she was quite well acquainted with the locality and with the ferry, and that she had crossed frequently before he had been appointed to the post of ferryman.

What engrossed his mind most at the present moment, however, was the nature of the danger that threatened her, and the probability of his being able to shelter her from it for any length of time. He knew that among the six or seven thousand who formed the population of the Boston of that day, there was more than one fiend in human shape who under the guise of religion caused the perpetration of cruelties calculated to freeze the blood of those who dwelt on them; and he could not but surmise that the exquisitely moulded creature that now followed him along the gloomy and narrow path he was retracing toward his dwelling, was in some way a victim of the ecclesiastical infamy of the age.

Something more than half an hour had elapsed from the time of their leaving the boat when they

reached the door of the low rough building where Martha, in anticipation of her father's speedy return, had replenished the log fire and had just placed his huge list slippers beside his arm chair. In answer to his well known voice and knock they speedily gained admission.

The surprise of Martha was unbounded as she perceived her father accompanied by a lady so singularly attired on a night so dark and tempestuous; and she was about to offer some words of welcome without assuming to notice anything peculiar in the case, when the sail cloth was suddenly snatched by old Dick from the shoulders of the stranger, and hung against the only window in the apartment. The door had already been suddenly barred and bolted, so that now none of the inmates could be observed from without, and no one enter the building without having first forced the heavy oaken barriers.

Although trembling with the apprehension of some great and impending calamity, Martha now led the young fugitive toward the fire, and placing her in a chair she at once began to undo the lace handkerchief that bound up the dark tresses of the stranger, and had concealed a portion of her features. The moment it was removed, however, the ferryman's daughter started with an exclamation of surprise, for there with a hectic flush on her cheek and a strange, wild light in her glorious eyes, sat Alice Ravenswood, one of the wealthiest and loveliest creatures in the whole settlement, and the only child of a widow lady who lived in the strictest retirement or rather mysterious seclusion in a beautiful villa on the edge of the small town that was yet to become a great and populous city.

Although the ferryman had never encountered Alice on the river or elsewhere, she was quite well known to Martha who recognized her the instant she got a full view of her face and who repeated her name.

"Miss Ravenswood! Miss Ravenswood!" ejaculated the ferryman bounding over toward her when made aware of her identity. "What does it all mean? Why abroad and a fugitive at this hour and in such weather?"

"I have been denounced! I have been denounced!" she replied in a low, fearful voice, "and were it not for you and the timely notice I received, I should be now lying in a cold dark cell in the midst of those who are not to see many more suns rise!"

"Denounced!" whispered Old Dick hoarsely, as he fell back a step in dismay.

"Denounced!" gasped Martha, as she staggered almost into the fire.

"Yes! denounced!" reiterated the terror-stricken girl as a shudder ran through her whole frame. "Denounced! denounced! denounced!"

No word in the Anglo-Saxon tongue was, in New England at least, fraught, in the year 1692, with such terrible significance as the one which now seemed to paralyze the old ferryman and his daughter. For not only was it synonymous with that of death in some hideous form, but what was to the gentler sex still more appalling—public whippings, branding with hot irons, horrible mutilations, indecent exposures of the person, and such atrocities as make the readers of Sewel's history curse the creed and the villainous clerical crew that conceived such barbarities and gloried in their execution. No rank or condition of life was safe outside the slangy twangy conventicals of the glorious Puritan Fathers, where ignorance, cruelty and superstitions reigned supreme. As in the great Quaker persecution of a few years previously, men and women were hunted down like wild beasts and thrown into loathsome dungeons, while many ladies of refinement, delicacy and great personal beauty had fallen victims to licentious conspiracies in which some psalm-singing scoundrel figured in the background, and often with the sole view of gratifying his infamous lust.

Those were terrible times, when the cunning and unprincipled villain, and the wild eyed fanatic held high carnival alike—with this difference only, the latter was mostly the tool of the former. A long face and a Bible had reigned supreme for nearly seventy years, and the result was the grossest ignorance, the blackest cruelty, and the most fiendish superstition.

Yet in the midst of this mental darkness and degradation, there were a few at least who not only secretly deplored and denounced the existing state of things, but who at times forgot the caution so necessary to their safety, and betrayed to some extent the hostility and disgust that inspired them. And few were more outspoken or fearless in this relation, than Miss Ravenswood and her mother, who from their secluded life as well as from the wealth they were known to possess, regarded themselves beyond the pale of the class of persons that had, as they supposed, not so far fallen beneath the ban of the Church as scoffers and witches. But on this head they were not rightly informed; for as already observed, the ecclesiastical laws of the period reached all ranks and conditions, and whipped, hung, and burned gentle, and simple, although the number of victims from the humbler classes were of course far in excess of those from the upper.

When Old Dick had learned how the case stood with Alice, notwithstanding he was fully aware that for only he himself, but Martha should be liable to sore punishment if found giving shelter to any one ac-

cused of witchcraft, his heart was touched and his eyes swam with compassion. The beautiful sympathies of his daughter went out towards her also; so that, for the moment, the two pure streams, setting in towards her in assurances of protection and fidelity to the last, nearly overpowered her. There was, however, no time to be lost in endeavoring to afford her more security than she enjoyed at the moment for in the event of any of her pursuers having remained lurking about the ferry to ascertain on his return across the river, how he had disposed of her—as they doubtless believed he had carried her to the opposite shore—if he did not present himself without delay, as though on his return passage, they might possibly pay his dwelling a visit, under the impression that he had not attempted to cross in such a gale, but had taken the fair fugitive to some place of shelter until it had subsided.

This latter idea having taken possession of him, he instructed his daughter to lead their guest into an adjoining room, and show her the secret little closet where he kept some valuable furs out of the reach of Indian marauders, in which she was to conceal herself in case of any emergency during his absence; for he now determined to return at once to his boat and get it, as best he could, back to the ferry, as though he were coming from the Charlestown side. Before he had sallied forth, however, he saw Martha on having disposed of Alice, seated alone by the fire while he crept quietly out of a door in the rear of his dwelling, which was quickly bolted behind him, and disappeared once more in the darkness.

The wind had abated somewhat, so that when he entered his boat again he was able to make such headway against the current, that, in a shorter time than he could believe possible, he found himself close by the tree where the horn hung, and entered a rude log boat-house where he usually moored his craft in stormy or inclement weather, but which for once he had omitted to do before the wind and rain had set in during the earlier part of the evening. He had been across the river several times throughout the day, and when returning for the last time had merely run his little vessel along side this temporary structure, where he had to land some passengers. Here he left it chained to one of the logs under the lee of the shed, and here Alice found it in her flight. She had known where the horn hung, and on reaching the point soon caught it as it swung to and fro, and sounded it, as we have seen, but so fitfully and feebly as to attract the attention of Old Dick, and to impress him with the idea, that no very practiced lip was at work. From the projecting log to which the boat was locked she bounded into the little vessel as it danced upon the dark and angry waters, to be followed instantly by the ferryman on her sudden and vehement appeal to him for succor.

Now, however, with that sort of precision which often characterizes the movements of a blind man he struck the entrance of the boat house as fair as a die, and began muttering to himself as he took out his flint and steel to re-light his lamp, which had remained in the boat when he and Alice left the latter.

"What a night," he exclaimed, "to cross the river; and what a mad woman who ever she is to insist on my doing so! However, here I'm back again safe and sound, and I promise you whoever gets Old Dick Giles out of his snug quarters again to-night will have no small job of it!"

This was of course said for the benefit of any one who might be waiting at the farther end of the little crib for his return. So now having struck a light, he got his lantern in trim once more, and securing his little craft he was about to step from it, when the glare fell full upon two figures who seemed to be awaiting his return in the darkness, and whom he now addressed suddenly on perceiving them.

"Hullo! what have we here?" he exclaimed, as he held the lantern above his head to get a better view of their features. "No! No!" he continued, as if anticipating their business, "I shan't cross the river again to-night! I have had enough of it. It's well that I have got ashore as it is. No! No! not to-night!"

Now, the moment the ferryman got a glimpse of the features of the two figures, he recognized them at once, although he did not pretend to know them. One of them was the infamous Peter Huskins, the witch hunter, and the other a wild fanatic who had long been notorious in the town, but who had hitherto been chiefly remarkable for the freedom with which he entered the houses of the inhabitants, gentle and simple, exhorting the latter to repentance and repeating for their edification all the denunciations to be found in the bible against the wicked. There were nevertheless some who believed that he was not what he assumed to be; but a dangerous man who had great power in a secret ecclesiastical society through whose influence innocent people were accused of heresy or witchcraft, so that as motives of cupidity or revenge or lust were to be gratified either their persons, lives or properties were jeopardized. Such it was said was the Reverend Solomon Sloucher who now stood beside the sleuth hound, Huskins, and who on hearing what the ferryman had said, observed in measured but vehement tones, and with a most repulsive, nasal twang:

"Child of the Evil One, why doest thou not keep

two boats, and what hast thou done with the woman, Ravenswood—the witch?"

"Yes!" chimed in Huskins, "Son of the foul fiend, what have you done with the witch?"

"Pretty good! pretty good!" returned Dick, as if in ignorance of their identity or their meaning, "but I'd have you to know that that's no language to use to Dick Giles, the ferryman, who is no more a child of the devil than you are, and as for your witches you can go and look after them where you may; for they're no company for a good Christian and an honest man!"

"See here, master ferryman!" rejoined Huskins, "do you know that you're speaking to one of the Lord's elect, the Reverend Solomon Sloucher, and that, under heaven and in his hands, I am the avenger of the chosen of God, Peter Huskins?"

"That all may be, and doubtless is," rejoined Giles, "but what it has to do with me I am at a loss to know."

"Child of the Evil One!" drawled out the preacher again, "do'st thou not know that thou hast aided and abetted in the escape of a witch, the most foul and dangerous that has ever beset the elect with infernal spells, and that, in the guise of an angel of light, almost, has afflicted several persons with fatal diseases and complaints the most dire; and doest thou not know, that, thou art amenable to our ecclesiastical laws for the heinous offense of which thou hast been guilty?"

"Do you take me for a fool?" returned the ferryman, "or am I to wait here until I send to your ecclesiastical court or whatever it may be, to find out whether it's a witch or an honest woman blows my horn, before I take her over the river?"

This appeared to be a poser to both Sloucher and his companion; for without referring to the knock-down argument, Huskins observed in rather a milder tone of voice:

"But, friend Giles, you can inform us if anyone met this terrible witch when she landed, and whether if any person did meet her, it was not that son of Belial, Maurice Fitz Raymond."

"No one met her," returned the ferryman, "She entered the woods at once without intimating to me, while we were in the boat, that she had been accused of any crime. But if she happened to take shelter under the wing of that same youth and his sister, it will take half Boston to dislodge her or my name is not Dick Giles."

"Child of Sin," replied the Puritan, "we have sent that favorite of the Prince of this world—Fitz Raymond, to fight the red man his compeer in evil, and happily by this time his dark locks are dangling from a belt of wampum. He left this morning not to return for some days if ever. So that, after all, it may not be so difficult to recover this witch as thou mayest imagine."

"I was not aware of his absence," said Huskins, "and had I known it and been able to get another boat, we should have pursued the accursed woman to her hiding place ere this; but now as there are but two of us we must postpone our search until a more fitting period. So good-night, master Giles, and take care that your own fair daughter has not fallen into evil ways, and that you keep all right yourself; for it's a long time since you uncovered your head, or she knelt in the house of the Lord."

With this, both the sleuth hound and his master turned on their heel, in the direction of the town, while Dick Giles, with his brows knit and muttering many strange and incoherent sentences, began to retrace his steps to where his daughter and Miss Ravenswood were anxiously awaiting his arrival, although Martha only sat by the fire.

[TO BE CONTINUED.]

Worlds—not Words—God's Revelation.

BY R. LAPHAM, ESQ.

Bound fast to creed, who can be free,
And feel the joys of Liberty?
He is in thralldom of the soul
Whose life both Church and creed control,
For to be free, aye, free indeed,
One must throw off the chains of creed,
And let the soul untrammelled soar,
Free as the winds forevermore.
To read the laws of life and love
In rolling earth—in worlds above,
For Nature's face unerring gives
A "Holy Writ" that ever lives;
No Records of the misty yore,
Can teach me what I must adore.
Nor Worded Revelation given,
Can point MY soul the way to Heaven;
For as upon this rock I stand,
I read God's Scriptures plowed in land;
When night comes on with worlds outspread,
I read them on that radiant bed,
And when my soul looks up to Thee,
Thou endless Space—INFINITY!
I humbly bow, for God has given
Yon burning worlds to light to Heaven.

New York, July 4th, 1874.

The Truth Seeker,

A JOURNAL
OF REFORM AND FREE THOUGHT.

D. M. BENNETT, Editor and Prop'r.
No. 333 BROADWAY, NEW YORK.

The Bible—No. 11.

We will proceed to further examine the "inherent evidences" of what is claimed to be "God's Word," and see how they bear investigation. Of course it is not in our power to do any harm to any thing really divine, but if we can aid in removing the mask of deception used to cover that which is false, we will certainly be doing a good deed towards our fellow men.

We will make some additional observations respecting the marvelous story about the Deluge—the drowning of the world, for the wrong deeds of some of its inhabitants. We have seen that, at the time of the flood,—but a few generations from Adam—the inhabitants of the earth could not have been very numerous—not a thousandth part what they are at the present time—and when but a few of the countries on the globe were peopled, God deemed it necessary to go to this immense trouble of producing the necessary amount of water to cover the globe five miles in depth, to remove these few thousands of people at that time on the earth, when he was able to accomplish the task in other ways, in an hour or in a moment, without subjecting innocent, unoffending birds and animals to the same cruel fate.

But as he had decided to destroy "every living thing that lived upon the earth," it must needs be accomplished. But why destroy one portion of animal life, and save another? Was it because a part of the animal creation was less guilty than another? Prof. Denton pertinently enquires, "why should the beasts, birds and creeping things be destroyed? What had the larks, the doves and the bob-o-links done? What had the squirrels and rabbits done, that they should be destroyed? If the land animals had to be destroyed, why not also, those of the sea? Were the dogs sinners, and the dog-fish saints? Had the sheep been more guilty than the sharks? Had the pigeons become utterly corrupt, and the pikes remained perfectly innocent?" It is truly very difficult to reconcile the story with the idea of equal and impartial justice.

As the person who wrote the account knew nothing about the rotundity of the earth, very little of its size and extent, or the altitude of its mountains, it is not strange, perhaps, that he accorded so heavy a contract to God, as to submerge so vast an orb with such an immense depth of water. He doubtless thought the earth was only of limited extent, and of level surface—not spherical—and that a moderate quantity of water would be sufficient to cover it. This ignorance on the part of the writer proves it to be a human production and that God had no more to do with writing it, or dictating it, than an inhabitant of the Fee-jee Islands.

The author of the tale was also very ignorant of the number of varieties of birds, animals and creeping things that exist upon the earth, the amount of room that would be needed to contain them, and the necessary food to sustain them for a year, or he would have known that the ark whose dimensions he gives was wholly insufficient for the purpose.

Let us see, for a moment, what the cargo of the ark invoiced to, and what the proximate number of species of the animal world amounted to. Of birds alone, Lesson, the Naturalist estimates at 6,000, while Gray, another distinguished naturalist in his "Genera of Birds," estimates them at 8000; of these, seven males and seven females each, or 112,000 birds, in all were taken into the ark. Besides these, two of every species of unclean beasts and fourteen of every variety of clean beasts had to be taken in, and they made up an extensive menagerie indeed. The ablest and most recent Zoological authorities, enumerate the animal kingdom as follows: Of mammals, or milk giving animals, 2,000 species; ruminantia, or cud-chewers, 167; pachyderma, or thick-skinned mammals, as the horse, elephant, hog, &c., 412; edentia, the sloth, the ant-eaters, etc., 35; rodentia, or

gnawers—the rat, squirrel, the beaver, etc., 617; carnivora, or flesh-eaters, 446; cheiroptera, the bat tribe, 328; quadrumana, or monkeys, 221; marsupials, or pouched-mammals like the opossum and kangaroo, 127.

Of the reptiles, there are 637 species, exclusive of 200 varieties that can live in water.

Of the insects, including ants, beetles, flies, bugs, fleas, mosquitoes, wasps, bees, moths, butterflies, spiders, scorpions, grasshoppers, locusts, myriapods, canker-worms, and wriggling, creeping, crawling, flying insects, are almost inconceivable and numberless, but they all had to have a place.

It will not be an over-estimate to put down Noah's family, that he housed and boarded for a year, as follows: 112,000 birds; 10,000 clean and unclean beasts; 200,000 insects, flies, fleas, bugs and worms, or a total of over 320,000 living beings—an immense host indeed for one old man and his three boys to provide for, for twelve months. What a herculean task it must have been to have gathered all these animals together from all parts of the world, and at a time when there were no railroads, steamboats, or other adequate means of transportation. How long would it now take four persons to collect in one place, from all parts of the earth, from two to fourteen of every existing species of birds, beasts and insects with the positive certainty that thousands upon thousands of them must inevitably die off before they could be gathered? A century would be insufficient. What a profound knowledge of natural history old Noah must have had, to be able to select accurately every variety of animated existence; to know when he had all kinds, and when he had male and female in proper proportion of the bugs and small insects. Has a human being ever lived that could perform this task? Assuredly not. How could he have safely carried the immense quantity of flies, fleas, bugs, beetles, caterpillars, worms, grasshoppers, locusts, and all that constitutes insect life, together with the necessary food for the journey? Would not a great portion of them inevitably die thus taken and transported contrary to their natures? What a time, too, he must have had in hunting up the wild beasts in the forests—which, at that time, covered nearly all the land on the globe—and what a task he must have found in driving the lions, the tigers, the leopards, hyenas, bears and wolves. Is it probable they would be so tractable, mild and tame as to allow him to drive them as we do sheep? Could wolves and sheep, tigers and calves, foxes and chickens be driven promiscuously together? Would not Noah's own life be seriously endangered by going among these wild beasts? How else could they have been gathered together to enter the ark? Did they come of their own volition from the four points of the compass for Noah to put them into the ark? or were they informed of the coming "wet spell," while the human race was kept in ignorance of it? If a few of each variety were so informed, and the others kept in ignorance, was it equal justice to all?

What an immense labor it also must have been to collect the necessary food for this great congregation of animated life, and what a vast variety of food must necessarily be obtained. The elephant, camels, cattle, horses, sheep, &c., would require hay. The lions, tigers, panthers, wolves, bears, and all the wild beasts would require animal food, and could live on nothing else. Many animals would require leaves of certain trees, and grasses of special kinds. Many varieties of birds require seeds and grains, and the immense number there was of them would necessitate enormous supplies. Many kinds of the coarser birds require fish, and as they are hearty feeders, great quantities would have to be provided, and as fish soon spoil after being taken out of the water, they would have to be kept in tanks of water, or the smell from decomposing fish would be so offensive that Noah and his sons could not have stood it, and the storks, flamingoes, penguins, petrels, cranes and gulls would not eat them.

Many animals and birds live upon insects of various kinds, and what a task it must have been to gather all that kind of food, and preserve it so it would not spoil. Some species of animals feed on bugs and worms, some on bees, and some on ants; some of

the ant-eaters are six and eight feet in length, and thousands of ants are necessary for a single meal. Think what would be necessary for a pair of them a year or two. Some insects live on bark, some on flowers, some on resinous secretions, some on pollen, some on honey, some on the sap of plants, some on green leaves. Thirty distinct species are said to live on the nettle alone; two hundred kinds subsist on the oak. Many animals live on fruits and nuts of all kinds that grow.

Space will not permit us to particularize too much. The labor of getting all these animals, birds, reptiles and insects to one place—some of them from a distance of ten or twelve thousand miles, and protecting them from harm while being collected together, with procuring and preserving the requisite quantities and varieties of food for the time being and the year while in the ark, could not possibly be performed by ten thousand men in a year's time. In short, there are hundreds of impossibilities connected with the story that no number of men could overcome. How then could aged Noah and his three boys have performed the task?

But admitting it possible for all this vast host of animated life to be congregated together with the necessary amount of food, how could all possibly have been stored away in a vessel the size of the ark? It was not large enough to contain the food alone for a year's supply. The length of the ark was three hundred cubits, the breadth fifty, and the height thirty. Some authorities make the cubit to be eighteen inches, while the highest estimate is twenty-two inches. It does not require an elaborate calculation to show that an ark of these dimensions could not possibly contain all, if the animals, birds, reptiles and insects were piled up together like cord-wood.

Waving these impossibilities, however, let us imagine that all are well inside, (though Noah and his sons could not put in the food alone in six months,) we still find enormous difficulties to contend with. There was but one door and one window to the ark, which were fastened, for it must be remembered "the Lord shut them in." If the window, even, was left open, it was small, being only one and a half cubits in size, and totally inadequate for ventilation. It will be remembered, the ark was pitched without and within, so that all the air this huge mass of animal life had to sustain them must come in at this one small aperture. The stench and foulness of the air of that place can hardly be imagined. It would seem every animal must, under such circumstances, be smothered to death in half an hour. Think of the excrement, solid, semi-solid and fluid that must necessarily be voided by the tens of thousands of these living beings. What a time Noah and his boys must have had in conveying it up three stories to the small window at the top, and throwing it out upon the flat roof, and this to be kept up day and night for nearly four hundred days. Nice business, was it not? The men and women who were drowned, may have had a sad time of it, and it seems cruel in their Creator to treat them thus, but we would certainly prefer their situation to that of Noah and his wife, their three sons and their wives. They were immersed in a stinking, loathsome hell, the most disgusting that can be imagined, vastly worse than being decently and divinely drowned.

It is impossible for us to exhaust this beautiful subject—these "inherent evidences" of the divine authority of the story in one article, and we must defer a further consideration of them till our next.

A DISCOURSE by Dr. O. B. Frothingham will certainly appear in our next.—We have the manuscript on hand, but did not receive it in time for this number.

WE ASK the continued indulgence of contributors. We have many communications on hand, (and some of them for months) we would gladly lay before our readers if we could find room and we mean to do so as soon as possible.

We request our contributors to study brevity; many have a few words they wish to say, and with articles of moderate length, more can be heard than otherwise. Some of our correspondents are too prolix. Two short articles are more acceptable than one long one. Try and be terse and brief.

Religion.

In the various languages used by the human race there are probably few words more erroneously used or more incorrectly appreciated, than the one standing at the head of this article. One definition accorded it is, that it is simply, a belief in any given set of dogmas or systems of opinions, whether applied to civilized or savage races,—to Christian, Mahometan or Pagan nations. In this sense every man who subscribes to any creed or gives his assent to any set of opinions, has Religion, and the ancient pagan and idolator, and even the most confirmed unbeliever may have his religion as really, as the most devout Mahometan or Christian. One man's Religion may be to believe a certain creed, and another's directly the opposite.

The commonly accepted definition of the word in Christian nations, is less general than this, and means the belief in, and submission to, a *particular* set of dogmas said to be founded upon the revealed commands of God, and which all are required to be governed by, and yield obedience to. It implies our supposed duty to Deity, and marks out, the line we must pursue to avoid his wrath and a vindictive punishment for short comings.

In this sense, Religion is held to be the foundation of all virtue and excellence—the only quality that secures the ultimate happiness of any individual or of the whole world. Thus it is held to be of the very first importance, and a quality of which the world can not have too much.

We have, however, only to turn our eyes to the pages of history—to the recitals of events that have occurred in the centuries gone by, to see how Religion has alienated nations, families and brothers, to realize the unnumbered wars and scenes of carnage it has produced, the rivers of blood that have been shed in its name, the bitter persecutions and cruel tortures it has in millions of cases employed; the sighs, and groans, and tears it has caused; the wailing and agony, and unnumbered horrors it has produced—the fair countries it has devastated, the populous cities laid waste, the millions of happy families it has destroyed, the almost countless myriads of fathers, mothers, brothers and sisters, yes, innocent children and prattling infants, that have been its victims. We have only to take a view of all these, to come to the conclusion that there has been altogether too much Religion in the world, and that it would have been vastly happier and better with none at all.

Religion has been the most cruel engine of oppression mankind has ever known. The rule of Kings, tyrants and despots has been mild compared with it. In view of a thousandth part of the horrors and enormities that have been committed in the name of Religion, it is difficult to believe there is a just and all-powerful God in heaven, who sits complacently on his throne and allows such wrongs to continue for thousands of years.

The various systems of religion that have cursed the world have been the inventions of priests; and by imposing upon an ignorant populace, they have made the masses believe God directed them in the exactions they laid upon the people, and that they were commissioned to act as mediators, or go-betweens, between the Creator and his creatures. For performing such service as this, and without which the world would have been vastly happier and better, great numbers of these priests, have not only lived upon the hard earnings of the masses, but have subjected them to a slavery the most intolerable known.

It is of course difficult to estimate how much further the world would now be advanced in knowledge, liberty and happiness had there been no priests and no religion, but doubtless many centuries. There is inherent in the human race a love of liberty—a love of happiness and a love of knowledge; but these, in the name of Religion the priests have always striven to suppress. If in past centuries a brave ardent soul, now and then raised his voice to tell his fellow-men of the excellence of liberty and science; these priests in the name of Religion and God, have hunted him down, and have either taken off his head, or subjected him to tortures a thousand times more cruel.

Though the priests have thus, by death and torture

conspired to stifle the aspirations of liberty and knowledge, the love of it is by nature so strongly implanted in the human breast, that in spite of the opposition it has thus met, it has constantly gained ground among men, and little by little the priesthood have been compelled to give back, and allow the people the enjoyment of their inalienable rights.

And it is greatly to be hoped that priestcraft is destined to still further recede and allow the better elements of human nature to control the affairs of the world.

The more we are able to throw off the priestly bondage and oppression under which the world has so long groaned—the more we taste the sweets of liberty, knowledge and practical common sense—the more we find we need no middle-men, no go-betweens, no mediators between us and our God, and that we have less and less use for what the world calls Religion. We find our duty and allegiance to God is comprised in our duty to ourselves and our fellow beings. We comprehend that God is not dependent upon us for anything we can do, and that his happiness is not augmented by any actions we can perform; we realize he is so far beyond our reach and control, and that we can really do nothing to injure him or benefit him, in the slightest degree.

We find our duty is to ourselves and to our fellow-men. In humanity we recognize the highest expression of Deity we are able to discover or comprehend, and that our good offices and efforts devoted to the welfare of humanity are vastly more useful, sensible and practical, than any homage we can render an imaginary being, beyond the skies.

Inasmuch as we can possibly know little or nothing about this imaginary God; as we cannot know anything of his wants and necessities, if he has any, and as we can see and understand that Humanity needs much done in its favor, that there is room in this direction for all our sympathy and efforts—as we can there find room to employ all our good desires, and noble impulses, it will be far more sensible in us to let our Religion be the Religion of Humanity, to the entire exclusion of the Religion of dogmas, creeds, priests, mysteries and absurdities. Let each try to the extent of his ability, to make the world, a little better, for his having lived in it; let us add, so far as we can, to the happiness of those around us; let us lead, as good lives, as we know how to lead, doing all the good we can, and as little harm, and we will have no occasion to fear an angry, vindictive God; a roaring, malicious Devil, or a fiery, endless hell. We shall be happier than by endorsing senseless creeds and antiquated absurdities; we shall have no use for a salaried priesthood to do our thinking and praying for us. We will gladly dispense with the Religion of dogmas and old superstitions, and make justice and kindness to Humanity—love to our fellow men, our highest and holiest Religion.

We extend our thanks to such of our patrons as have remitted us the price of their yearly subscriptions, since our last issue. We wish many others would do likewise; are only sorry it comes so hard for friends to spare us the needed \$1.75, each. If the two thousand subscribers, whose time is up, would now remit us this trifling amount it would relieve us greatly. To any individual the sum is a small one, but to us the aggregate is be very considerable.

THE duties between publishers and patrons are mutual and must not be overlooked. The duty of the publisher is to furnish his readers with instructive and useful reading matter. The duty of patrons is to renew and remit when their "time is up." These duties properly discharged, everything runs smoothly and pleasant, but if not, inevitable dragging and grating is the result.

We know the times are hard, and that the drouth and the grasshoppers have been terrible in many parts of the West but if all who *can*, will "strain a point" and send us the subscription price we will be able to "go on our way rejoicing." Come friends, it takes but a trifle from each of you to make us happy; do not withhold it. If we did not really need it we would ask not it.

OWING to other labors and cares requiring our attention this number of THE TRUTH SEEKER is a little late. We intend in the future to get it out in good time, so it can reach our readers by the time it is dated.

THE WITCH OF THE WINE MARK.—We doubt not our readers will peruse with interest the opening chapters we present them in this issue, of this highly interesting and well written story, and that the continuation of it, for several months to come will fully compensate our patrons for all THE TRUTH SEEKER costs them. It is a very good time for new subscribers to begin, with the commencement of this story, and we hope every friend of the paper will make an effort to obtain new readers. Effort is necessary for this, and with it, the work can be effected, while without effort few noble deeds can be accomplished. Friends let us have a little enthusiasm. Let us be willing to *work*, to make ourselves and our cause respectable. Our cause is good enough, and our numbers are large enough to accomplish much if we are only actuated with the proper earnestness and enterprise.

THE HEATHENS OF THE HEATH.—By the time this sheet reaches our readers this work will be ready for sending to those who have ordered and for those also who have not yet ordered it. Those who fail to read it will assuredly miss a rich treat. There is more of it then we calculated there would be, and has required somewhat longer to get it out, but we trust all will be compensated for the delay. We are confident a better liberal work has not been issued from the press in years, if ever. Every Liberal, every Spiritualist, every Skeptic and every enquiring person should not fail to give it a perusal and induce their halting and orthodox friends to read it also. There is a mine of wealth in it not often found. It contains 500 pages; in full binding \$1.50—in paper covers, \$1.00. It was gotten up in the TRUTH SEEKER office, and we trust it will be an honor to us as well as a profit. We will be glad to receive opinions of it, from those who read it. If it is not appreciated by others as by ourselves, we shall be mistaken. Send in your orders friends—they shall be promptly filled.

THE SPIRITUALIST AT WORK.—We have been engaged with E. V. Wilson in the publication of this paper, issuing it from the office of THE TRUTH SEEKER; and issued No. 4 September 26th, but for good and sufficient reasons—prominent among which is want of money—we have retired from it, and Mr. Wilson takes the paper to Chicago. We part with him in the best feelings of friendship and wish him much success in his deserving enterprise. While we feel that THE TRUTH SEEKER and the other publications we from time to time wish to bring out, will occupy all our time, talent and money, we hope THE SPIRITUALIST AT WORK will also flourish and effect much good. We wish to see the Liberal element of the country, whether Spiritualistic or Materialistic, co-operate together as far as practical, and deal sturdy, well-aimed blows at priestcraft, sectarianism and error. Let us not indulge in malice, jealousies or bitterness. We can agree on the common ground of enmity to the gross evils which afflict mankind; and to this extent, we assuredly can work in accord and harmony.

THOSE who have the leisure and disposition to do good and will take a little time to canvass, can do a benefit to their fellows, and "put money in their purse" at the same time, by selling THE HEATHENS OF THE HEATH. To such we will furnish circulars freely and allow a liberal discount. Thousands of persons can be induced to read a good story, containing "free thought" that would never read a mere doctrinal, dry volume; and those who read this will certainly be enlightened and instructed. Some are already engaged in selling this good work and hundreds of others may do the same. You can order as many or as few copies as you please and they can be sent by express or mail according to the quantity ordered. Males and females can engage in this laudable enterprise with equal propriety and benefit. Now is the time to enter the field, it is desirable that as many of our Christian friends as possible, who are still in the dark, should be induced to read it—Let us let our light shine.

Communications.

"The Truth About Love."

BY HUGH BYRON BROWN.

There is only one sure way of arriving at the truth of anything relating to the nature of man, which is to dig down through the intervening deposits of habit, custom, prejudice and educational bias, until we come to the bed-rock, or primordial law relating to the organ or function sought. This ascertained, the task will be comparatively an easy one to determine what the truth of the matter is. But even when found, its application will oft-times prove more difficult than its discovery by reason of the artificial and unnatural customs, habits, prejudices and erroneous ideas that have in the progress of time obtained in regard to it.

For example: it is well known what the laws of the nutritive organs and their functions are; but such are the changes that civilization has made in the habits and circumstances of men's lives, that strict obedience to those laws, is almost unknown, if not impossible.

As a consequence, physical degeneracy, disease and loss of vigor are some of the marked results, although not unattended with some compensation in the increased activity of the higher faculties. Thus it is that long continued violations of natural law, imperceptibly change the social and intellectual condition of the race, and tend eventually to modify the primordial law, a fact which is now well understood, it being an inevitable result of the law of evolution.

That love is based on the sexual part of our nature is indisputable; that the existence of organs implies function is also evident; that any part of the human organism exists for no purpose, or can be totally ignored without punishment, is equally untrue.

If proof be needed that nature's idea of *purity* is not the total *disuse* of the sexual part of the human organism, it is found in the physical consequences that inevitably follow its disuse; as witness the angular, unloving and general incompleteness and arrested development, of such as from compulsion or religious notions entirely ignore and disregard the promptings of this part of their nature. Nature will not be cheated; if repressed and thwarted in the proper direction it will re-appear in some other form to plague and punish the offender.

It being evident then, that nature requires and intended some use of this part of our being; and that no complete and harmonious development can be attained either by man or woman without, it remains only to determine if possible, to what extent, under what circumstances, and by what authority it should be used.

But before entering further on the discussion of the points raised, I will premise by suggesting that this part of our nature has a deeper significance and is capable of far higher uses to the human family than to the lower animals, to which latter it is only an animal function—*nothing more*.

A man or woman who has formed no higher conception of its purpose than that of a mere animal appetite, to be selfishly gratified without reference to its relations to the moral and intellectual part of our nature, and to the disregard of the duties, obligations and responsibilities that it may involve, has a very low and groveling conception of the nature and capabilities of the sexual function. To such persons the love relation even though sanctioned by the State and blessed by the Church, can have no other than a degrading and sensualizing effect on their characters. A pure and refined soul can see and find in this relation a sacrament, that elevates and refines, where a low and vulgar nature can discern nothing but what is in his own low and coarse soul.

The difference between love and lust is as great as that between purity and impurity, and though they frequently are taken one for the other, they are as distinct in their nature and effects as are poisonous and nutritive fruits, notwithstanding, that they have respectively a common origin.

What then constitutes purity in the love relations? It is not simply a total disuse of this part of our nature, as many think, nor does its exercise in conformity with legal regulations necessarily make it such; but it becomes pure when raised by the moral and intellectual faculties from a mere animal function and a selfish instinct to a social one—sanctified by love and purified by subordination to the higher faculties, by our nature.

Whoever is ignorant of this fact, knows but little of the "truth about love."

For the confusion of ideas that prevails concerning every thing relating to this part of our nature and for the conflict that exists between the facts and imperative needs of human nature, and the accepted code of morality relating thereto—we are indebted to theology, that, "*pandora's box*," from which have issued so many falsenotions whose only use have been to lague and torment man, "for the glory of God."

Unreal, unnatural and untrue conceptions and theories, respecting man and his relations to God, are the cause from which all our trouble, in this regard springs. Our customs, institutions and laws are all founded on these erroneous conceptions, and

when the foundation is unsound, the superstructure cannot be otherwise than imperfect and faulty. But the difficulties that surround this subject, are not, as has been before said, the ascertaining what is the truth of the matter and the laws that govern it, but it is in the application of those laws, in our lives, in the face of long established customs and institutions; adverse and hostile to the truth, yet founded and supported by public opinion. At the risk of being thought by some, "little better than one of the wicked," I proceed to state what appears to me to be the truth in the matter.

First, as to the measure of its use. There must be a limit to the use of every organ of the body. To what extent does nature sanction the use of the sexual part of our being? Viewed from a strictly physiological stand-point, it would appear to be only to the extent of the production of offspring, and for no other purpose. This is quite possible in a rude and low condition of development, especially in an uncongenial climate, where, to maintain existence, is a continual struggle, as among the Esquimaux of Greenland, but hardly possible, except in a few cases, to man in a high state of civilization and in tropical climates.

But as nature is most prolific in the production of germs or blossoms, far in excess of what can, or ought to be perfected; it may be therefore inferred, that *some* use of our sexual nature, other than for the propagation of the species—may be legitimate.

But, assuming this to be one of the modifications that civilization has made on the primordial law what even then, is its limitation? I doubt whether any very definite answer can be made to the question; the circumstances in every case being different; but a general answer can be made, which is, that all experience teaches, that when an undue prominence is given to this part of our nature, as when its gratification is made the controlling or pivotal desire of one's life, to which the other departments are all made subservient, he or she thus offending and outraging the harmony of their being will not only not attain the highest good that its moderate use is capable of bestowing; but will inevitably lessen not only the capacity for enjoying this, but of that to be derived from all the other senses, or appetites, while the tone of the moral or spiritual nature will be lowered if they are not demoralized.

There is no abuse that nature punishes with greater severity, than violations or excesses of this part of our being. The truth appears to be that the sexual instincts instead of being assigned the highest and leading place in our nature, as paramount over every other as is taught by some, need to be disciplined and made subservient to the highest and best interests of the individual, which will be attained, rather by the practice of continence than by its opposite. But in this, as in every thing else, the true path lies between total abstinence on the one hand, and excess on the other—happy are they who find it.

Second, under what circumstances is it allowable? Absolutely, and without reference to his relations and obligations to society as it exists, man should be absolutely *free* to act in this matter, as in all others, so far as he can take the responsibility of his own acts, and to the extent of not infringing on the rights of others.

But as there must be in all civilized communities a surrender on the part of the individual of some of the natural rights, for the good of the whole, it is reasonable and necessary, that the love relation should be exercised, governed and in a measure controlled by municipal law; not, however for the abridgment of his rights; only so far as it is, or may be necessary for the good of all, and for their better protection and security. But the control of the state should extend no further in the matter of a marriage contract than in any other. The contracting parties, being of legal age, should not only make their contract without the intervention of any third party, whether priest or magistrate, (as indeed they can in some of the States) but the makers of the contract should, for cause, be competent to annul it as in all other contracts, the law only intervening to protect the rights of each of the parties, and of all others, affected by their actions.

There can be no real and true marriage where there is not mutual love and esteem, and no good and valid reason can be assigned, why partners in marriage should not enjoy the same right to terminate their partnership when it, for any good cause, has ceased to answer the ends for which it was established, subject of course, to such legislation as may be necessary to protect the rights of all parties concerned.

Love in this sense, and to that extent, should be *free*, and to the end that it may find the conditions of purity, which it cannot do under the indissoluble marriage law of most countries.

But, it will be asked, are love relations between the sexes ever justifiable outside, and in defiance of the forms prescribed by law?

To which, I reply, there may be circumstances under which the parties may be excused for falling back on the natural right, and refusing to sanction, or to conform to the requirement of law.

Such conflicts, however, between man's natural right and the demand for conformity on the part of the State are always unfortunate, and it is always best to conform to the requirements of law and the usages of society unless, as is sometimes the case, the law require a man to do or not to do something, the doing

or the not doing of which would be in direct violation of the individual conscience. Here comes in the principle of the higher law, which is just as applicable to marriage bondage as it was to negro slavery. If the law of the state is such as to require us to do violence to our moral sense, we may justly do what we had to do in the anti-slavery struggle, when the required to become parties to a great wrong—*refuse to obey and take the consequences*. Such a course is however an unfortunate one, and should always be avoided if possible. Where the law is not in accordance with justice and right, as the law in most of the states on the subject of marriage and divorce, clearly is not, they must be changed, by creating a better sentiment in favor of the right.

Third, to what authority are the love relations of men and women amenable, if to any?

The church has always assumed the right to give woman to man and to regulate their connection. The Roman Catholic Church has made marriage one of its sacraments; but the state in making it simply a civil contract has taken from the church its assumed power and jurisdiction in the matter. By the law of this and other states, no ceremony, religious or otherwise, is required to the validity of a marriage, nor is it ever requisite that it should be performed by a third party; all that is required, being the consent of the parties, who shall be of legal age, and otherwise competent to contract. The presence either of a priest or magistrate is not essential to its validity, but serves the purpose of making the marriage contract public, which, for the interest of society it is the policy of the law to encourage.

The marriage contract differs in no essential particular from any other, only in its transcendent importance affecting the most vital interests of the parties to it, and in its far-reaching consequences, not only to themselves, but possibly to others yet unborn.

But solemn and important as such a contract is, there is no more necessity or reason for the intervention of a third party to "solemnize" it, than there is for the intermeddling of that same third party in other contracts, except to officially record and attest it—nay, the very sacredness of the occasion, which no thinking person can contemplate without a deep sense of the responsibilities and duties which it involves, is the very best reason why no hireling priest should be thrust into an affair so peculiarly private and sacred.

But for the glamour which superstition has thrown around this matter, we could see more clearly the absurdity and impropriety of our marriage customs. The time will no doubt come when public opinion will no longer tolerate such an assumption of authority and priestly interference in the most private and sacred affairs of our lives, and will insist that customs that could only have had their origin in a rude and barbarous period, and possibly suitable to men in that low condition, shall no longer be deemed suitable, or even endurable in this enlightened age!

No better service can be rendered to the liberal cause, and no greater blow struck at superstition than by refusing to recognize the assumed validity and necessity of a religious ceremony, or the farcical services of one of its ministers on such occasions, and substituting instead, the Quaker method of *self-marrying*, which mode is not only inexpensive and dignified, but has been made in this state legal, by special statute.

New York, Sept. 1874.

Social Science.

NO. II.

BY T. A. BLAND, M.D.

Self-assertion is the basilar fact of barbarism, self-abnegation the fundamental principle of civilization.

The savage that lives by hunting and fishing is a natural warrior. His means of subsistence being scarce and difficult to obtain, and the supply uncertain, he is in competition in the most vital way with every other savage hunter; and the war between them is necessarily one of extermination for the reason that in that stage of society, prisoners are useless as slaves; and each man whether an open foe, or captured prisoner, must be fed, and food is scarce, and there is a positive certainty that it will fail altogether, if the population continues to increase. Supreme selfishness manifesting—on occasion—cruelty the most unrelenting, is absolutely essential to continued existence in the savage state of society.

The first advance of a marked character the race made, was from the hunter to the shepherd, from savage life to barbarous. The art of domesticating the most prolific and reliable, ruminating animals, secured the people against want of food, while the pasturage held out.

The chief cause of war now lay in disputes about the possession of pastures, but as these quarrels were constantly arising, war was still the normal condition of society; prisoners could now be made useful to their captors as under-shepherds, hence they were no longer put to death but enslaved.

As the population increased and flocks and herds became so great a burden to the land, as to exhaust the pasturage, the people began to cultivate the soil,

raising grains and fruits. This gave permanence to society, and constitutes the second great stage of social development. Tribes began now to band into confederacies, for mutual protection, and wars—though not so frequent—were conducted on a grander scale, and slavery became a most important institution, in fact the corner-stone of society. The prisoner of war and his descendants, were universally held as slaves under the ethics of society, that the conquered possessed no rights that the conquerer was bound to respect. The victor held the life of his captive at his mercy, with a perfect right to kill him or enslave him as he willed. Through the influence of avarice mercy prevailed, save where the prisoner was disabled from wounds, age, or some other cause.

Self-assertion is the natural challenge to combat, whether made by an individual, a tribe, or a nation, and the party making the challenge, does by that act renounce all claims to rights he cannot maintain by force of arms, and if conquered he is at the mercy of his antagonist. This is the true code of war, the only principles upon which it can be conducted to any advantage, to either party. The modern mode of conducting warfare is absurd. Under the impulse of the savage spirit of self-assertion a nation, or state, makes war upon another nation or state; the people slaughter each other as cruelly as did the barbarians of the olden time, until one party or the other surrenders, when the spirit of war gives way instantly to the spirit of magnanimity, and fraternity. The late foes who were intent on killing each other, are now good friends, the conquerors acting the part of hospitable hosts to the conquered who are treated as honored guests.

Here we have the principles of self-assertion, and self-abnegation, prevailing alternately, savagery and civilization striving for supremacy. The modern man is savage or civilized according to the mood he is in at any given time.

This is the transition state between the barbarous and the civilized. War has ceased to be a normal condition of society, because the prevalence of the sentiments of humanity, philanthropy, self-renunciation—prevents the victors from reaping the rewards of their victories. War has ceased to be profitable, and is therefore wholly unjustifiable. It is a relic of the barbarous era, and with its offspring slavery should cease to exist.

It is evident that during the savage and barbarous times, those prominent manifestations of self-assertion—war, murder, and slavery—were in perfect accord with the highest code of moral ethics in existence. In the present state of society they have ceased to be justified by the moral sense of the people, and in this fact we find another reason for their abolition.

Sels-assertion is ceasing and must cease to manifest itself in the savage and barbarous forms, but it comes up in protean shapes, less hideous, but more contemptible, and scarcely less immoral.

There is a sort of nobility we can but admire in him who grasps his war club and goes out to battle in open field with even chances against him; but what redeeming quality has that man, who by superior cunning and supreme selfishness, succeeds in clutching with his avaricious fingers fifty to seventy-five per cent. of the honest earnings of his fellows.

There is a sort of chivalry, that challenges admiration, in the gambler, who says boldly, "I will risk my pile against yours on the turn of a card."

But when that pious old Wall street gambler, plotted at midnight, with his villainous tools, to get a corner on Erie Stock, and secretly and underhandedly won, and took the last dollar that a young and inexperienced fellow gambler possessed, he became an outcast, by the verdict of every sentiment that belongs to the better nature of man. The savage hunter generously shared the results of his chase with any other hunter who had been unfortunate.

The simple minded, barbarous shepherd, held it a pleasant duty, to kill his fattest kid to feed even the stranger who claimed his hospitality, and he was always ready to divide with his friendly neighbors.

The merchant prince's corporation, kings and lordly stock and gold gamblers, would order their lackeys, to kick a stranger off the front stoop, should one have the presumption to claim hospitality, and the idea of dividing with others in times of famine (panic) is to them absurd, such times, are to be taken advantage of, to crush their weaker competitors, and absorb or if that is not possible, scatter their fortunes. Self-assertion has its most perfect manifestation in the lion and the tiger, brutes that permit no other animal to exist, that they can destroy.

Are not the Stewarts, the Vanderbilts, the Dreads, and the Tom Scotts, lions rather than men? They are evidently unwilling that any other men should continue to exist unless in some way, they can be made serviceable to them.

These men are representatives; they are monstrosities, only in the sense that they manifest the spirit of this age and country in its most hideous, dangerous and damming forms. That spirit is mercenary self-assertion. Commercial barbarism; the chief article in the creed of these men is, whoever is less avaricious, less cunning, and less vigilant, has no rights that they are bound to respect; and it is a duty they owe themselves and families to get possession of

his wealth or his services, on the easiest terms possible.

Now it becomes the chief function of social science to make it clear to the people of this age that their just interests, are not promoted, or their highest happiness secured, by the acquisition of wealth not honestly earned, indeed by wealth at all, beyond a modest competence.

It is the duty of social scientists to agitate these subjects in the public press, that the people may see the errors, and wrongs under which we live, in their true light, and demand of our legislators a code of laws similar to that Solon gave the Greeks, which would render it impossible for a Stewart, or a Vanderbilt or an Astor, to scandalize the age and disgrace the country by their avaricious robberies.

Views of a Converted Christian.

EDITOR TRUTH SEEKER.—

With your permission I will occupy a small space in the columns of your paper with a friendly letter to my Mother, who is a member of a popular orthodox church in the state of Illinois.

MRS. LUCY BRIDGWATER, Denver Station, Ill.

My Dear Mother :

For a very great while, I have desired to have a long, pleasant talk with you, relative to my position in the religious world; and as the opportunity seems not likely soon to be afforded me, and for the satisfaction (if any it may be) to others of my friends, I take this method of expressing myself, as I feel that what to me has been of vital import, may, if not now, at some future time, be worth something to them.

You may not yet feel prepared (as I know some of my friends are not) to accept all I shall now say; but knowing your mind as in a state of suspense, I will defer writing no longer.

Like all finite beings I have to say, that in my brief experience in life, I have made many, and some quite serious mistakes, though not altogether disadvantageous, as I have endeavored in some way to profit by them. And upon taking a retrospective view of my life, I think I can see they were intended for my benefit and could not well have been dispensed with.

From my childhood recollections, I have desired to know the right and act accordingly—and having inherent religious proclivities, at an early age as you know, I became a member of what is denominated the *Christian Church*, believing at the time, I did what was right—and, in accordance with previous training and education, I did do right. I acted in accordance with my highest conception of right, and in all my relations to life, I have tried thus to act and ever expect to.

I was early taught, that in order to my comfort and happiness, both in this and spirit life, I must become a member of some church, that salvation and eternal life could be attained in no other way, that without faith in the potency of Christ's blood to cleanse all my past sins, and without putting him on in the act of baptism, I would be eternally lost.

Such I say was my early education, and until I became old enough to rationally consider the matter, in other words, do my own thinking, and still further to observe the incongruities and incompatibilities existing between the different church organizations, all taught from the same book, claiming for it, *infallibility*, and that so few of all God's creation would be saved from an endless hell, could I truly realize the fact that I had been ignorantly and erroneously taught.

Idea from early education become so indelibly impressed upon our minds, that to give them up in advanced life, is seemingly to give ourselves up to evil. Especially is this the case with our religious education. To doubt, means simply, to be damned; forever precluding the idea of *freedom to think*. I care not what system in science or theology, unless based upon physiological principles, will in time, prove itself false, and sooner or later give way to intelligence and progression, through the spirit of free-thought and investigation.

Such, let me say, is the present condition, of the system of *theology*. It is being carefully sifted for the truth, the world over—is weighed in the balances of reason and common sense, and found wanting. New church theories, since the church's earliest existence, have from time to time been inaugurated, each purporting to be the *true church of Christ*. And to day between the hundreds of different religious societies in the protestant world, all claiming to worship the same God, through the teachings of *his revealed word*, there is constant strife and animosity rife amongst them. Indeed the spirit of antagonism toward the so called infidel world, is no greater, than between many of the so called Christian churches. No truer saying was ever uttered than that "A house divided against itself, cannot stand." Churches throughout the land are disintegrating; the more active, thinking, and consequently progressive minds, can no longer find food in them for spiritual growth and development, because of their fossilized creed, bound and proscriptive intolerance.

There is no such thing in active life as stand still. All things in nature are progressive, or retrogressive. Man's thoughts will not be lettered, and if the church

refuses him the right to investigate, and express his ideas understandingly and in accordance with his highest conceptions of truth, *the result must prove a separation or death*.

Such a relationship, Dear Mother, I have been obliged to sustain toward the church of which I was a member, and rather than that my intellect be subdued, and my talent remain latent, I chose the former. To me separation was preferable to death. As in joining the church, the same incentive induced me to leave it—I acted from an honest conviction of sacredness to principle—believing I did right in joining the church, upon the same hypothesis do I believe I did right in leaving it. Deeming it wholly unnecessary at the present time, to do more than refer your mind to the fact of the unfairness and injustice shown me relative to erasing my name from the church record, and the uncharitable, and I will say *unchristian* spirit manifested toward me from one or two of the leading or *principal* members, I will simply add, the only charge preferred against me was that of *unbelief*.

Of what then, let me ask you does Christianity consist? The answer is apparent and simple—Being based, *not* upon physiological or scientific principles, but upon *faith or belief* in the fall of man—in human depravity, and his inability to reinstate himself—vicarious atonement, and man's redemption and salvation through the blood of Christ—it consists principally: First in costly churches and salaried ministers, or priests, erected and sustained largely from the hard earnings of the poor. Second, forms and meaningless ceremonies; and thirdly, in proselyting and dividing those who differ from them in their cherished opinions.

Now this is no exaggerated statement of mine, simply, but fully comports, and agrees with the experience and observation of hundreds of others, who are still church members. Such a religion finds in me no sympathy or support. It is as "sounding brass or tinkling cymbal," a religion devoid of life, and no power to generate it. The idea of man falling from an intellectual, moral or spiritual plane which he must have occupied, these being the highest attributes an *intelligent* creator could have given him to fully represent a perfect being, (as he is said to be created in God's own image)—when the same history further shows that man was so very ignorant as not to know good from evil, not even possessing enough intelligence to observe the fact of his nakedness, and in that respect not a whit above the animals placed around him. A *fit representative, to be sure, of an intelligent God*. The idea, I repeat is absurd—nor is it less so, when we read still further from the third chapter, Genesis, (to use a crude phrase) instead of *falling downward, he fell upward*, that is, he became wiser, "to know good from evil," and lest he should continue to increase in wisdom and become as God himself (the very thing which God now requires of all mankind), was driven out of the garden to till the ground from whence he was taken.

Faith in such a relation as this, purporting to come from an all-wise God to say the very least of it, detracts greatly from his wisdom. And you will pardon me for saying I can no longer bow before the shrine of such stupid ignorance.

Then again admitting the fact, which I do not, that man had become so depraved, so stupid in sin and crime as not to be able of himself to repent and do better; and that his only hope of redemption was in the consummate death and spilt blood of Christ; if as we are told Christ's blood *does* cleanse from *all sin*. I ask again, as I have repeatedly the clergy and others, *how* it does? No intelligent answer has ever been, nor can be given. The idea is inconceivable, contrary to reason or nature.

But, we are told, it does it through *faith*; i. e., we believe it does, because somebody nearly 2000 years ago has said it does, and we are further required to believe the person who made the statement, was divinely inspired, which of course must make it valid and binding. Well I can readily see how it is that those who are willing to allow others to do their thinking can accept such nonsense. The Roman Catholic Priest tells his subjects that he has *divine* power to forgive sins, and that the sacramental wine is actually converted into Christ's blood which they honestly believe, not for one moment being allowed to call in question the truthfulness of the statement. The protestant Priests of the *present* day, as well as those in *ancient* times, are employed to think and talk for the masses, and just so long as the people employ and pay them to do it, they *must* believe what they tell them.

It is an easy matter to utter vague assertions, but not always easy to properly authenticate them. It was an easy matter for designing Priests to assert, to an ignorant superstitious people, that Christ's blood had the magic power claimed for it, and which is now taught by modern Priests, and so indelibly impressed upon the minds of a large proportion of the Christian world, as to excite not even the least suspicion that it is untounded. Yea, further, many honestly believe that to doubt it would send them at once to perdition.

But happily, those who enjoy the glorious privilege of doing their own thinking, are not so readily frightened, but justly require something more than vague, arbitrary assertions.

Now if I am told that Jesus Christ is the son of the

living God, (which I do not deny, as I believe all mankind are) sons and daughters; and that it is furthermore *divinely* asserted that without his *death*, and the shedding of his *blood*, there could be no remission of sins, and that all mankind would be eternally lost; and I am required thus to *believe*, I claim the prerogative, as every rational, thinking unbiassed mind would, to investigate the matter, and to demand and intelligent satisfactory reason for such a requirement. And when as above stated, no valid reason, has been or can be given, and as I can not conceive of an intelligent God requiring any such abstruse unreasonableness, I am led to conclude that it is simply a priestly imposition upon the people, for the purpose of perpetuating their arbitrary desires, and of keeping mankind in a state of religious servitude.

Such absurd, unjust, sophisms I am happy to say I have out grown, and my whole heart is in the work of helping others extricate themselves from the deleterious effects of such abstruse inconsistencies. Church bigotry is an abomination, and detrimental to intellectual growth. I do not want my religion to be selfish or sectarian—confined to no one being or church, but to *all humanity*. All are God's children, brothers and sisters of one common family. Then let us no longer act selfishly, and claim that a few only, (the church) are his legal children, while the rest of mankind are bastards. Why not act rationally as intelligent beings in this, as well as in secular matters?

I have yet been unable to distinguish between the virtues and the vices of the professing and the non-professing Christians. All are finite imperfect beings, and joining the church has but little to do in making them really, better or worse. Christ had no established church while in earth life, and his teachings plainly indicate his utter disapproval of religious sectarian organizations. In his lesson of the prodigal son, he indicated that there was no necessity for a mediator between God and man; that each and every individual is his own savior; that his censures was as great upon those calling themselves God's people, as they were upon the unpretender, and that there should be no religious sectarian differences known or recognized between them. He gave his disapproval of loud praying, and vain repetitions of words and taught the propriety of silent, secret invocations. In short there is but little taught and practiced in the churches of the present age characteristic of his *life and teachings*.

Much more I might and would like to say to you upon this subject, but I find my letter has already grown lengthy, and, in conclusion I will say, the time is coming and not far distant Dear Mother, when the religion of *Christ's life*, instead of his *death*; in other words, when *practical religion* will be the recognized religion, and each and every individual accorded the free use of thought and expression, according to his highest conceptions of honesty and truth.

The religion of Jesus will then be understood to mean just what he represented, and intended it to be, *free* to all intelligences, to bring all men and woman up to a higher, and more generous plane of thought, better adapting them to the proper use of the talents God has given them for good and noble purposes in this life, and the continual enhancement of them in the spirit realm of eternal progress.

Affectionately, Your Son. J. S. LYON, M.D.
Oskaloosa, Iowa.

G. L. Henderson's Article No. 3.

During a period equal to about one fourth of a human life the child holds a subordinate position in the family; the parents transmitting to him their physical, intellectual and moral characteristics; and during this long period, are incessantly impressing upon him their opinions and habits thus moulding the child after their own pattern. But since the patterns or factors are compound, the product must be compound also. It most frequently happens that the father loves in the child that which reproduces the mother, and the mother is delighted to find that in body and mind the child very much resembles the father. The mother points to her daughter as she turns with beaming eyes to her husband saying: "she is like me in being a woman and in nothing else, in body and mind and in every essential feature she is your very self."

"And what of this boy?" says the husband, "his eyes, nose, lips, figure and character are yours, he resembles me in sex only." And he embraces the boy for the sake of the mother, and the mother tenderly gathers all three to her maternal breast delighted to see that nature has united *two in one* which constitutes the true productive *social unit*, which reproduces the pair in each subsequent unit. This wonderful blending together in the product of two widely different antecedent factors is the best proof that the factors themselves have been woven together so as to constitute but one web, the web itself being spun through millions of years, and each finished fabric through all past time was a marriage.

The long continued dependence of the child upon the parent, requiring incessant watchfulness and care, first begets sympathy, expands into affection, and ripens into love. Love is another name for God; it expresses what is once the most abstract and the most real of all that exists. It costs less than common air; it is so valuable that gold cannot buy it. To live without it would be to

miss all for which life itself exists. Life is itself the product of love. Love is not a duty, it is a necessity. We do not love because we choose, we love because we must. Our love, like our *reason*, is bound fast in the nature of things. It is enough for the reason to know that ten is greater than five. Here it is free to come to but one conclusion. The child loves home. The clansman loves his clan or nation. The true man loves his race. This sentiment is a growth. Growth may be arrested but the law of growth remains. Love may be dwarfed it cannot be extinguished. Gravitation is to matter what love is to society; it is its bond of union. It is the mortar of the social wall; destroy the cement and the wall crumbles to pieces. The best, the happiest family is when the producing pair are most nearly a perfect unit, who together create a home;—that word which if lost would strip poetry of its beauty and romance of its charm. He who for fifteen or twenty years has enjoyed the luxury of a home however poor, made up of a father and mother, sisters and brothers, who loved each other; is in duty bound, to look forward to the time when he in turn shall create a home to be made up of the same elements. On this cardinal idea rests the conception of *sexual virtue*.

Science has forced upon us the fact of universal progress. Morphology points to the first vegetable and animal forms as the most simple and those of a later date becoming more and more complete until we reach the highest—man. Since the productive unite, *man and wife* are both like and unlike each other, so must the product be both like and unlike each other and their antecedents—each advantageous variation says Darwin is by natural selection preserved and descends to the successors.

Thus adding increment to increment until an astonishing amount of divergence from the parent type is effected.* Spencer clearly proves that evolution results from the inter-action of organism and its environments through countless ages. And every future change for good in man must result from a corresponding change of social condition. Are the present social conditions (embracing the laws imposed by the State, the secular education furnished by the schools and the moral and religious discipline provided by the church and family) producing better men, happier families and a more perfect society? I answer they do not, and cannot until, states, schools, churches and families, as well as individuals learn to recognize what Blackstone designates the "*Law of Nature* which is binding over all the globe, in all countries and at all times: no human laws are of any validity if contrary to this," and such of them as are valid derive all their force and all their authority immediately or immediately from this original, viz.: that man should pursue his own true and substantial happiness. "But as man, (says the same author), is formed for society and is neither capable of living alone nor indeed has the courage to do it," therefore he was compelled by the law of his being to seek that true and substantial happiness by sexual association in the formation of a family—Blackstone clearly understood the fundamental principles of law, but declined to be anything more than the mere exponent of what was accepted as law in his time and even attempted to harmonize the false civil and ecclesiastical law which then as now prevailed.

According to the law of nature what constitutes marriage? It is when a man and woman mutually strive to excite sexual desire and either with or without any promise to perform the subsequent duties of husband, wife and parent effect a conjugation: this is in and of itself, marriage, for it is evident that an act which makes one person a father the other a mother must at the same time create husband and wife, for the law of nature includes the less in the greater terms.

My mother is bound to love and care for me her child, my father is equally bound to love and care for my mother and me—his wife and child. If my father pleads that he does not love either of us sufficiently to care for us, then he stands convicted of a crime worse than murder, for he has no right to force into being the monstrous product of mere passion, to fill out a life of misery and crime, that he might enjoy a brief and bestial pleasure. Every seduction is a real marriage; every child born is the legitimate offspring of the pair who produced it; and the law of nature gives it an equal claim to its parents' qualities of person, wealth, and social position, and any law of Church or State which does not enforce and endorse this all-important contract, are responsible for all the infanticide, prostitution and crime which grows out of its violation. G. L. H.

* Tyndall's address.

[TO BE CONTINUED.]

Nothing so vexes a physician as to be sent for in great haste and find little or nothing the matter with the patient. An eminent English surgeon was once sent for by a gentleman who had received a slight wound. On his arrival he sent his servant back in great haste to get a certain kind of plaster. The patient, turning pale, said: "Sir, I hope there is no danger." "Indeed there is," answered the surgeon, "for if the fellow doesn't run like a race-horse, the wound will be healed before he can possibly get back."

A SUNDAY-SCHOOL scholar being asked what became of men who deceived their fellow-men, promptly exclaimed, "They go to Europe."

Evans and Land Reform.

Thirty years ago George H. Evans declared that from the necessity of all human beings' natural wants for the means of subsistence, and for the preservation of life, they must perpetually own a share of the soil, with its appurtenant elements and products. That as the natural wants of all are equal, in quantity, are perpetual in time, and can only be enjoyed in each one's own body or in proper person; therefore a full, complete and perfect right, must be equal, inalienable and individual, combining the triune constituent principles of equality or equalness, inalienation or perpetuity, and individuality or separateness or personality. And that the true foundations of these natural wants, rights, and principles, are bottomed upon the organs of man's body, and the properties of vitality, mobility, mentality, etc., from which arise the rights of life, parentage, labor, sovereignty or power of will in self government, and of property in homesteads and moveables or products.

Now this being the nature and constitution of rights the origin of the evils of society is found to be in their violation by their opposite evil principles or wrongs. Thus the right of life is destroyed by murder, death, war etc., parentage by mutilation; labor, by chattel and hiring slavery; sovereignty or self-government, by usurpation, hereditary, or elective; and the homestead by landlordry tenure, traffickers etc.

These different evils were early practised by a grasping and usurping few. The tenure and title to soil and government have been held through all ages under laws of universal alienation and monopoly, and have only changed their phase or form from a bad to a worse state up to the present time. From being held in common by savages, we next see the soil and government held by a feudality; wherein the mass of the people as serfs, held the use of the soil from the priestly and lordly conquerors; these again of the kings and these again pretended to hold of the gods; all under obligation of fealty and knight or military service, and under the aristocratic dogma that "everything must be held from some superior." Through all time much soil has been held in allodium or fee simple, in one's own person, and not from a superior. But this is also an equally imperfect title as the feudal; for being subject to traffic, by sale, debt, tax, mortgage etc., can be as much monopolized as in feudality.

But mankind have been at this late age of the world indebted to an Evans for the application of the thorough principle of every human being's equal and inalienable title and right to a share of the soil and government. It is this higher and permanent title to them, subject to no liability to alleviate, only to be exchanged for each other, that will enable man to attain true liberty and produce the finishing era of civilization. It is by this high title that the monarchs and aristocracy of the old world have through all time, held their thrones, power of government, and estates by hereditary succession and exemption from all alienating causes. And it is Evans who has shown that the same right and title to the ownership of a home for every human being, would also preserve all from want, crime, and misery. But to apply the true principles of rights in practice, he proposed township democracies, where all could meet in proper person and vote directly for law and judicature, without the intervention of officers as well as to have the power of self employment upon their own homesteads without that of landlords. To reach this regeneration of the right to soil, government and of all society, he agitated with the aid of a few others, with the press and public speaking, three preparatory sliding measures, the freedom of the public lands to actual settlers only, homestead exemption, and the limitation of the quantity owned of all other lands. These were urged until the big parties adopted them in their platforms, when the present homestead law was enacted by the withdrawing of the delegation of the slave-holding power. But it contains little of the thorough principle of rights. No legislature can yet attain to the knowledge of this highest and most perfect title to all the rights of man. No reform can be expected from those who can only represent and legislate for wealth. All reform is difficult and it seems that it can only be accomplished by a majority of small holders of the soil by townships and states, getting their ideas outside of the "ring" of the present erroneous institutions, and by simply signing a constitution that entirely changes and supercedes them all.

A VISIT TO EVANS' GRAVE.

A few of his disciples fondly remembering and appreciating the sublime reform he proposed for the salvation of all humanity, of the Land Reform Association of New York city, consisting of Wm. Rowe, President; J. Commerford, and F. Smith, Vice-Presidents; H. Beeny, Treasurer; J. K. Ingalls, first Corresponding Secretary; and the undersigned, second Corresponding Secretary; lately visited his grave on the forty acre farm whereon he had lived, four miles south east from Keyport, Monmouth County, New Jersey. We found it by a path little worn leading to a tall marble slab headstone, amidst a wild growth of herbage, while the moaning breeze waved the branches of the overhanging trees, like a banner, as if still inviting the landless and pauperized masses to strike

for a perpetuated and not a mere transient share of the soil.

It is inscribed on his tomb that he was born in Bromyard Herefordshire, England, March 25th, 1805, and died in Granville N. J. February 2d, 1856 in his 51st year. The great object of his life was to secure homes for all by abolishing the monopoly of them. As editor of the *Man*, *The Radical*, *The Workingman's Advocate*, *The People's Rights*, and *Young America*, he triumphantly vindicated the right of every human being to a share of the soil, as essential to the welfare and permanence of a landed democracy.

By his side is the grave of his wife Laura, who died in 1850, and the inscription upon its headstone bespeaks the sentiment of a good and conjugal husband, as well as wife. For it says that: "She bore without murmuring all the privation necessary for the cause her husband had espoused, and now while we mourn the vacant chair, she sleeps calmly with the branches above waving a requiem over her grave."

Evans' person was over medium size, well formed, regular features with straight facial line and expansive brow and head. He spoke logically with no attempt at rhetorical display, and possessed a very even temper with a conciliatory manner that won and retained many friends. His second wife still survives.

A MONUMENTAL BUST TO HIS MEMORY AND PRINCIPLES.

It is in contemplation to erect a monumental bust in Prospect or Central Park to his honor and to instruct the Park visitors that the equal and inalienable homestead, labor, self-government, etc., inscribed upon the faces of its pedestal, are the only thorough remedy for all the evils of society and government. Millions can thus be informed of their rights and wrongs as much as by a newspaper, a book, or by public speaking.

It is intended also to celebrate his birthday every year, and republish his writings with a history of his land reform movement, and with biographical notices of all who have aided in it. Sufficient means are already promised for the erection of the granite pedestal, but not for the bronze bust. Those who may wish to contribute toward it will please to state the amount to J. K. Ingalls 5 Worth street, N. Y. city or to the undersigned 99 Java street, Greenpoint, Station G. Brooklyn.

We have continued our Land Reform Association originated by Evans and met in executive committee to arrange for meetings, and whenever there was a chance for a hearing in labor league conventions, anniversaries of progressives, and to get up memorials to Congress against the robberies of the public lands, to forbid the sale of them to non-residents or others, and to grant them only to actual settlers. Our memorials have been faithfully urged in Congress and discussed by Julian, Grow, Smith, Sumner, Walker, Holman and others, resulting in the Homestead law, giving the quarter sections in all the alternate sections on condition of occupancy and cultivation for five years. The principles have also been advocated by Greeley, Bradiagh, O'Brien, O'Connor, Hines, McClatchey and others of the press, and by Ingalls, Commerford, Deyr, Davis, Beeny, Barr, Bovey, Haddock, McKenzie, Ryckman, J. A. Pyne, Van Amringe and others on the rostrum.

A LAND, LABOR, WOMEN'S RIGHT, AND TEMPERANCE MOVEMENT.

The ownership of man's body being now abolished, as in chattel slavery, the next forms of slavery are that of the hireage of man's muscles, as in hired labor; the vassalage or slavery of both men and women in voting for the so-called representatives who only legislate for the wealthy classes, and the debauchery and slavery of the appetite by rum and tobacco, all come next in the order of reform. But these evils can only be thoroughly abolished by inalienable homesteads on the soil, giving both men and women the power of self-employment, of a free will vote direct for the law and for the extermination of spirituous liquors and tobacco. As the canvass for president is the means of giving information more extensively over the Union than in any other way, every consideration points out G. W. Julian who has been so prominent in all these reforms, as the proper candidate for President in 1876.

THE ERROR OF COMMUNISM.

It is to be regretted that reformers do not progress in the true principles of reform without blundering into dogmatic propositions. Proudhomme asserts that all property is robbery, instead of asserting that it is the inequality or monopoly of it that robs. Owen dogmatizes that it is the private ownership of property and competition, which are among the main causes of evil, when he should have seen, that, if all owned an equal inalienable and individual homestead, giving the power of self-employment, self-government, etc., his bugbear of competition, would produce only a virtuous emulation. This dogma of the communism of all rights and property, prevents the perception of the reformatory power there is an equal inalienable and private homestead. What better co-operation can be conceived than the establishment of all upon homesteads never to be divided down beyond the minimum quantity for a family support, with dwelling, barn and shop, upon every home surrounded by garden, fruit and forest trees; equality in exchanging

surplus products in town-marts or by express vehicles and meeting in town halls for governing, thus making a rural city of the whole earth, and stopping the curse of the present overgrown cities? An Owen "common property community" would be a kind of slave plantation, overseen by managers, a form of officers, indulging in favoritism, and where the want of private ownership would destroy all stimulus to duty and responsibility. Communism in all things leads to the logical inference of a free love promiscuity of the sexes. But let every homestead be improved in every thing in two equal halves, with thorough ownership of the one in the male and the other in the female, and then in case of difficulty either can retire from the other. But this plan of township democracies, and communizing or the nationalizing form of society can be settled by experiment as to which is the true one.

LEWIS MASQUERIER.

Editors' Notes.

PROFESSOR Tyndall's late Inaugural address before the "British Association, for the advancement of Science," is for sale at this office. With portrait of the Professor; 25 cts; with portrait, biography and his "Prayer Gauge" 50 cts, the same in cloth \$1.00. Orders, promptly filled.

THE sessions of the Universal Free Thinkers' Association will be resumed on the evening of the first Wednesday in October, to continue every Wednesday evening after, at their old head quarters, at 310 East Fourteenth St. All are invited to attend.

DAVID HOYLE.

Chief Secretary, U. F. A.

THE SPRIGHTLY, new, little liberal sheet, called COMMON SENSE published by Col. R. Peterson at Paris, Texas has in Number 3, these kind words about us.

THE TRUTH SEEKER.—The September number of THE TRUTH SEEKER, published and edited by D. M. Bennett, New York, is a fine specimen of typography, and as ably edited as any free thought journal this side of the Atlantic. It is a large semi-monthly, of sixteen pages, fourteen of which is solid reading matter. Devoted to Free Thought and Free Discussion. This number begins the second volume. Terms \$1.75 per annum. Any of our readers desiring Liberal or Spiritual books can get them by addressing D. M. Bennett, 335 Broadway, New York.

We thank our good friend for his complimentary notice and we wish his excellent little monthly, a wide circulation. The country can hardly have too much common sense.

This reminds us of another "COMMON SENSE" an able and brilliant sixteen page weekly published at San Francisco, which we have before noticed. It is a most interesting, well conducted and effective reform journal, and we hope it is liberally patronized. May "Common Sense" prevail over our entire land, east and west, north and south. The first is 50cts a year, the latter \$3.00

Donations to the Truth Seeker.

Wm. Mc Donnell, \$10.00; Stephen H. Sears, \$5.00; L. O. Bass, \$4.00; Wm. Goddard, \$2.00; Wm. C. Moore, \$1.00; Thomas Smith, 50 cents; E. C. Curtis, 50 cents; Morris Einstein, 25 cents; John Q. Adams, 25 cents; Phineas Gates, 25 cents; C. F. Bodinus, 25 cents; James Tuttle, 25 cents; Samuel Leonard, 25 cents; Benjamin Stamm, 25 cents.

LOANS TO THE TRUTH SEEKER.

Morris Altman, New York. \$200.00; William Sisson, Port Hope, Ont. \$10.00.

We sincerely thank our friends for these expressions of kindness and liberality. We are able to stand a good many of such kind of favors and pledge ourselves that every dollar so contributed and placed in our hands shall be sacredly used in the cause of truth and free thought.

The Reverend Dr. Fairfield, Congregational Minister of Mansfield, Ohio, a long time friend of Henry Ward Beecher is out with a pamphlet devoted to the Beecher scandal. It is entitled "Wickedness in High Places." He calls it a "Calm Review" and he comes to the conclusion that the Plymouth Pastor is guilty of the charge made against him. Among other things he says: "For years Mr. Beecher's portrait has hung in the most prominent place in my house and honored above all others and when a few weeks since I took it down and hid it away, it was with such throes of soul as I hope to never experience again." "In all the cases that have come to my knowledge in thirty years of service in the ministry. I have never found another in which to my mind, the proofs were so absolutely overwhelming." He is in

favor of Mr. Beecher's being properly tried by a properly constituted ecclesiastical court and closes by saying: "I protest against sustaining in the office of Christian teacher a man against whom there exists such astounding evidence of guilt." He evidently thinks Mr. Beecher had better "step down and out."

Miss Catharine E. Beecher, sister of Henry Ward in her anxiety to defend her brother has published a letter charging Henry C. Bowen with unfriendliness to her much abused brother and with being the cause of all this scandal against him. He has replied and shows all her charges to be false. It is said H. W. B. is annoyed that his sister should thus unwisely rush into print in his defense. He believes rather in a "masterly inactivity" on her part.

Miss Beecher has possibly "waked up the wrong passenger." Henry C. Bowen knows a good deal about Henry Ward Beecher which he has not yet given the public, if it is all brought out, the rugged edges of remorse may be sharper than now.

ANOTHER COUNCIL of congregational clergymen for another trial of Henry Ward Beecher is now talked of. If it is held, it is very doubtful if he escapes with as much favoritism as from the late "committee of six." Too much proof exists against him for them to allow him longer to remain covered. They think it better that even Henry Ward Beecher should go down, than the entire Congregational denomination should sink in an effort to hold him up. "What evils do environ" the wrong doer.

MR. TILTON'S LAST STATEMENT in relation to the Beecher business is indeed "a clincher." It confirms the guilt of the reverend gentleman in the minds of great numbers who were disposed to "give him the benefit of a doubt." The letters given—from Mrs. Tilton, Mrs. Morse, Mr. Beecher and others add "proof as strong, at least as holy writ," "that a sin had been committed." It is almost impossible in the view of these facts, to continue to believe Mr. Beecher innocent. Mr. T. has shown by the records of Plymouth Church itself that the argument made so much of by the Plymouth Committee and relied upon so much by their friends—that Mr. T.'s indictment against Mr. B. was a newly trumped up one, for the purpose of extorting money from Mr. B. by blackmail, was specious and false. When we find these men resorting to subterfuges and special pleading, and hanging their principal argument upon a hook that so easily gives way, it looks very unfavorable for their favorite and places themselves in a very bad light. It is shown by the records of the Church that Mr. Tilton had been arraigned by it more than two years ago, for making this charge against Mr. Beecher. How can the Committee possibly explain this away?

MR. T. also shows, by giving absolute dates that Mr. Beecher's statement to the Committee was false in regard to the memorable meeting between Mr. Beecher, Mr. Tilton and Mr. Moulton at the house of the latter in December, 1870, in reference to this charge of adultery against Mr. Beecher. Mr. Beecher admitted the meeting, but endeavored to explain away the force of it, by pretending it was in consequence of Mr. Tilton's fall or removal from the editorial chairs of *The Independent* and *The Brooklyn Union* and the consequent financial embarrassment of Mr. Tilton. It turns out, however, that when this important meeting took place, Mr. Tilton had not yet been removed from these editorial chairs—that he was then receiving at the rate of \$10.00 or more per year for his services, and had then no occasion to call upon Mr. Beecher for monetary aid. While Mr. Tilton was still filling these positions and knew nothing about his removal from them, it is wholly improbable that he was negotiating with Mr. Beecher in connection with Mr. Moulton to obtain money from Mr. Beecher by blackmail, to keep up the *Golden Age* which had not then an existence. Mr. Beecher's whole case and the Committee's hung upon these two points and when we find them wholly removed, what can the public think of the innocence of the man, who, to cover his own dark deeds, uses, misstatements and falsehoods? And what can be thought of the Committee who are thus shown to have used prevarication to make the guilty to appear innocent, the and innocent to appear guilty? In the face of these glaring facts this Committee of just men (?) have decided their beloved pastor is an innocent man, and the whole Christian community are throwing up their hats and bonnets for joy, and shouting themselves hoarse. "Great is Beecher!" "great is Plymouth Church!"

Was it honorable, chivalric or noble in Mr. Beecher after by his frequent visits, persistent attentions, flattering compliments, repeated presents, numerous letters, affectionate avowals of love and all that, he had gained Mrs. Tilton's love and her extremest favors, we ask, was it honorable in him after all this for him to state to the "Committee of Six" that the affection and advances between Mrs. T. and himself had been "thrust from her upon him," thus throwing all the blame upon her? No; such conduct is base and contemptible and really meaner than the commission of the original offense. Was it honorable in the Committee or in the friends of Mr. Beecher, after they had induced Mrs. Tilton to make the false statement which exonerated Mr. Beecher and made her own husband guilty—we ask, after she had done all this for her pastor and his friends, was it honorable in them to "throw her overboard," and tacitly discredit her word—admitting it could not be relied upon? She is really the unfortunate one, the most sinned against and the most to be pitied in this whole business.

The Jews and Their God.

BY ISAAC PADEN, of Woodhull, Ill.

PREFATORY.

All who write a book, pamphlet or lengthy article, deem a preface necessary, in order to have the reader's attention rest upon the object intended by the writer.

Therefore, the intention of the writer of these few thoughts upon the Jews and their God, is expressly to raise and discuss the question, whether the personage by them described as their God, was, and is the embodiment of Deity; or, in other words, the source of the power that rules the universe by unchangeable laws. The writer takes the negative side of the question, and sets forth a few of his reasons, and respectfully and earnestly requests any one or all who believe that in the God of the Jews is the dictating power that rules the universe, to come out before the world, and show, by good logic and sound judgment to honest skeptics (as there are many, and they are rapidly increasing), that the personage whom the Jews held and worshiped as God, is worthy to be worshiped as such, by man throughout the earth.

The subject involved in the few thoughts of the writer, embraces one of the most important questions now agitating the religious world; therefore, the reader is respectfully asked, not to pre-judge at first sight, nor condemn before investigating, but read, and then bring all the thoughts of the writer before the throne of justice and reason, condemning all claims on either side that have a tendency to degrade and bring the character of Deity below that of a civilized human being. This done, dear reader, and the wishes of the writer will be fully complied with, and he will have no fears of the result.

CHAPTER I.

We propose to pen a few thoughts in reference to the Jews and their God, who, some claim, is connected with a Devil, and theology makes a Devil indispensably necessary as the second person in what may be called the quartette Godhead, as the following will show:

1. God, the prime mover in man's existence.
2. The Devil, the prime mover in man's fall.
3. Christ, the prime mover in man's redemption.
4. The Holy Ghost, the prime mover in man's salvation.

This constitutes the sectarian creed, except of the Jews, who claim the Christians have stolen their God, calling him their Father, discarding themselves (the Jews) in a religious sense, and turning them out into the cold, as a God-forsaken people, despised by man, and rejected by Deity, yet the Christians hold good the precepts, examples and opinions of the Jews, acknowledging their Priesthood and their God, as the standard of right.

How the ideas, precepts and opinions of such a God-forsaken people can be the standard of right, in this civilized age, is a theological mystery.

Taking all the claims for facts, what preference have the Jews and their God over other nations and their God, and wherein does the preference lie? Were they the first nation? By no means. Did they remain as a nation longer than any other nation? They did not; China was a nation long before the Jews were in existence, and their God has preserved them as a nation to this day, without any allegiance to the Jews or their God.

Did they, as a people, possess more moral goodness than any other nation?

If the shedding of human blood, and the destruction of property, is moral goodness, they excelled the world. As for murder, rapine, debauchery, theft, fraud, and deception, as a nation they have no equal; all of which they claimed was done under the sanction and command of their God. So far as they excelled other nations in this, their God was superior, but in no other sense. As for believers and followers of the Jewish God, including the present Christian world, compared with the balance of mankind, they are a small minority.

In this, the God of the Buddhists is far ahead, and as for governing ability, the Chinese God far excels the Jewish God. It is claimed, the Jews were destroyed on account of their wickedness. *As for their wickedness, there is no dispute*, but why are the Chinese sustained, if wickedness is the cause of the destruction of nations? This needs no comment. As my remarks are intended for the Jewish God, we shall speak mainly of him, and leave the gods of other nations mostly unnoticed. Not having personal acquaintance with him, we shall be obliged to confine our thoughts to the Jewish records and theological claims.

While Abraham, Moses, and others say they saw and conversed with their God face to face, yet the Apostle Paul says *he is invisible and cannot be seen*. If this be true as to the God of the Jews, we shall fail to prove his personality. It is probable Paul at that time had reference to the God of the Universe, which is spirit, and cannot be seen as a person; therefore this God cannot be the God we intend to speak of. The Jewish God was seen by them, and talked with them face to face, as one man talks to another, yet it is claimed he has not spoken a word in the hearing of any man for about two thousand years, except to Joseph Smith and Brigham Young; and our theo-

logians say that they are both liars. It may be said from the fact that, as the Jews ascribe to their God the power that belongs to the God of the Universe, their God was and is the same. There is no more proof of this than there was that the calf which Aaron made was the God that brought them out of the land of Egypt.

All nations make the same claims for their gods that the Jews do for theirs, and it proves nothing. Each nation and its God must stand upon their own merits; if the destruction of property, and the shedding of human blood is immoral and heathenish, the Jews and their God stood upon the lowest plane. Yet the low and undeveloped condition of man, at that age, morally forbids any one to condemn, or to accept their religious views; but they should be held and looked upon as we do on our childhood, when we had no higher conceptions of that which was right than to strike back when we were struck; an eye for an eye; a tooth for a tooth; if you strike me, I will strike you. But that which we find fault with, is the teaching of the theology, that we, at this age of man's development, are under an obligation to bow down and acknowledge the Jewish God and the Christian's Devil, and reject all other gods, though they may not be stained with human blood.

As for Moses, he was, and is considered the mouth-piece of the Jewish God, yet his position was the same as with many others who claimed to act direct under the dictation of their God. Moses, who lived 3900 years B. C.; Christna, 3120; Buddha, (whose God was Brahma,) 1180; and Zoroaster, 1000; all these, and many others, lived under a theocracy, the same as Moses, whose God was supreme—Kings, prophets, priests and rulers, all acting under infallible, or divine authority, the same as the Jews. In this manner the world was governed, until civilization and common sense overruled. Divine authority in kings and rulers is now discarded in all advanced nations, except with Mormons and Catholics.

As for the man Menes, he was great in his day, and as for moral goodness, he far exceeded Moses; it was claimed for him, he suddenly disappeared, and his death and burial were not known by any one. Christna was claimed to have been born of a virgin, and his body was carried off, but no one knew where or by whom. Buddha was claimed to have been translated to heaven, the same as Enoch, Zoroaster was carried off in a ray of the sun. Moses died upon a mountain, and God buried him, but no one knew where.

Elijah was carried to heaven in a chariot of fire, drawn by horses. Osiris, of Egypt, died and arose from the tomb and went to heaven, and was made judge. Jesus was killed by his brother Jews, and arose from the tomb and ascended to heaven, and was made Judge to judge the world. Mohammed rode to heaven on a horse called Alborack, returned the same night, died, and was buried, and staid buried; and as for his followers, they have been equal, if not greater, than the followers of Jesus; and as for honesty and temperance, far in advance of any Christian nation. The Jews, as a nation, were despised and held in derision by all other nations for their dishonesty, rebellious and turbulent disposition, (and they hold their own well.) It is also claimed they are now disowned and forsaken by their God, which no other God has done. The testing of the power and strength of these national Gods has been the direct cause of rivers of human blood flowing like streams from a fountain. In this, the God of the Jews tried to excel, for the express purpose of getting honor and a great name among other nations and Gods; and we can truly say, if honor and glory arise from the destruction of property, the Jewish God had it. But is it not a fact, *true honor, and all that is grand and noble, arise where power is clothed with gentleness, the repose and self-restraining attitude of strength*; these are the graces of an honorable Father, king or ruler, while an ambitious tyrant seeks honor and power through blood and carnage.

CHAPTER II.

We will now notice the theological view of the Jewish God and the Christian Devil. Theology claims this God is now determined, and has been for at least six thousand years, to destroy the Devil and all his works, sooner or later, as opportunity may offer, and make a clean sweep, leaving neither horns nor hoofs. Though the struggle may be long and hard, thousands are now and have been enlisted in this great battle. These generals, colonels, and captains are paid by the people; the conquering and subduing of this Devil being the object, upon the claims that it is for the happiness of man, and the glory of Israel's God.

This justifies us in looking into this interesting subject. Theology tells us, this God, for some cause, permitted or suffered this Devil to get the advantage of him, and thereby has become the enemy of man's happiness and the opponent of (an Almighty) God; therefore we will take a general view of matters and things as we find them on record, and claimed by the theologians. In the beginning, it is said God created the heavens and the earth (out of nothing); the first move that was made, *God said let there be light, and there was light*; if this be true, this God originated in or out of darkness; the idea that God had his origin in total darkness, is a theological mystery.

Quite a contrast this, between the origin of the Christian Devil, who, it is claimed, was the son of the

morning, an angel of light in heaven, while God, the great I AM, came out of a dungeon of darkness. Mystery No. 2.

The next move was three days' work, with their evenings and mornings, before the sun existed, which, by the way, is the only thing that gives existence to evenings and mornings; mystery No. 3.

On the fourth day he made the sun, moon and stars. Why it required five days to make this earth, one of the smallest planets known, when the whole balance of God's creation, including countless worlds, with their suns, moons and stars, was made in one day, is mystery No. 4.

On the sixth day, he created the animal kingdom, and man was made in his own likeness, and in the image of himself, male and female created he them. How a male and female could be made in the image and likeness of one person, is mystery No. 5.

To them, male and female, God gave for meat (food), the fruit of every tree bearing seed; the earth and all belonging to it were pronounced by him who as claimed never errs, very good. He (God) now encloses or sets apart a portion of land suitable for a garden, in which he sets or planted an orchard of fruit trees, and took the man Adam, whom he had made, and put him into this garden to keep and dress it. In this garden, four rivers had their origin, flowing therefrom. If this be true, this garden embraced a very large country; mystery No. 6.

Here the man Adam was told not to eat the fruit of every tree. If this be true, God had changed his design from that which he intended, when he said the fruit of every tree is for meat for man; mystery No. 7.

He then charged Adam not to eat of the tree of knowledge of good and evil, notwithstanding it was loaded with delicious fruit, pleasant to the eye, and good for food. What this tree and its fruit were for, is mystery No. 8.

It is said while every every beast was passing before the eye of Adam, each with its mate, God saw Adam's lonely condition, and had compassion upon him, and said: "It is not good that the man should be alone;" sympathizing with Adam, said: "I will make him a help-meet for him," and did so. Why he did not say "Let there be a woman," is mystery No. 9.

But we conjecture a woman could not be made out of nothing, so taking the advantage of Adam when asleep, he took out one of his ribs and made a woman, and called her name Eve. If this be true, he did not make man male and female, at the same time mystery No. 10.

Yet it is possible the female, made when Adam was, got lost among the orang-outangs, and may have been Cain's wife's mother. Eve now filling her place, and becoming Adam's lawful wife, they were well prepared to obey God's first command, multiply and replenish the earth, they being now organized in a family capacity, and by their God placed in a garden called Eden. Peace and quietness reigned throughout the face of the earth.

Here, it is said, in the absence of God, this Devil commenced his work by teaching Adam and Eve wisdom and knowledge, thereby upsetting and breaking to pieces God's plan, whatever it may have been. And God has been laboring day and night ever since to destroy this Devil and his works, and to get matters and things straightened up as good as they were before. This, our divines tell us, will never be done, as there will be a loss of a large portion of mankind, inasmuch as the damnation of every soul is the work of the Devil. Should the Devil himself be destroyed, his works will remain, just as long as damnation lasts; poor encouragement this.

It is evident, if it was God's intention man should remain ignorant of the knowledge of good and evil, he was sadly disappointed; and if it is now his intention to destroy the Devil and all his works, if theology be true, he will fail in the end, and his disappointment will be great, unless hell and damnation be abolished.

We would here call the reader's attention to a nation or an individual, who does not know good from evil, and you can have a faint idea of the condition of man before the Devil commenced his work. This whole affair is one stupendous theological mystery.

It is said when God found Adam and Eve had got possession of the knowledge of right and wrong, he feared the result, and turned them out of the garden and cursed the earth. Whatever became of this garden and the trees that were in it, is mystery No. 11.

It is claimed God more or less dictated the affairs of Adam and his family throughout their natural lives; called Cain to an account, and settled up with him for the killing of his brother; put a mark upon him, lest some (pious Christian) might find him and kill him. This is the only murder case on record where God is claimed to have compromised and settled on such easy terms. A great change indeed in the days of Moses. Mystery No. 12.

We suppose he changed his notion, which he had a right to do, if he was in any way like man, who, it is claimed, is in the likeness of himself. It is said in the days of Enoch, God had an organization, and Enoch stood at the head and walked with God (while going to and from church), but in what condition do we find this organization in the days of Noah? Completely broken up, all flesh had become desperately

wicked. Theology tells us the Devil had got full possession of man and beast; all that had the breath of life was now under the control of this Devil. Under this sad condition of things, we find the Jewish God on the stool of repentance, and it is said of him, he was grieved to the heart that he had made man; disappointed again, and failing to accomplish his designs, he became desperate, and exclaimed in his anger, "I will execute my wrath and avenge myself upon all flesh, wherein there is the breath of life." In this was his only hope. Having tried his skill in governing man, from Adam to Noah, yet man grew worse. He was now driven to despair, and in the agony of his soul he exclaimed: "It repenteth me that I made man." Adding action to his words, he sent the whole race of man to an endless hell, except Noah and his family, and again commenced to people the earth anew; but using the old seed, the Devil was in it, and there was no reform; the fruit was the same, and Noah got drunk the first chance he had, and cursed the posterity of his son. Upon this, it is claimed, the institution of human slavery had its origin. The new stock from the old seed proved a failure, and it is said God saw the condition of man, that it was evil continually (not discovering it before), he now made a promise to Noah never to drown mankind again. He (God) now adopts a new plan, by choosing a man whose name was Abraham, and said "from this man I will raise up a nation, a peculiar people, zealous of good works, all other nations shall be unto me as heathens and dogs, but to this man, Abraham and his seed, I will bestow favors and blessings without number," and this nation shall be head and not the tail—a peculiar people, a holy nation—whom he clothed with the power of the priesthood, promising to Abraham to give to him and his seed a large tract of land, a country flowing with milk and honey, and that they should have it for an ever lasting possession, he and his seed forever.

This was a failure from the beginning; Abraham never possessed a foot of it as his own, if the bible tells the truth; and his seed, the Jews, failed to kill off all the Canaanites, who finally succeeded in subduing and driving the Jews out of the land as invaders. This man, Abraham, the chosen of God, was called by Paul the father of the faithful on account of the confidence he had in his God; yet he refused to trust him, resorting to lies and deception in preference thereby deceived King Pharaoh, and also King Abimelech, and exposed his wife to prostitution, through fear of his life; here King Abimelech was the more righteous man of the two, and upbraided Abraham for using deception. Abraham's excuse proves he labored under a mistaken view, in regard to the religious notions of other nations and their Gods.

Here we find this man, Abraham, who is held up as the father of the faithful, and as a model man for our day, refusing to trust his God, having more confidence in deception, thereby exposing his wife in prostitution to a people that he believed was under no restraint to do evil. Notwithstanding all this is justly charged to him, yet our theologians will hold him up as a model man, and as our standard in a moral sense. What lower step could a man take, than to deny his God and refuse to protect his wife when among strangers? King Abimelech was justified when he rebuked him.

[TO BE CONTINUED.]

Old Abe and Little Ike.

BY JOHN SYPHERS.

Old Abraham you know, is complimented by ignorant people, by applying to him the title of "The Father of the Faithful." To me, he is nothing more nor less, than a crazy, ignorant, superstitious, heathenistic old simpleton, who came within an inch, during one of his crazy spells, of committing a horrible murder by the slaying of his infant son. If such a man as he, is to stand as the type, and representation of a religious order, called "The Faithful," then I for one will never be found training in the ranks of the faithful—never! I should take the chances of the unfaithful every time. This old father of the Jews, notwithstanding he came so near murdering his little Isaac, is continually held up before the eyes of our children, both in the pulpit and in the Sunday School as a great and shining example of trust in God under severe circumstances. They say this great title of "Father of the Faithful" was won by him, by the commission of one act alone, and that act, (I am ashamed for humanity to write it) was the slaying, or attempting to slay, his own dear child in obedience to the imaginary command of an imaginary God. The history of this extraordinary case, looks like the history of an intended cold blooded murder. The full intent of his mind and heart was to commit a most brutal and unparalleled crime, by the slaying of an innocent child—his own beautiful little son Isaac—for God's sake! He was going to offer him a sacrifice to his God. Are men so ignorant, as to think that it palliates the crime in this case to call it a sacrifice? Was not the offering of *all* sacrifice, but the result of the heathenistic ignorance and superstition? The fact is it would have been *murder*—nothing more and nothing less. He being a monomaniac on the subject of sacrifice, thought he had a command from God to do so, what a heathenish and dark idea!

What would we think now, of a man who would make preparations to slay his child, claiming that God commanded him to offer him up unto Him in sacrifice? He would be sent to the Lunatic Asylum by lightning express—a *special* train; chartered for his benefit. Old Abe was a first class monomaniac upon the subject of religion, and that was the trouble with him. God never did subject any of his creatures to any such inhuman trials in any age of the world, nor for any purpose whatever, and much less would He do it for the purpose of establishing a religion in the world, which is now well known to be false in all its dogmas, doctrines, ordinances, manners, customs and usages.

For a moment turn your eye backward and see in the dim misty ages of the past, an old crazy heathen preparing an altar, upon which to sacrifice his son. See him! hatchet in hand he goes forth, cutting, splitting and carefully arranging the wood so as to produce the hottest fire in the shortest space of time. All is now ready. The awful crisis draws nigh. The long cherished idea of offering his son, a sacrifice to his God, is now about to be consummated! He grasps a knife—a large long knife—examines the edge carefully, shakes his head, a little too dull to execute so fine a piece of human butchery. He proceeds to the grindstone, calls little Isaac to come and turn; the boy obeys. Look ye, see the old father of the faithful fools. He grinds and grinds away! Anon he tries the edge. He must have it keen and sharp. Now see the little innocent, blue-eyed curly-headed boy! He is still ignorant of the desperate intentions of his father, with a face beaming with angelic smiles, and a heart full of sweetness, he looks up into his father's face and asks, "Father where will you get your sacrifice?" That question, coming as it did from the lips of that pure and innocent child, should have paralyzed the old heathen's arm, and caused the blood to flow back in cold torrents upon his wicked heart. The music of that sweet voice, which he intended so soon to hush in the profound stillness of an awful death, should have rung like peals of thunder in his ears and carried conviction to his guilty heart, but nothing of the kind took place. If the old monomaniac had possessed three grains of reason, and one grain of common sense, he would have kicked down that altar and broken that knife into atoms, and then said to his God; "I cannot stand the pressure—I will not endure the test. If you cannot accept me unless I slay my child, then you will not accept me at all. If you choose to burn my soul in Hell for disobeying that command, then burn away! I think I can stand it if you think you can. At all events if I can have my choice, I had rather go to hell with a clear conscience, than go to heaven with the guilt of murder upon my soul." But all this had little or no effect on the heart of this old sinner, nothing daunted, he goes on performing his part in this dreadful piece of high tragedy. He has all things now ready for the sacrifice. The implements of death are all in order. The old lunatic with fire gleaming in his eyes binds his son and lays him on the altar; he summons all his courage, and calls upon his God to nerve him to the awful deed. He raises his arm, one moment more, but one short moment more, and he will plunge the fatal knife to the heart of his innocent child, and the foul stain of an awful murder will be fixed upon his soul forever! But hark! Above the cries and wailings of the boy, a voice is heard! A friendly spirit from the Angel world, happened to be passing along that way, and seeing this old lunatic about to slay his child, cried with a loud voice unto Abraham, saying, "stop! stop! stay thy hand, let not the stain of blood be found upon thy soul." His arm falters. He turns about to see from whence came the voice, and beholds a ram entangled in the branches. An idea struck the old man; I will offer this ram a sacrifice unto the Lord, a substitute for my boy. He cuts the bonds, the boy escapes and flies from the scene of danger, and relates to his mother a history of his late adventure and hair-breadth escape from death at the hand of his father.

It is supposed that Mrs. Abraham took counsel to have the old man arrested for lunacy and for an assault with intent to kill, but I cannot say now true it was, but at all events Abraham proceeded to offer up his ram.

I have heard it affirmed by some, but on what authority I know not, that old Abe, subsequently discovered that the Angel had pulled the wool over his eyes! and that his Lord would have been much better pleased with the nice sacrifice of his son, than he was with the offering of an old horny, woolly ram.

What a comment is this story of Abraham upon that most disgusting and heathenish system of sacrifice offering, practised among the Jews. What a low and animal idea of the great God to suppose that He ordered those things to be done, or that he took any delight in those wicked acts of ignorant, brutish men. What droves and droves of animals were sacrificed, while that silly form of religion called Judaism, was running its course.

I believe they burnt some animals alive upon their altars. This should have been stopt promptly, by enforcing a law against cruelty to animals. Who but the lowest heathens, ever thought that burning and roasting animals in the fire, wreathing and groaning and kicking the fire-brands in every direction, could please God. The slaying of dumb brutes and shedding their

blood might be some source of pleasure to dogs, but never be anything else than disgusting in the sight of God. The history of religious sacrifice, is the most disgraceful chapter to be found in all human history. This great superstition grew upon their minds, until they actually offered human beings upon their hellish altars.

The preachers (who have constituted themselves God's lawyers, and opened offices, (churches) where they practice only on Sundays) say that the slaying of animals was typical of God offering his son a sacrifice for the sins of the world. But if God was absolute monarch, and clothed with universal power, why could he not forgive men their trifling short comings as well without the slaying of his son, as with it? Would his death help the matter any? Whither have the reason and common sense of the people fled?

But anciently it was not fashionable to use that precious article when treating on the subject of religion. But the world in its progress in knowledge, became ashamed of the sacrifice business at last. The eyes of men's understanding began slowly to open, and as they opened the light poured in, and the reasoning powers were aroused from their long sleep; the world moved up to a higher plane and left sacrifice, circumcision, and hundreds of other heathenish rights far behind. I would move that the books containing a history of these disgraceful things, should be all burned so that our children and children's children could never know that the forefathers of our race ever practiced such disgraceful things. It belittles us in our own estimation and destroys self-respect to even think of such things. God was never the author of any system of sacrifice whatever, neither did he ever offer up his only-begotten son a sacrifice for the sins of a world. It is a monstrous religious fraud, practiced upon an ignorant world. God never had any children. It is true that Mary had a little lamb, who priests tried to make the people believe was "The Lamb of God," but the trick has now become "thin"—the story stale, and everybody knows there never was a word of truth in it.

God never had any wife; if he had only-begotten sons, and yet never had any lawful wife, then they were born outside of wedlock; and I must infer that scandal mongers had at least one "square meal" in the ancient times, which I have no doubt they enjoyed as well as the moderns do who are now picking their teeth, after having enjoyed a long feast, at the expense of Henry Ward Beecher.

If God did do as they say he did, then the evil arising from his bad example in this case will more than overbalance all the good, the sacrifice of his son will ever accomplish. It is from those bloody sacrifices, that the Christians get the idea that they must have blood in their religion. They have given up the slaying of animals through shame, and taken the death of Christ as a standing sacrifice, which they say will run through all time.

Look at their bloody mouths; they say that unless they eat his flesh and drink his blood they have no life in them! Hence they eat and drink him in *symbol*, in sacramental bread and wine. A low species of religious cannibalism. The reason why they eat him in *symbol*, is because they can't get hold of the thing symbolized, (his God.) If they could get hold of him, I should infer that they would chew him up worse than so many starved wolves, or hyenas; and who would blame them for practicing their belief, that unless they eat his flesh and drink his blood, they can have no life in them.

Some sects, eat their God every Sunday, while others think once or twice a year will do, being less cannibalistic than their neighbors. But there is now a new dispensation of religion fast flowing in upon this dark world, like a wave from the great ocean of spirit life—a religion that has not got one single drop of blood in it. It is addressed entirely to the spiritual part of man's nature and not to the animal part, as is the bloody system of Christianity, now fast passing away. Judaism, and Christianity, (so called) which grew out of it, were both based upon blood, and blood has marked their course all along down through the ages.

Look at the silly quarrel of the Christians about the grave of Christ, a mere hole in the ground! which led to the long and bloody wars of the crusaders which cost over seventy-five millions of human beings their sweet lives. Poor, silly, infatuated, ignorant fools, fighting about nothing; about so worthless a thing as a grave. They had to die on the plains, and do without graves themselves. Whole regiments, battalions, corps, and armies,

Whose bones lay bleaching on the shore.

Devouring dogs and hungry vultures tore,

found out when it was too late, what an immense price they had paid for their whistle. Old experience keeps a dear school, but fools cannot and will not learn in any other.

In view of the great evils which have arisen out of Christianity, and cursed this world, it has become a grave question with many whether it would not have been better for the world if Christ had never been born!

The new religion will take the Bible of nature for its text book. It will not be opposed to the revelations of nature and science, but will be in strict harmony

with them. They will not be the fore-runners of the new religion preparing the way for it by making the path straight. The priests will be the interpreters of the Bible of nature instead of interpreters of the Bible of men. The great war between science and religion, which is now going on, will be at an end, and victory perch upon the white banners of progress. Then dove-like peace will reign from shore to shore, and war and pestilence disturb the world no more. The wars of the world will never close until old bloody Christianity fails. She represents her God as being a God of war; a great General, who never lost a battle. Their hymns, their prayers, and their sermons are intermingled throughout with war terms. They call Christ the captain of their salvation; their God the God of hosts, and when they get on the rampage at a general revival, they open a recruiting office and beat up for volunteers to join the army of the Lord! They then will sing; am I a "soldier" of the cross, &c. Now this religion filled with war terms and war ideas, must all pass away, before the millenium will, or can come, when we shall beat our swords into plow shares, and our spears into pruning-hooks! The new religion, will be entirely free from all gross, vulgar, coarse, material ordinances. Men will no longer be foolish enough to think that they can remember Christ any better, after they have eaten bread and drank wine than they could before they did so; nor that their consciences are more clear or good after they have been dragged through the creek by a priest than they were before. The new religion will have a refining and spiritualizing influence both upon the souls and bodies of all its votaries. It will drive out of our lives all antagonism, and fill us with harmony—which is heaven—a peculiar people, very zealous of good works—knowing that there is no condemnation to them who walk not after the flesh, but after the spirit. The kingdom of heaven shall be within us, and we will have all those spiritual gifts which were once possessed by the early Spiritualists and by Christ their great medium, who said: "greater things than these shall ye do." Modern times will yet see greater pentecostal out-pourings and displays of spiritual power, than the people did anciently, even to take the exaggerated descriptions, which the bible gives us.

Streator, Ills.

Science and Religion.

The religious and some of the secular press, are still continuing their carping criticisms on Prof. Tyndall's Belfast lecture. It is somewhat amusing to even outsiders, to see how they are squirming and writhing under the trenchant blows with which the great scientist has so ably belabored them. Instead of standing up, and manfully taking the flogging, which they know they so richly deserve, they with consummate meanness, and most unblushing hypocrisy, try to dodge the issue, throw sand in the eyes of their credulous dupes by declaring the eminent Professor is mistaken. "Religion is not, never has been hostile to science," says the *Christian at Work*. "Science and religion so far from being antagonistic, go hand in hand; and that so far from religion being the determined foe of science, she is ready and eager to accept scientific or any other form of truth." Prudentius, the special Jesuitic pleader in the New York Sunday *Herald*, says, "That Mother Church has ever been the nursing mother of science." They also most emphatically deny that religion occupies a natural position of hostility to science, and that they will not admit it without the most convincing proof.

I would like to ask those eminent Christian theologians, those erudite Talmages with their cabalistic D. Ds., if this proof is not furnished by the very nature of religion itself? Must not all religion be of a necessity in hostility to science?

Science is supposed to rest her claims to our attention and respect on proven facts.

Religion reigns supreme over the unknown and the unknowable; and makes her appeals not to the understanding, the reason, and common sense of mankind, but to blind faith and our emotional nature. Does not science grind to very powder the foundation on which religion erects her superstructure? "I believe in God, the Father, Almighty Maker of heaven and earth." Does science answer AMEN to these words of the Christian creed?

No plummet from deep, sea-soundings has yet revealed the impress of his feet! The furthest sweep of any telescope has not discovered his habitation! All that the most searching microscopic eyes can discover, is growth and development, not creation! "Matter is eternal!" but how could it be so if there is God the Maker? "Infinity within, infinity without, belies creation." Yet science and religion is in harmony! The Christian theologians tell us that whom they call God, made, created this wonderful and beautiful earth, man and insect, beast and bird, the blue sky above, the waters beneath, the sun, the moon, and each star of night. All this the Christian Bible, "the anchor of their hopes, the charter of their faith," tells us was made—created, in six short days; for the words are, "The evening and the morning were the sixth day." But science placing herself squarely in opposition to this teaching with most convincing arguments, and unassailable logic and mathematical demonstration, proves that all this is not the work of six

short days, but the product of slow growth and development through countless cycles of time. Now Dr. Talmage, in his article in this week's *Christian at Work*, endeavors to harmonize them in this way. He says, "This Bible account of the creation of the world, from a Sunday to a Friday: the totality of the deluge, the utter immobility of the sun, as it shone resplendent on that victorious day over Gibeon—these are no longer preached from the pulpit." It is ungentlemanly to say, "You lie!" so I very gently say you are mistaken, Dr. Talmage, for within the last six months I have heard this Bible account of the creation defended against the infidel tendencies of the age, by the most able of the Brooklyn preachers. But if you have obliterated from your Bible, the first chapter of Genesis, permit me to call to your attention the closing words of the book, "If any man shall take away from the words of this book, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book."

Dr. Talmage has evidently an inquiring mind; he is open to conviction, he already sees "men as trees walking;" he has thrown aside as fiction the chronology and miracles of the Old Testament; and that of the New will soon follow; it is only a question of time. He is even now sitting at the feet of the great Gamaliel of the new dispensation, and I yet expect to see his grand auditorium filled with an audience listening to the words of truth and soberness. But of the great mass of Christian preachers I have no such hope. The five distinctive points of Calvinism are yet preached. The fall of man by which came death into our world and all its woe, is yet insisted on; and was brought into this world by Adam's sin, is yet preached in this our day and generation. Notwithstanding science tells us the stratified rocks in words more potent than ten thousand bibles, declare that millions of organic beings lived, and died, untold ages before man appeared. I cannot see, (can you Mr. Editor) that science agrees or harmonizes with one single feature of Christianity? "Holy mother church has ever been the nursing mother of science." Has she? Then what means those ringing words of Tyndall's. "We fought and won our battle even in the middle ages, why should we doubt the issue of a conflict now?"

The ground which they cover is scientific ground and the right claimed is one made good through tribulation and anguish inflicted and endured in darker times than ours, but resulting in the immortal victories which science has won for the race." Those words most Rev. gentlemen, are the words of Prof. Tyndall and he speaks them with neither faltering voice or wavering tongue, for he gathers his emphasis, from the very history of religion, which is filled to overflowing with the persecutions of martyrs of science and free thought; and it is only because the infidels to Christianity are now powerful and strong that the Tyndalls of the nineteenth century are not burned at the stake and imprisoned to-day, and suffer the same persecutions as they did in the sixteenth. Do I not read these words by the Belfast correspondent of the New York *Tribune*? "The Belfast ministers are not the men to let Prof. Tyndall come and go in peace. The efficacy of prayer and preaching is to be tried on him, this coming Sunday, and two ministers have been sent for from London expressly to reinforce the native forces, and to put down Prof. Tyndall." No longer able to burn and imprison; they would damn his soul by preaching and prayer. Science and religion in harmony! "Tell it not in Gath, whisper it not in the streets of Ascalon or the daughters of the Philistines will laugh thee to scorn." Those Rev. gentlemen will yet I suppose have the opportunity to tell us that the marriage bells have rung and the Belfast clergy have pronounced the benediction.

But is there, can there be, harmony between reason and superstition? between truth and falsehood? just so there can be none between science and religion. Science waves no flag of truce, but goes on conquering and to conquer till in the expressive words of Colonel Ingersoll, "Reason throned on the world's brain reigns king of kings and god of gods."

W. WILLICOTT.

Brooklyn, Sept. 20th, 1874.

Love; "All For Love."

"Love is of Heavenly birth,
But turns to death, on touching Earth—"

So says Miss Landon—

But what could Miss Landon know about it? Had she been Mrs. Landon, or Mrs. some body else, she might have spoken advisedly, from experience.

Frankie Percy, a damsel of some seventeen summers, whose days had been chiefly spent in reading, of which Love Novels formed the largest pile, said to her Ma—"There is no such thing in the world as Love, it is all hallucination."

I am not prepared to go with Frankie, the whole figure. In my childhood reading, was the following:—"The greatest treasure in life is Love." I believed it as children do. Of course, I swallow Miss Landon's first line.

The probability is, that in all Frankie's love stories, the Love touched earth; was run into the ground, into indulgence of earthly propensities, and was so soon dead, that Frankie thought it never had lived at all.

Not having been tried in all points—Jesus was not, I'm not prepared to speak advisedly on Miss Landon's second line, but observation, seeing how it works, generally furnishes, at least *prima facie* evidence that there is some truth in it, if not all true.

Were I to resolve my honorable self into a court of *Nisi prius*, Judge and Jury, the finding might be as follows, to wit:—

- 1st. Love is of Heavenly birth.
- 2nd. It is the greatest treasure in life.
- 3rd. There is a chamber in the human soul that nought but Love can fill.
- 4th. Like hope, Love springs eternal in the human breast.
- 5th. Love, the genuine article, can be sustained in its pristine purity on the *Angel Plane* only.
- 6th. On all planes below the *Angel Plane*, Love is in danger of touching earth, and, like the salt of olden times, losing its savor.

PRENTISS.

IS THE SCRIPTURAL ORIGIN OF THE HUMAN RACE IN CONFORMITY WITH THE TEACHINGS OF MODERN SCIENCE?

BY U. K. BOOTH.

If Eve was made, as the bible affirms, out of one of Adam's ribs, then it follows that Adam to all intents and purposes was both father and mother to his children. Now can any intelligent physiologist for a moment admit, or believe, that Adam could become the progenitor of the human race by the union of himself with himself, or in other words, that the human race is the result or sequence of a union of Adam, minus a rib, with the rib, minus an Adam, even though said rib by some "aggremento presto change" process was made to assume the comely shape and symmetrical proportions of a young and blushing maiden of sweet sixteen? If brothers and sisters or even cousins in the exercise of the marriage relations, produce a progeny of idiots and imbeciles, is there any wonder that Adam and his metamorphosed rib produced a murderer at the first attempt, and that the entire human race so shockingly disappointed the expectations of their creator.

The critical surgical operation that attended Eve's pre-natal condition must have produced a marked and lasting effect upon the fine strung nerves of that young maiden; and under a well known law of hereditary descent it is not strange that Cain, the first born, should have inherited something of that same adventurous propensity or disposition which characterized his grandfather on his father's and mother's side. Hence, trying his hand on his brother Abel, and unfortunately being less successful than his more experienced grandfather, he gave up the experiment in despair, and went off to the "land of Nod" for a wife.

I hope the honest, truth-loving minister will not criticise too sharply this "new, happy and more enlightened interpretation" of that vexed scriptural question as to how Cain came to go to the land of Nod for a wife, where they had them already on hand made in the regular way, rather than hang about Eden until he was gray, and wait with the dismal and forlorn hope that some superfluous and metamorphosed rib would come to the rescue of his lonely heart-longings.

Detroit, Mich., May 1, 1874.

THE Philadelphia *Inquirer* says that a settlement has been effected between the executors of the will of the late Edwin Forrest, the tragedian, and the widow of the latter for the sum of \$95,000. The money will be realized by the sale of property on the North river. The entire estate of Mr. Forrest is worth about \$1,000,000. In view of this settlement, there is now a fair prospect for the carrying out of the directions left by Mr. Forrest as to the building of an actors' home.

There is a good deal of anxiety on the part of the public to hear what Henry C. Bowen can tell about his pastor, Mr. Beecher. It is affirmed he knows more than any other man about this whole business. It is to be hoped in some of the approaching trials he will be placed under close examination, cross and direct, that what he knows may be brought out. It is desirable that his time will not be so completely occupied in "bringing souls to Christ" (which it would appear is his leading business) that he cannot afford the time to detail to the courts and through them to the public, a portion, at least, of the knowledge and facts in relation to the head of Plymouth Church, which he seems now to enjoy, such a monopoly of.

Volume I.

WE will furnish the First Volume entire, of THE TRUTH SEEKER bound in paper covers, postage paid, for \$1.00.

The same minus one number	75 cts.
" " " two "	60 cts.
" " " three "	50 cts.
" " " four "	40 cts.
" " " five "	30 cts.

Single copies, of back numbers of Volume I, such as we have on hand, 3 cents each. Those who wish THE TRUTH SEEKER from the beginning and to have it convenient for reference and perusal will do well to avail themselves of this opportunity.

Friendly Correspondence.

DR. A. M. SPAULDING, Brushy Prairie, Ind., writes: We find it is impossible for us to get along without THE TRUTH SEEKER. We prize it too highly to part with it.

J. B. PARK, Niles, Ohio, (over eighty years of age) writes: I like THE TRUTH SEEKER very much and think it ought to be sent broad-cast over the land to destroy the hydra-headed monster-superstition and ignorance.

THOS. PHILCOX, Goshen, N. Y., writes: I have received the bound volume of THE TRUTH SEEKER you sent me, and I am much pleased with it. It contains more sound moral reading and good common sense than any publication I ever read. I would not trade it away for all the bibles and prayer books in creation.

O. W. LACEY, Bath, N. Y., writes: I herewith send you \$7 to renew the subscription for your glorious TRUTH SEEKER. Your change to a semi-monthly meets the approval of our little club very much, and all join in sending their kindest regards to you. Long may you prosper in our prayer; and if there is any efficacy in prayer we hope this one will be answered.

JAMES CREAGAN, New Haven, Conn., writes: I cannot do without THE TRUTH SEEKER. Free discussion is as dear to me as my life. It is refreshing to one who like myself has progressed out of the childish fear taught by the Reverend Sinners called clergymen, to know that the time when men will have truth and nothing but the truth is near at hand.

WM. Sisson, Port Hope, Canada, writes: Enclosed please find \$10 as a loan to be returned at convenience. I hope your patrons will sustain you in the publication of THE TRUTH SEEKER; a paper much prized for its many choice articles and liberal sentiments. Its usefulness appears to be more called for at the present time to give aid to the battle to be fought between Science and Christianity.

J. W. MATTHEWS, Muncie, Ind., writes: I failed to write you relative to making THE TRUTH SEEKER a weekly, but I concluded to stick to it, no matter how often it was published. My mind wanted it weekly, but my pocket said: "A monthly is all you can stand." The compromise you have made suits me exactly. It satisfied my mind without making my pocket grumble, so go on my friend and we will stand by you.

F. G. JOHNSON, West Boylston, Mass., writes: We have been reading your paper for a year and must say we have been well pleased with it. It is just what is needed for the people and the times. Many of the orthodox in this place are losing their faith in the old theology, though their unbelief is as yet undefined. Some of them are ready to accept the truth as presented by your paper. Let the truth prevail say we.

F. W. SHAFER, Breakabeen, N. Y., writes: I am taking several papers among which are *Harper's Weekly*, *New York Times*, *Toledo Blade*, etc., but allow me to say THE TRUTH SEEKER will not be the first one to be stricken from my list. I do not wish to flatter you but I think well of your paper. The bible to me for a long time has been a book of absurdities. I hope you may meet the success you deserve and be the means of causing men and women to think.

W. W. PALMER, Northport, Wis., writes: Having just returned from a journey, I hasten to send in my dues for the second volume of your valuable paper. Allow me to say that the number of its readers here are increasing. Even the clergy of this place begin to read it with considerable interest. Each day brightens; though your paper is denounced by many as *Bennett's Infidel Sheet* it is bound to do much good in disseminating truth. Go on, Good Brother.

D. R. BURT, Dunleith, Ill., writes: I am much pleased with the first numbers of your second volume; they contain many choice gems most beautifully set. I think you have adopted the proper course in making your paper a semi-monthly. It will probably obtain a larger circulation than a weekly would, for a time at least. You assuredly deserve well from the Liberal public. They must and will sustain you in the efforts you are making to do good. I hope soon to see your beautiful flag spread to the breeze in almost every house and hamlet throughout our broad land.

A. R. SWARTZCOPE, Bradley, Ill., writes: "I am doing all I can for 'our fearless champion' but the work goes rather slow. Ignorance and priest-rule has such a fearful hold upon my neighbors, that in some cases I can hardly get them to examine the paper, for fear the devil or some infernal fiend will seize upon them while they read; but I shall continue to do all I can. Please ask Brother Syphers to give us more of his spicy articles. His 'Give the Devil his Due' was read here with great interest.

THE TRUTH SEEKER is the best paper of its kind ever circulated in this community, and though some may think it an "infernal machine" it is bound to do good service in battering down the walls of superstition and error.

T. F. KIEL, Newark, N. J., writes: I with much interest read the first volume of your paper and found excellent information in it in regard to religious matters. I have of late years been a Liberal, rather of the Universalist way of thinking, but by the reading I have found in your paper, I have had the scales completely removed from my eyes. My wife for some time looked upon your paper with disfavor and wanted me to desist from taking it, and called it "the devil's own paper," but by reading to her occasionally, a common sense article contained in it, she now seems to be growing in favor of it. I hope that you will be successful in the work you have undertaken in removing the scales from the eyes of millions.

JOHN GROOM, Meaford, Ont., writes: I feel next to grief that there should be found in Canada or any part of the United States a Freethinker who would say, "Stop my TRUTH SEEKER. I don't feel like paying \$1.75 a year for it." I am ready to hope there is not a truth seeker on the whole American continent who is unwilling to give that amount to have his principles disseminated through the country even if he never got a paper at all. I am sorry to hear there are such weak-kneed Freethinkers. If such men could only realize the social advantages gained by such papers as THE TRUTH SEEKER, they would never for a paltry 75 cents say, "Stop my paper." I shall support THE TRUTH SEEKER so long as it and I live, and hope to be able to do something more than sending a mere \$1.75. I sincerely hope that the thoughtful portion of society will see the necessity of making a slight sacrifice to keep THE TRUTH SEEKER in existence.

H. M. EASTMAN, Elk Horn, Wis., writes: Your paper is cheaper at \$1.75 than any paper I ever took at half its subscription price; THE TRUTH SEEKER is certainly the paper of the Nineteenth Century. That man who reads your

paper and fails to see by the light it throws upon the subjects it treats of—the absurdity of Christianity—the duplicity and hypocrisy of its originators and propagators, and the complete failure of every design attributed by Christians to their capricious, impatient, and repentant God, should almost be branded as a traitor to his fellow man, an enemy to his country and its best interests, and as recreant to the trusts confided to him by the author of his being. Wishing you success and prosperity, in the noble enterprise you have undertaken, in the promotion of truth and science, I remain your friend.

P. O. CHILSTROM, Minneapolis, Minn., writes: I take this occasion to express my esteem for one who alone dares to battle against priestcraft and intolerance, as well as with adversity, that truth and freedom may be known and the slaves of superstition and bigotry be released from their bondage. Last winter while a temporary resident of Pueblo in Southern Colorado I first saw a number of THE TRUTH SEEKER. It was shown me by Mr. Pikard of that place who is one of your subscribers and a zealous worker for Progression, and the elevation of the human race, and one not afraid to strike at ecclesiasticism and dogmas as propagated by the so-called workers in the Lord's vineyard. I immediately subscribed for the paper and shall continue a subscriber as long as you continue in the brave course you are pursuing. Your making it a Semi-monthly suits me well and as I know money is required to conduct such an enterprise, cannot do better than invest a small amount in that direction. I herewith forward \$2 and wish the paper continued success.

THOMAS FEE, Lindsay, Canada, writes: I am much pleased to see your paper is going to be a semi-monthly. I take 12 different papers and there is not one of the lot that pleases me so much as THE TRUTH SEEKER. It is my hope that it may go on and prosper, and spread light and knowledge through the land, until the fears and superstitions which many labor under are thoroughly expelled, when all will be able to admire the works of nature without the damnable doctrines of the devil and hell upon their minds. I recently had a conversation with one of our prominent divines upon some passages of scripture. I asked him if he believed there was a hell of fire in which to burn souls hereafter. He said he never believed in a hell and there was no such place. I asked him why he did not preach so then. "Oh said he, 'it would not do to talk that way to every person.' But said he, 'the minds of people are getting so enlightened they will not much longer put up with the bosh and nonsense from the pulpits that they have been listening to.' That was an honest confession which many of the clergy are not yet prepared to make.

HENRY WILBUR, Vineland, N. J., writes: The cause of Liberalism is looking well with us, though I would be glad to obtain more subscribers for your paper. "The Great Scandal" occupies quite a share of our attention. The orthodox portion of the community of course stand by Beecher while some think if he has done wrong he is not to blame for it because of the extreme temptation he was exposed to as a clergyman. He, however, reminds me of a furious bull that once chased an Irishman across a ten acre field until he came to a fence, when he unceremoniously lifted Pat on his horns and tossed him violently over. Pat picked himself up and saw the bull pawing the ground and shaking his head in a most vicious manner. "Ah," said Pat, "it's no use for you to be bowing and scraping, ye dirty devil, for be jabers I believe ye did it on purpose." I think it was so with Brother Beecher, "he did it on purpose. One of the natural enemies of old theology—a Free High School, where the natural sciences are taught, is in successful operation in this place, with 200 scholars educated in the truths of nature, instead of the vicarious atonement, plenary inspiration of the scriptures and all such nonsense. They will not mix any more than oil and water. As another means of education, I say, long live THE TRUTH SEEKER.

F. G. SWEHLA, Pleasant Hill, Neb., writes: Dear TRUTH SEEKER: I am happily surprised to find you such a handsome sojourner with us, and an American at that. We Bohemians in the cause of truth have been in the habit of thinking the Americans exceedingly biblical and very pious people. I have been twenty years in America and have seen very few persons of liberal views, and to express such sentiments as I find contained in your journal, and it is the first American paper which I ever saw of this stamp, therefore it takes with me at sight.

Friend G. L. Henderson, in the number for September 1st, rather unkindly overlooks his Bohemian friends of the West, as though they were not in the land of progress. Verily we are the most progressive in free thought and opposed to priestcraft, etc. (Just the sentiments at the head of THE TRUTH SEEKER) of any other nationality in proportion to their number; their advance being represented by six different journals all weeklies and all Freethinkers and none represent ecclesiasticism of any kind. Of all these journals and plenty of pamphlets of a radical nature, your Bohemian friends in the West are fervent readers, and I think Jesuitism has a stronger hold in other nationalities than it has in ours, so little noticed. The heretical spirit has not yet captivated the American people as a class, as it has our people. We don't have camp meetings revivals, protracted meetings and such hankering for the word of God as masses of the Americans do. Our Bohemian-American literature is not full of dogmas and religious trash that is so often found in American periodicals and books, and even in all the school books I have had the opportunity of seeing.

THE second and third volumes of Mr. Froude's "History of Ireland" have just appeared in London. The author believes the Irish to be an inferior race, unfitted for self-government, and who ought to be governed by force, which is just what he said in his lectures in New York.

THE experiment of cultivating coffee from the native plant, so abundant in the Sierra Nevadas, is already begun in earnest. A gentleman who is already familiar with the coffee plant, and with its cultivation in Costa Rica, as any of our horticulturalists are with the apple tree and the cultivation of the apple, has purchased a place containing a large number of the coffee shrubs, and has commenced the work of pruning and cultivation, and expects to gather his first crop of coffee this fall.

A SAN DIEGO editor says that at the risk of being pronounced a falsifier by eastern people, he will state a few facts illustrating the fertility of Southern California. He had seen a mass of wheat, the product of a single grain, on which he counted one hundred and nineteen stalks. It was taken from the ground before being allowed to mature, otherwise each stalk would have borne at least sixty grains, being a yield of over seven thousand grains for one. Two years ago a Mr. Kimball planted some olive cuttings, which have become thrifty trees, the height of a man. Bees filled an empty hoghead in a back yard with honey, and the alfalfa-fed cows yield milk enough to fulfill the scriptural requirements of a promised land.

There's Nothing in It.

What is there in this world of strife,
That's worth the struggle of a "minnit?"
What, O what is human life!
Susie, I fear there's nothing in it!

Heaven has made all love in vain,
And 'tis in vain we try to win it,
For what is love, but endless pain,
Unless we find some pleasure in it?

On earth there's not a single charm,
And to your swelling bosom pin it;
Without one clasping, clinging arm,
I tell you, "Sue," there's nothing in it!

To pass the Spring-time of the year,
And all alone to "bear and grin it,"
It starts betimes the gushing tear,
'Tis then I feel there's nothing in it!

To see these precious hours go by,
To know my duty—not begin it;
To live a life alone and die,
There's not one jot of comfort in it!

If I go back to boyhood days,
When Auntie made the wheel to spin it,
I dreamed all life, with joy ablaze,
But now I find there's nothing in it!

And when I stroll along Broadway,
And see the girls splurge by and "shin it,"
I wish to stop them just to say,
Dear things, you know there's nothing in it!

And as I pass the gay saloon,
Where dandies meet to loaf and gin it,
How sad my soul to think how soon
They'll find there's death and nothing in it!

All this cold world is nought but dross,
And more and more I grow "agin it"—
The gain is small, but great the loss,
Alas! alas! there's nothing in it!

BUT

The cooing of the gentle dove,
The carol of the warbling linnet,
Tell me that nature's soul is love,
There may be—must be—something in it!

And then again, the spirit zone,
Beyond the world's surrounding limit,
Where love can never dwell alone,
I feel—I know—there's something in it!

Then learn to live in joyous love,
Let every hour—aye, every minnit,
Be fixed on things that lead above,
Be fixed on that—there's something in it!

New York, May 9th, 1874.

R. LAPHAM.

A LEARNED Parsee from India has for a few weeks been visiting our City, being one of the very few of that nationality which have ever visited our shores. He has delivered two addresses before the Liberal Club, one of which we had the pleasure of listening to. He is said to be the first Parsee who ever made a speech in the United States. He is a gentleman of culture, sound intellect, and great good sense. It was indeed a treat to listen to one of the followers of old Zoroaster; and it is seldom we have listened to a more able and finished discourse. His first lecture was a general description of the Parsees, their religion, manners and customs, together with a description also of the religion and manners of the Hindoos. Among many interesting items he described the marriage custom of the country. Children are betrothed as young as ten, eight, and five years of age, and instances had been known where the contracts were entered into before the birth of the children. He compliments highly the English-speaking nations, and said the literature of England had done great service to India. He spoke in high terms of Shakespeare and other authors. He believed the English language would eventually be spoken in all countries in the world.

In his last lecture he alluded at length to the missionary system which European and American churches are prosecuting, depicting their errors and absurdities. He of course regarded the efforts in that direction as being totally misdirected. He said what India needed was the light imparted by modern science. Superstition she does not need, she has enough of that of her own: she is in fact the parent of the same superstition that the churches are now so intent on sending back there. He portrayed the utter futility of trying to establish the Christian religion in that country, and mentioned the means some missionaries use to obtain converts to report to headquarters at home. They have often hired persons to accept their religion and submit to baptism, but he says it is an absolute injury to the parties professing the Christian faith as they almost invariably lead more profligate lives than before, and are despised and outlawed by their former companions and friends. He utterly repudiated the idea that the missionary system was doing the slightest good in India.

We are free to say this Pagan gentleman appeared as much of a scholar and as much refined as any Christian we have ever met. It was suggested by a learned gentleman who listened to him, that if the lecturer was a fair specimen of India, that it would be an excellent thing for this country and this City if they would send a few over here to act as missionaries to the Americans.—[Ed. T. S.]

Theological Nuts for the Clergy to Crack.

BY JOHN M. FOLLETT.

What similarity is there between a titled Doctor of Divinity dressed in the height of fashion, with a salary of from \$1,000 to \$10,000 per year, preaching in a church costing \$100,000, from a desk costing \$2,000, and the "meek and lowly Jesus" who preached to the poor and outcasts of society, out of doors, and for nothing? Do you think it Christ-like for you to spend from \$2,000 to \$20,000 per year on the appetites of yourself and family when there are hundreds all around you who are suffering for the necessities of life?

Have the poor any cause for thankfulness when they look around and see so much money squandered on churches that stand idle six days in the week, while they are suffering for shelter? Would they not have great cause for thankfulness if the money, which is spent every year in sending the "good tidings of great joy" (i. e. hell and damnation) to the Hottentots, was expended for the purpose of relieving suffering at home?

Will God damn the heathen who never heard of Christ, for not accepting him? If he should do so, will it be just? If he does not damn them, will he save them in heaven because of their ignorance? If they will be saved through their ignorance, is not ignorance more effectual than the "blood of the lamb"? If ignorance will save the heathen, would it not be a good plan to burn all the Bibles in our land, and thereby leave the next generation entirely ignorant of God and Christ and in that way save all? Are you sure of saving one out of a thousand by the use of the Bible and with your preaching? If not, would not my plan be best?

When at your revivals you "convert" young boys and girls, knowing by past experience that most of them will backslide, would it not be a good plan to kill them, and by so doing make their salvation certain? If you kill them and add so many "jewels to your crown of rejoicing," could you not repent and swing from the gallows into heaven as all murderers do? If you should put this plan into execution, and meet your reward, would I not be entitled to a reserved seat near the "great white throne" for giving you the idea? Do you think the above plan of salvation an improvement on God's plan? Should not his plan as compared with this, rather be called a plan of damnation? Does your success in making converts of late years have a tendency to give you a very exalted opinion of your ability to evangelize the world?

Is the fact that we have so many D. D.'s any evidence that God is sick? If he is unwell, is it not probably caused by disappointment in consequence of the failure of his plan of creation and salvation? If he is not sick, is not the title of Doctor of Divinity a meaningless one? Is the fact that you have accepted that title, or the fact that you would if it was offered to you, any evidence of humility on your part? As Christ had no such high sounding title, and you have, are we to conclude that the servant is greater than his master? If you accept the title as a "reward of merit," would it not be a good plan to have some third-rate college confer that title on the founder of your faith? Don't you suppose God would be pleased to have that degree conferred on his "only begotten son"? May it not be possible that our national calamities, such as our late war, the Chicago and Boston fires and the Epizootic, have been brought upon us by our Heavenly Father, because of our neglect to honor his son by calling him Doctor Jesus Christ, while that degree has been conferred upon his inferiors? If we make haste to put God in the Constitution, and give his son the title of D. D., is it not probable that we can appease the wrath of our Heavenly Father? If we succeed in doing so, will not I as originator of the plan, be entitled to a jewel of uncommon brilliancy in my crown? After cracking these nuts and thoroughly digesting the meats, can you honestly say that the "days of inspiration are past?"

A California Letter.

DEAR TRUTH SEEKER:—I have long been intending to write you a few lines, but on the good old Spanish maxim of "never do to-day what you can put off until to-morrow," have kept putting off until forbearance ceases to be a virtue. Last winter I wrote about a dozen letters concerning the climate and productions of this region of the country, which, contrary to my wishes, were sent to some Western editor, in Minnesota or Iowa, who probably consigned them to the waste basket, for which I would that he may be consigned to perdition. Some of them contained statistics nearly impossible, now, for me to replace, concerning various and sundry traditions, etc., etc. To begin with, I am very glad that you are going to give at least a semi-monthly paper if not a weekly, and will do what I can to help the work along. As the majority just now of the inhabitants here are "Greasers," I fear my help will not amount to much. Your genuine Greaser is a mongrel cur, some Mexican, some "Injun," a little white man with a slight seasoning of coyote, he is the most worthless, lazy and good-for-nothing animal in existence, having all the bad qualities of the different races without any of the good. He is content to live in an alder hut with a mud floor, and

no ceiling or windows, and just high enough for him to stand upright, a bed on the floor, or if he is of higher ambition, raised on a bedstead, which is thickly populated with his relatives, climelia and pulgas. Everything he eats must be cooked in "mautica," which idiomatically, means grease of any kind, though properly, butter, "chile con carne" is their staple diet. A yard or so of dried meal is put in the oven if they are so aristocratic as to have one, or in a frying pan over the fire until it is warmed through, then pounded into small pieces between two stones, and then with onions, red peppers and grease. Grease, grease, *everything* is cooked in grease, to save their greasy souls—if they have any—from their mortal enemy the D. They cannot cook any thing, but "tertilia without grease," from whence I suppose they might have derived their truly applicable, if not very poetical name of Greasers. The tertilia (testa) is simply flour, salt and water mixed with a stiff dough and flattened into a large very thin cake between the hands and baked on top of the stove in a frying-pan or on a broken stove plate, in the ashes or on a broad flat stone according to circumstances and usually serves for plate, knife and fork, table and in fact every thing connected with the table part of the business. Rice is cooked with onions and grease, Summer squash and grease; winter squash is prepared by boiling it in lye, then drying it and putting away for future reference, it is, when so prepared, sweet and about as tough as an ordinary piece of India rubber, and is cooked in grease, in fact, the ending of the fairy stories told me when a boy, "They lived in peace and died in a pot of grease," would apply very well to them, except the living in "peace part," although when the women keep their lords' bellies full and they do not happen to get drunk and pound them over the heads with the butt end of a gun they are generally peaceable enough. No matter how poor they may be, they always have half a dozen curs to bark at the moon and people who are riding past the huts on horseback, and if possible, biting either horse or rider; as a rule, they have a wholesome dread of a horse's heels, and jump at the rider's legs, but let him draw a pistol or get down to pick up a stone and not a dog is to be seen.

The "Greaser" hates an American worse than a cat hates water, and only in extreme cases will he call in the services of an American physician. I remember seeing one fellow who had a dislocated shoulder upon which an old woman had put a pitch plaster to draw it in place. Another fellow had a leg broken beneath the knee. The accident took place some twenty miles from home, and the leg was skillfully set by an American doctor, and the young man sent home on the cars, there his father called in the aid of an "old man," and they took off the dressing and put on a flaxseed poultice. Some of their notions are curious, although I believe in this instance I am about to relate, shared also by the Irish. Next door to me, I am sorry to say, lives a Hungarian Baron, or at least, he was a B. in his own country and has got the "ring of nobility" to prove it. He has also got a little Greaser woman for a wife, and between the two, after several failures succeeded in getting a little baby, whose sole purpose in life seems to be to make night hideous by her squalls, as the mother does day, by the infernal clatter of her tongue, whose continual and unrelenting wagging reminds me of a clapper of a flour mill. Talk about the mellifluous sweetness of the Spanish language, and then imagine an individual trying to talk through their nose with a mouthful of hot potatoes, and you will have an idea of the soft and liquid tones of that beautiful tongue—as I hear, and I have borne it incessantly for sixty days of twenty-four hours each. Well, as I was saying about the Susana, one day the Baron came to me and said: "I did found out what was the matter with the baby. The skin of her head had fallen down." The European doctors do not know any thing of that disease, and do not say anything about it in their books, neither the American doctors do know anything about it, but thousands of Mexican old women know about it. The skin does get hard and dry, and does get on the brain, and in six weeks, if you do not lift it up, the child will die. You must first suck the child's head, and then rub something on and loosen the skin, and it will rise up. It will stay up a little while, and then fall down again. It must be so, because so many thousands of the Mexican women do believe it, and because the whole race are so entirely different from any other race, because they are so mixed up with every other people." The above is the conclusion and report of half a day's conversation and argument. I cited against this theory, the Flatheads and other savage tribes, who distort their skulls by pressure, but, although for a moment staggered, he got out by saying that the pressure was not from above as in this case. The old mission church is reputed to be over one hundred years old. It is a sorry old barracks built of stone and brick and stuck over with yellow plaster, half in ruins and wholly hideous. Father Joaquin B. rents the church from the bishop for thirty dollars per annum, and has an assistant to whom he pays some six hundred dollars, while he goes around the country speculating in wools, hides and grain, he gets for the mission orange orchards, etc., two thousand dollars, and has some little shanties besides, which rent for more or less, and make a good deal of money.

I must close, and in my next will give you something about climatology, etc., etc. I think we have the finest climate in the United States. Yours truly,

D. M. BROWN, M.D.

San Gabriel Mission, Cal., Aug. 5th, 1874.

Spiritualism Again.

Answer to Mr. Keese.

BY CLARKE IRVINE.

An article in your Sept. 1st. Number on Spiritualism ascribes all the phenomena to imagination, excited nervous sensation—electricity.

Now if due to imagination what has electricity to do with it? If one sees phenomena caused by electricity, surely his imagination has nothing to do with it. But this electricity theory, which at best could explain but few of the phenomena, has been long ago exploded by investigations of Scientists.

Why is it that a man who has been experimenting in the fields of science or art, and has discovered or developed facts new and wondrous, even incredible, no sooner brings the same cool intellect to the investigation of spiritual phenomena, even though he be incredulous, sceptical, scornful, and after long investigation declares the fact of his belief in their genuineness, then he becomes a weak, nervous lunatic, not worthy of credit?

The phenomena of Spiritualism are Catholic in their extent and variety; there is scarcely a conceivable fact or act that has not received, if human testimony is at all to be credited. Yet writers like the one whose article I refer to, select some few and fit them to their own peculiar theory. Reversing the case of the Christian theologians, whose mode of reasoning will prove anything it may be applied to, these sceptics have a mode that will disprove anything. But the same mode of ratiocination pertains to both classes of would-be reasoners.

How does the gentleman know he had a beefsteak with his breakfast this morning? Seeing, smelling, tasting certified to it. But he is not a credible witness! Then bring those who sat at table and the waiter to testify; go to the butcher of whom he bought it, the cook who broiled it for him. But this, being a probable, ordinary fact, we do not require such cumulative evidence. The Spiritual phenomena are extraordinary, incredible, and sometimes what we deem impossible. We demand testimony on testimony, and finally we must be a witness ourselves. We have all the evidence we demand; fifteen thousand credible witnesses declared on a petition to Congress in April 1852 they had seen and heard the facts; for twenty-two years since then, day after day new witnesses have come to the fore; witnesses from every class in life; testifying to every conceivable fact, until now thousands of men and women declare they have seen, felt and conversed with friends long since deceased, as plainly, as positively, as certainly, as ever they did in life; in hundreds of cases have had the photographs taken of spirits visible or invisible by the ordinary eye. Yet all these witnesses are nervous lunatics, the veriest fools of imagination. What! And the Camera too? Is it nervous; the sport of megrims?

It is well to be credulous, but this is carrying it too far. In a certain village where nothing of the kind had ever occurred, a citizen thereof wrote to a medium residing in an adjoining County, about twenty-five miles distant, requesting him to ask the spirits to make a picture on some window of his house. The medium wrote back that the spirit controlling him could not do such things; but would, for the cause of truth, get some spirit, that understood it, to comply with the request, and that he (the spirit) had got such a promise, and in about a month it should appear, as it was a slow process. In about one month, on a window of the house, these peculiar appearances, called spirit pictures appeared: a man's head plainly visible, and a dog's head not plain. As a work of art they are very poor specimens; but there they are, visible only when some distance off; in a close view not a thing can be seen; no rubbing, or scraping can affect them, and no man living can do the same thing. Children passing by, that never heard of it, being asked what they see "Why, a man's head," is the answer almost invariably. Is there anything peculiar there, or not? How and why came it there? Or is every one that looks at that window a fool of the imagination. Is human testimony of any value?

Oregon, Holt Co., Missouri.

A MINISTER once was heard explaining to his congregation that Urim and Thummin were the names of two precious stones which were set in the high priest's breastplate of judgment, and when consulted they displayed the will of God by showing a wonderful brilliancy, though they gave no lustre if the matter required were disapproved. "My brethren, this is what learned Jewish and Christian expositors tell us concerning these two precious stones—the stones are lost, but, my Christian brethren, we need them not, we have a surer means of discovering the will of God; and still it is by Urim and Thummin, if we alter a single letter in one of those mysterious words. Take your Bible, my brethren, use him and thumb him and you will discover the will of God as surely as ever the high priest did by the story of the breastplate."

AN EXTRAORDINARY BOOK!
FIFTY YEARS AHEAD OF THE TIMES!!

PLAIN HOME TALK. AND Medical Common Sense.

By E. B. FOOTE, M.D.

A Most Remarkable Work, published in
both the English and German
Languages.

CONTAINING

Nearly 1,000 Pages, and 200 Illustrations.

Price, \$3.25.

It contains a full description of all Diseases given in plain language adapted to the Comprehension of the General Public; with the most Rational, Reformatory treatment. It contains a vast amount of valuable Information not to be found in any other Medical Work.

PART I.

This Part treats of Disease. Of Blood, mental and nervous derangements—how we violate our moral nature. The food we eat, its conversion into bone, muscle, &c.; The liquids we drink; The atmosphere we live in; The clothes we wear; Bad habits of children and youths; Bad habits of manhood and womanhood; (these essays are startling in nature and remarkably illustrated). The male and female element in nature; The ethics of sexual association; Prostitution; its moral and physical effects; Unhappy marriages; Why they are detrimental to the nervous and vascular fluids; Wealth; Failures in business; Excessive study; Melancholy; How to preserve the health of children; The physiological instruction of children; Sleep; CLEANLINESS; Sunshine; Therapeutic electricity; Animal magnetism; Water; Woman doctors; Rapacious doctors.

PART II.

This part treats on Chronic diseases: Catarrh; Chronic Affections of the Throat; Consumption (this essay on Consumption should be read by everybody); Chronic diseases of the Liver, Stomach and Bowels; Dyspepsia; Constipation; Diarrhea; Piles; Aches and pains; Neuralgia; Rheumatism; Affections of the Eyes and Ears; Diseases of the Heart; Chronic Affections of the Urinary Organs; Diseases of the Kidneys; Private words for Women; Derangements of the Menstrual Function; Falling of the Womb; Vaginal affections; Amorous Dreams; Man-hating; Sexual Dyspepsia; Ovarian Diseases; Hints to the Childless; Causes of Sterility; Local Diseased Condition of Man and Wife; Excessive Amativeness; Temperamental Inadaptation; How to Promote Child-bearing; Private Words to Men; Diseases of the Male Organs; Impotency; Paralysis; Syphilis; Other Chronic Diseases.

PART III.

PLAIN TALK.

This part treats of the Sexual Organs; The Causes of their Disgrace; Their Influence on Physical Development, and on health; Their Influence on the Social Position of Women, and on Civilization; (the philosophy of this subject is fully discussed on all conceivable points); History of Marriage; History of Polygamy; History, Customs and Principles of the Oneida Community; History, Customs and Practices of Mormonism; Early Customs; History of Monogamy; The Advantages and Disadvantages of both Systems; Historical Clippings with reference to Marriage; Marriage as it is in Barbarism and Civilization; Marriage in the Old and New World; Defects of the Marriage Systems; Demerits of Polygamy and Monogamy; The Remedy; Sexual Immorality, Causes and Cure.

PART IV.

ON THE IMPROVEMENT OF POPULAR MARRIAGE

This part treats of How Marriage may be better than it is; What we Want; Adaptation in Marriage; What Constitutes Mental and Physical Adaptation; The Vital Temperaments; What Combinations are Best; Why Marriage is now a Lottery; Mental Marriages; Physical Marriages; Philosophy of Elopements; Sexual Moderation; Its effects upon both sexes; Jealousy; Its Infalible Remedy; The Intermarriage of Relatives; Essays for Married People; The Wife the Equal Partner; Sleeping Apart; Conception; Sexual Indifference; Food for Expectant Mothers; Card to Married People; Child Marking, its Philosophy; Larger Liberties should be allowed to ladies to contract or propose marital association; Card to the Unmarried.

This brief summary gives but an inadequate idea of the interesting character, originality, practicability and instructiveness of this wonderful work.

Every Family wishing a Medical Work of the very Highest Order, cannot afford to be without **DR. FOOTE'S**

**PLAIN HOME TALK and
MEDICAL COMMON SENSE.**

With each copy is presented a splendid Chromo, entitled "Throw Physic to the Dogs," representing a pretty girl administering medicine to some five sick canines.

Enclose the Price of the Work, \$3.25, to

D. M. BENNETT, 335 Broadway, N.Y.

Publisher of THE TRUTH SEEKER.

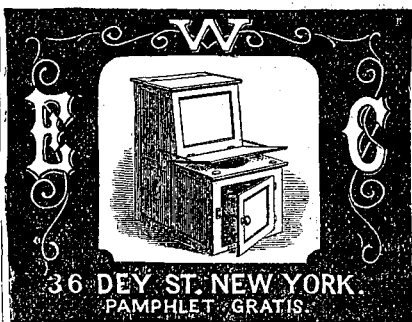
and Dealer in all Liberal, Spiritualistic and Scientific Books. Sent post-paid by mail.

EARTH COSETS.

The Great Blessing of the Age.

Comfort to the Sick and Feeble.

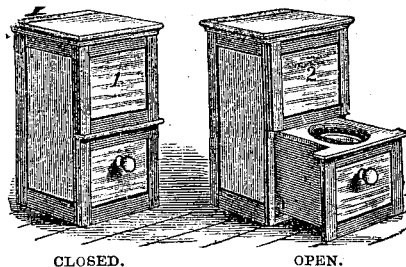
THE WAKEFIELD



36 DEY ST. NEW YORK.
PAMPHLET GRATIS.

Is one of the latest inventions, and has many advantages over all others. The simple act of closing the lid brings the earth forward and drops it directly in the centre of the pail, thus insuring the absolute certainty of covering all the excrements. This is of vital importance. It also has a dust or odor slide, a child's seat, and an extra large reservoir for dry earth or ashes.

THE WATROUS,



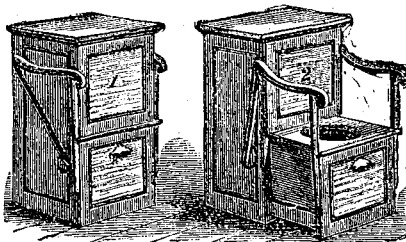
CLOSED.

OPEN.

Is simple in construction, automatic in action, and being entirely inodorous, may be used in any room in the house without offense. When not in use it is a handsome piece of furniture with nothing about it to indicate its purpose.

THE WATROUS:

(With Arms.)



CLOSED.

OPEN.

A CHILD CAN MANAGE IT.

IT WILL LAST A LIFETIME.

LATEST AND SIMPLEST IMPROVEMENTS.

A Necessity to the Aged!

Should be in every Guest Chamber!

Every Hotel, Hospital and Public Building should use them.

DRY EARTH FURNISHED ON REASONABLE CONDITIONS.

PRICES. { WAKEFIELD, from \$25 to \$40.
{ WATROUS, from \$16 to \$33.

DESCRIPTIVE PAMPHLETS FREE.

The Wakefield Earth Closet Co.

36 Dey Street, New York.

J. M. FOLLETT. E. B. HILL.

SEWING MACHINE NEEDLES.

We will send by mail, post-paid:
Singer Needles, for Sixty cents per doz.
Wilcox & Gibbs, for One dollar per doz.
All others for seventy-five cents per doz.

Sewing Machine Agents and Dealers please send for circular. We want the patronage of every "liberal" in America.

Say you saw this Adv. in THE SPIRITUALIST at Work.

FOLLETT & HILL.

Wholesale and Retail Dealers in
Sewing-Machine Attachments, Needles,
Oils, etc., etc.

CAMBRIDGE, HENRY CO., ILLINOIS.

Choice Summer Books,

JUST PUBLISHED BY
ESTES & LAURIAT.

ATHERSTONE PRIORY.

By L. M. COMYN, author of "Elena."
"A quiet, yet charming, English romance of real life. The scenes are life-like, and the story interesting."—*The Examiner*.

1 vol., 16mo., cloth.....\$1 50

VICTOR HUGO'S RHINE.

"A charming book, full of life and spirit."—*Boston Transcript*.

12mo., cloth, beveled, tinted paper...\$1 75

ELENA, AN ITALIAN TALE.

"A more captivating love story has not been published this season."—*Philadelphia Herald*.

1 vol., 16mo., cloth.....\$1 50

SLAVES OF THE RING.

1 vol., 8vo. Paper.....75 cents

By B. F. ROBINSON, author of "Second-Cousin Sarah," "Little Kate Kirby," "For Her Sake," "True to Herself," etc.

A TANGLED SKEIN.

1 vol., 8vo. Paper.....75 cents

By ALBANY FOLANQUE, Jr.

"It is so well written that, having once taken up the book, it will be impossible to lay it down until the end."—*Press*.

DEEP WATERS.

1 vol., 8vo. Paper.....75 cents

"Author of 'Counterparts,' etc."

"Rumor" is no common story; it has scenes and sentiments of singular force, individuality and beauty."

RUMOR.

1 vol., 8vo. Paper.....75 cents

"Author of 'Counterparts,' etc."

"Rumor" is no common story; it has scenes and sentiments of singular force, individuality and beauty."

OUR VACATIONS.

How to Go, Where to Go, and How to Enjoy Them. By F. E. CLARK.

1 vol., 18mo., red edges, 208 pages...\$1 00

"The tourist can not fail to find many valuable hints."—*Mail*.

* * The above, or any book published in the United States, sent, post-paid, on receipt of price, when not to be had at local book stores.

Religion without Superstition.

THE LYCEUM.

A Liberal Paper for the Young.

MONTHLY, ILLUSTRATED. 75 CTS. PER YEAR.

THE LYCEUM is just such a paper as every Spiritualist and Liberal should place in the hands of his children to counteract the pernicious influence of Sectarian Sunday Schools and the Orthodox publications for the Young. It is also especially designed to meet the wants of the Children's Progressive Lyceums.

TERMS.

One copy, six months.....\$0.40

One copy, one year.....0.75

Three copies, one year.....2.00

Each subscriber for six months at the above rates will receive as a premium Hudson and Emma Tuttle's new book, "Stories for Our Children." Each subscriber for one year will receive the book, "The Childhood of the World," and a pair of elegant little Chromos—"Good Night," and "Good Morning," or instead of the book and chromos a pack of "Arithmetical Cards and Games."

Persons unwilling to risk the subscription price of the paper until after an examination of it, may forward their address with ten cents and it will be sent post-paid three months and then discontinued without further pay if no longer wanted. The publisher is determined to give satisfaction by furnishing a paper and premiums worth more than the subscription price, and hence confidently asks an examination of the merits of THE LYCEUM by all liberal parents who desire their children to grow up free from the bondage of church creeds and dogmas. Address

P. H. BATESON, PUBLISHER,
Toledo, Ohio.

THE MANNA SERIES.

- No. 1. Original Manna for "God's chosen." Price, 5 cents.
- No. 2. Manna for Jehovah (B. F. Underwood's Prayer). 10 cents per dozen.
- No. 3. New Life of David, by Chas. Bradlaugh. 5 cents.
- No. 4. Facetiae for Free Thinkers. Collected by Austin Holyoake. 10 cents.
- No. 5. 200 Questions Without Answers. 5 cents.
- No. 6. A Dialogue between a Christian Missionary and a Chinese Mandarin. 10 cents.
- No. 7. Queries Submitted to the Bench of Bishops by a Weak but Zealous Christian. 10 cents.
- No. 8. A Search After Heaven and Hell, by Austin Holyoake. 5 cents.
- No. 9. Parsons of the Period, or the Natural History of the Pulpit, by Gegeef (in press).
- No. 10. A Few Words about the Devil, by Chas. Bradlaugh. 5 cents.
- No. 11. The New Life of Jacob, by Charles Bradlaugh. 5 cents.
- No. 12. Daniel the Dreamer, by Austin Holyoake. 10 cents.
- No. 13. A Specimen of the Bible—Esther, by Austin Holyoake. 10 cents.
- No. 14. The Acts of the Apostles: A Farce, by Austin Holyoake. 10 cents.
- No. 15. Ludicrous Aspects of Christianity, by Austin Holyoake. 10 cents.
- No. 16. The Twelve Apostles, by Chas. Bradlaugh. 5 cents.
- No. 17. Who was Jesus Christ? by Chas. Bradlaugh. 5 cents.
- No. 18. What Did Jesus Teach? by Chas. Bradlaugh. 5 cents.
- No. 19. New Life of Absalom, by Charles Bradlaugh. 5 cents.
- No. 20. New Life of Moses, by Chas. Bradlaugh. 5 cents.

Other numbers of Manna for all sorts of hungry people are in preparation.

THE IRON-CLAD SERIES.

- No. 1. The Atonement, by Charles Bradlaugh. Price 5 cents.
- No. 2. Secular Responsibility, by George Jacob Holyoake. Price 5 cents.
- No. 3. Christianity and Materialism Contrasted, by B. F. Underwood. 15 cents.
- No. 4. The Influence of Christianity on Civilization, by B. F. Underwood. 25 cents.
- No. 5. The Essence of Religion, L. Feuerbach. 50 cents.
- No. 6. Materialism. Dr. L. Buechner. 25 cents.
- No. 7. Buddhist Nihilism, Prof. Max Muller. 10 cents.
- No. 8. The Religion of Inhumanity, by Frederic Harrison. 20 cents.
- No. 9. Relation of Witchcraft to Religion, by A. C. Lyall. 15 cents.
- No. 10. Epidemic Delusions, by Dr. F. R. Marvin. 25 cents.
- No. 11. The Masculine Cross and Ancient Sex Worship (in paper cover). 50 cents.
- No. 12. Paine's Age of Reason. 25 cents.
- No. 13. Essay on Miracles, by David Hume. 10 cents.
- No. 14. The Land Question, by Charles Bradlaugh. 5 cents.
- No. 15. Were Adam and Eve our First Parents, by Charles Bradlaugh. 5 cents.
- No. 16. Why Do Men Starve? by Charles Bradlaugh. 5 cents.
- No. 17. The Logic of Life, by George J. Holyoake. 10 cents.
- No. 18. A Plea for Atheism, by Charles Bradlaugh. 10 cents.
- No. 19. Large or Small Families? by Austin Holyoake. 5 cents.
- No. 20. Superstition Displayed, with a Letter of Wm. Pitt, by A. Holyoake. 5 cents.
- No. 21. Defense of Secular Principles, by Charles Watts. 5 cents.
- No. 22. Is the Bible Reliable? by Charles Watts, Secretary of the National Secular Society, London. 5 cents.
- No. 23. The Christian Deity, by Charles Watts. 5 cents.
- No. 24. Moral Value of the Bible, by Chas. Watts. 5 cents.
- No. 25. Free Thought and Modern Progress, by Chas. Watts. 5 cents.
- No. 26. Christianity, Its Nature, and Influence on Civilization, by Chas. Watts. 5 cents.
- No. 27. Christian Scheme of Redemption, by Chas. Watts. 5 cents.
- No. 28. Thoughts on Atheism, by A. Holyoake. 5 cents.
- No. 29. Is there a Moral Governor of the Universe? 5 cents.
- No. 30. Philosophy of Secularism, by Chas. Watts. 5 cents.
- No. 31. Has Man a Soul? by Chas. Bradlaugh. 10 cents.
- No. 32. The Origin of Christianity, by Chas. Watts. 5 cents.
- No. 33. Historical Value of the New Testament, by Chas. Watts. 5 cents.
- No. 34. On Miracles, by Watts. 5 cents.
- No. 35. On Prophecies, by Watts. 5 cents.
- No. 36. Practical Value of Christianity, by Chas. Watts. 5 cents.
- No. 37. Progress of Christianity, by Watts. 5 cents.
- No. 38. Is there a God? Bradlaugh. 5 cents.
- No. 39. Laman's Prayer, by Bradlaugh. 5 cents.
- No. 40. Poverty, by Bradlaugh. 5 cents.

Other Iron-Clads are in active preparation. Any one who orders Manna or Iron-Clads to the amount of \$2. will receive to the value of \$2.25. In quantities of \$5 to one address we discount 20 per cent, all prepaid by mail.
Address
A. K. BUTTS & CO.,
PRINTERS AND IMPORTERS,
36 Dey Street, New York.
Send for new Catalogue of Liberal works.

Odds and Ends.

DEFINITIONS.

SAD CASE—A burial case.
LIP SERVICE—Tea-cups and saucers.
DRESS PARADE—A fashionable wedding.
NOTICE OF A PEAL—A flash of lightning.
MATCH FACTORIES—The watering-place hotels.

THE QUESTION OF THE HOUR—What's the time?

AN ATTACHED COUPLE—The shells of an oyster.

A LEGAL TENDER—The court-room door-keeper.

MATCHLESS MAID—The kitchen girl out of lucifers.

WISE men learn more by fools than fools do by wise men.

REV. H. P. ROBINSON, of Mound city, Kansas, draws his flock to prayer meetings with a brass band.

A GORMANDIZING Pennsylvanian passed away while in the midst of his fortieth quart of peanuts.

A BURGULAR went through nine houses in Charleston, S. C., and all he realized was an old watch and a bite from a dog.

A NEWPORT woman dared to appear on the street in a plain calico dress the other day, and the town was in a tumult of wonder.

A SMOKESTACK that eats up its own cinders is on trial, and the lovers of open windows on railway trains feel an interest in its success.

"I'm not in mourning," said a young lady frankly to a querist. "but as the widows are getting all the offers nowadays, we poor girls have to resort to artifice."

PAPA—"And pray, sir, what do you intend to settle on my daughter, and how do you mean to live?" Suitor—"I intend, sir, to settle myself on your daughter, and to live on you."

HERE are two specimens of hymnology:

"O take the pill—
O take the pill—
O take the pilgrim home."

"O catch my flee—
O catch my flee—
O catch my fleeting breath."

This reminds us of the good old Methodist times when the sisters used to sing:

"O for a man—
O for a man—
O for a mansion in the skies."
And the brethren would come in with:
"Send down sal—
Send down sal—
Send down salvation to my soul."

The following stanzas illustrate the various and ridiculous pronouncements of a single termination in English:

"OUGH."

Peasant Arcadian,
Guiding the plough,
Coarse are your garments,
Your aspect is rough,

Peasant imprudent,
I hear you've a cough
Do you feel sure
You're clad warm enough?

Bibulous peasant,
Your voice it is rough;
You're not a disciple
Of temperate Gough.

Home to your cottage!
You hear the winds sigh;
Even the birdies
Sing hoarse on the bough.

Home to your cottage
And bend o'er the trough,
Kneading the loaves
Of digestible dough.

Though the bread's heavy,
Unsweetened and tough,
Well-sharpened teeth
Will go easily through.

A candidate for teacher in a country school was asked by one of the examining committee if he was well acquainted with mathematics. He replied, "I am not much acquainted with Matthew Mattox, but I knew his brother Joe, mighty well." He did not get the situation.

APPROPRIATE NAMES.

For an Auctioneer's wife, Bid-dy.
For a General's wife, Sally.
For a Sport's wife, Bet-ty.
For a Fisherman's wife, Net-ty.
For a Shoemaker's wife, Peg-gy.
For a Teamster's wife, Car-rie.
For a Lawyer's wife, Sue.
For a Printer's wife, Em.
For a Chemist's wife, Ann Eliza.
For a Carpet man's wife, Mat-tie.
For a Shepherd's wife, Nan-cy.

A JOINT affair with a single party to it. Rheumatism.

WHEN does a man feel girlish? When he makes his maiden speech.

If domestic infelicity drives men to sea, they should choose the Pacific Ocean.

Fat men do 'not seek greatness, it is thrown upon them.

A FEMALE lecturer says the only decent thing about Adam was a rib, and that was used to make something better.

WHAT disease do misers and stingy men not suffer from? Enlargement of the heart.

DENTISTS are skillful people but dogs beat them—Dentists insert artificial teeth and dogs natural ones.

WHEN a man gets up when the day breaks, can he be said to have the whole day before him?

BILLINGS says; It is a statistical fact that the wicked work harder to reach hell than the righteous dew to get tew heaven.

A CLIENT remarked to his lawyer, "you are writing my bill on very rough paper." "That's nothing," said the lawyer, "it has to be filed before it goes into court."

A YOUNG candidate for the legal profession upon his examination was asked by the Judge what he would do when employed to bring an action, he replied, "ask for money on account." He was admitted to the bar.

A SMART young man says, "in olden times there might have been such a thing as real true love, but now such a thing is not to be found. If you ask a young lady nowadays to share your lot, she immediately wants to know how large it is." Alas! alas!

AN Irishman, with a heavy bundle on his shoulder, riding on the front platform of a horse-car, was asked why he did not set his bundle on the floor. He replied, "Be jabbers, the horses have enough to drag me, and I'll carry the bundle."

How doth the little busy pig improve each shining hour, and gather sausages all the day from every opening flower. And when the shades of twilight fall, he slumbers in his sty, or sings his pretty evening hymn, "Root, little pig, or die."

A young hoosier husband visited a country village recently in Indiana, and went to all the stores in town inquiring for a divorce. They told him at one of the groceries that "they were just out of divorces but would have in some new ones next week."

"Will you take this woman to be your wedded wife?" asked a country squire of a masculine candidate for matrimony. "Now look here, squire, are you green enough to think I would be fool enough to take this gal to the quilting frolic if I didn't mean business? Propel."

A young man in the rural districts having for some time "paid attention" to his lady love ventured on Sunday evening to "pop the question." Starting suddenly, and blushing, she said, "Oh you skeer me." He apologized and said he had no wish to scare her. Feeling somewhat depressed he started to go home, when she said, "Jim don't go off mad—I wish you would skeer me again."

A SCOTCH minister being one day engaged in visiting some members of his flock came to the door of a house where his gentle tapping could not be heard for the noise and contention inside. After waiting for a little while he opened the door and walked in and speaking in an authoritative voice said: "I would like to know who is the head of this house." "Well sir, said the husband and father, "if ye sit doon a wee we'll may-be be able to tell ye, for we're just trying to settle that point."

CHAS. BRADLAUGH'S WORKS.

AUTOBIOGRAPHY of Charles Bradlaugh, with portrait. 10 cents.
Inspiration of the Bible. A Reply to the Bishop of Lincoln. 25 cents.
When were our Gospels Written? 25 cts.
God, Man, and the Bible. Three Nights' Discussion with Rev. Joseph Bayle, D.D. 25 cents.

The Existence of God. Two Nights' Debate with A. Robertson. 25 cents.
What does Christian Theism Teach? Two Nights' Discussion with Rev. A. J. Robinson. 35 cents.

On the Being and Existence of God. Two Nights' Discussion with Thomas Cooper. 35 cents.

Heresy: Its Utility and Morality. 40 cts.
Secularism, Skepticism, and Atheism. Two Nights' Debate with G. J. Holyoake. 50 cents.

The Credibility and Morality of the Four Gospels. Five Nights' Discussion with the Rev. T. D. Matthias. 80 cents.

The Bible: What it is. A Freethinker's Commentary. Book I., Genesis, \$1; Book II., Exodus, 75 cents; Book III., Leviticus, 25 cents; Book IV., Numbers, 25 cents; Book V., Deuteronomy, 40 cents. The 5 Five Parts, Paper, \$2.50; Cloth, 1 vol. \$3.

For further works of Charles Bradlaugh, see "Iron-Clads" and "Manna" lists in this paper.

Secular Tracts, Nos. 1 to 8, 1 cent each; 10 cents per dozen; 50 cents per hundred.

The Secularists' Manual of Songs and Ceremonies, edited by Austin Holyoake and Charles Watts. 50 cents.

Christian Evidences. Two Nights' Discussion between Charles Watts and B. H. Cowper. 40 cents.

Sunday Rest, by Victor Schaefer. 10 cts.
Life and Immortality; or, Thoughts on Being. 10 cents.

Eight Letters to Young Men of the Working Classes, by Thomas Cooper. 25 cents.

The Farm-Laborers' Catechism. 5 cents.
Address on Free Inquiry; or, Fear as a Motive of Action, by Robert Dale Owen. 5 cents.

Memoir of Percy Bysshe Shelley. 5 cts.
Excellent Photographs of Charles Watts. "A handsome Infidel." 30 cents.

A good supply of the above just received from London by

ASA K. BUTTS & Co.,

36 Dey Street, New York.

Tyndall's Great Inaugural,

COMPLETE EDITION,

Will be ready about Sept. 15,

THE

ADVANCEMENT OF SCIENCE,

BEING THE

Inaugural Address before the British Association for the Advancement of Science, at Belfast, August 19, 1874, by the President, JOHN TYNDALL, D. C. L., LL. D., F. R. S., with fine Portrait and Biographical Sketch.

Also, a Descriptive Essay by Prof. H. HELMHOLTZ, of Berlin, with Prof. Tyndall's famous letters on Prayer, with Reviews from a religious standpoint, by Henry Evans. On heavy tinted paper, in extra cloth, \$1.00. The same in pamphlet form, 50. In cheaper form, 25c.

The Inaugural says: "The questions here raised are inevitable. They are approaching us with accelerated speed, and it is not a matter of indifference whether they are introduced with reverence or irreverence."

The N. Y. Tribune says: "Prof. TYNDALL CROSSES THE RUBICON.—It is the opening address of the President of the most important convention of scientific men in the world. Every line of it breathes thought, power, eloquence.... It is in many respects one of the most extraordinary utterances of our time."

N. Y. Commercial Advertiser says: "Prof. Tyndall has inaugurated a new era in scientific development, and has drawn the sword in a battle whose clash of arms will presently resound through the civilized world."

The N. Y. Graphic says: "It is a memorable document, and will undoubtedly have great currency, and make a wide and deep impression."

G. W. SMALLEY, London correspondent of the N. Y. Tribune, says: "There can be but one opinion of the address as an example of intellectual power and of courageous sincerity rare in all times."

JUST OUT:

Inman's ancient Faiths. \$27.
Dr. Marvin's Epidemic Delusions. 50 cents.

Dr. Marvin's onslaught upon "Spiritualism." 50 cents.
ANCIENT SEX WORSHIP. 50 cents.

READER'S "MARTYRDOM OF MAN." Cloth \$3.00.

FROTHINGHAM'S "SAFEST CREED." Extra cloth. \$1.50.

BRADLAUGH'S "Few Words About the Devil," "New Life of David," and other Sketches and Essays, 5 and 10c. ea.

A. K. BUTTS & CO., Publishers,

36 Dey Street, New York.

THIS PAPER IS ON FILE WITH



Where Advertising Contracts can be made

Beecher, Tilton, Woodhull, SOCIETY.

All Four of them Exposed, and if possible Reformed and Forgiven, in the celebrated Letter to Victoria C. Woodhull.

TEN CENTS, POST-PAID.

Address DR. JOSEPH TREAT,
No. 335 Broadway, New York.

Philosophy of Spiritualism

AND THE

PATHOLOGY & TREATMENT

OR

Mediomania.

By FREDERICK R. MARVIN, M.D.

Professor of Psychological Medium and Medical Jurisprudence in the New York

Free Medical College for Women.

Is the newest and perhaps the ablest work in opposition to the claims of Spiritualism that has appeared for some time.

The author treats the subject from a medical standpoint, and his blows though aimed principally at Spiritualism fall no less heavy on theology and its devotees.

The following are a few of the notices that the book has elicited from the press:

"Is there no punishment that can be properly inflicted on a physician who boldly assails theology and its devotees in this relentless manner?"—*Daily Graphic*.

"Infinity superior to the usual methods by which Spiritualism is attacked."—*Toledo Journal*.

"The book is interesting, its conclusions are in accordance with the existing tendencies of scientific thought."

"POPULAR SCIENCE MONTHLY,"

PUBLISHED BY

ASA K. BUTTS,

36 Dey Street, New York.

Nothing Like It!

THE

LADIES' OWN MAGAZINE.

Has no rival. It is a new departure in literature. Its standard is always in the van. "It reminds one of the days of Addison and the *Spectator*," says a recent writer. "It is fifty years in advance of the age"; says another. "It is a literary gem of rare brilliancy, and an honor to the state of its adoption," says a New York writer. The *Ladies' Own* is filled with interesting and instructive stories, able essays, beautiful poems, racy letters and thoughtful editorials. Its fashion plates and descriptions are full and complete; and its Scientific and Health Department instructive and practical.

SUBSCRIPTION—\$2 A YEAR.

WITH A BEAUTIFUL CHROMO.

Three numbers of this year free to all who subscribe before November 1st.

AGENTS WANTED.

Large Cash Commissions or valuable premiums for clubs of subscriptions. Sample of the chromo and magazine, and circular to agents with terms. Post-paid for 50 cents.

Address,

"LADIES' OWN MAGAZINE,"

No. 33 Park Row, N. Y.

THE GODS, And Other Lectures.

BY COL. R. G. INGERSOLL.

A new edition, containing "The Gods," "Humboldt," "Thomas Paine," "Individuality," and "Heretics and Heresies," all newly revised and corrected by the author. The volume is handsomely printed, on tinted paper, and elegantly bound.

Among all the works from the Liberal Press, in force, clearness, and incisiveness none equal these admirable lectures. The work ought to be in the library of every Liberal and every skeptic, and every enquirer. Price \$2; postage 20 cents. For sale, wholesale and retail, by

D. M. BENNETT,

335 Broadway, N. Y.

The Truth Seeker.

DEVOTED TO

SCIENCE, MORALS, FREE THOUGHT, FREE DISCUSSION, LIBERALISM, SEXUAL EQUALITY, LABOR REFORM, PROGRESSION,
FREE EDUCATION, AND WHAT EVER TENDS TO EMANCIPATE AND ELEVATE THE HUMAN RACE.

OPPOSED TO

Priestcraft, Ecclesiasticism, Dogmas, Creeds, False Theology, Superstition, Bigotry, Ignorance, Monopolies, Aristocracies,
Privileged Classes, Tyranny, Oppression and Everything that Degrades or Burdens Mankind Mentally or Physically.

"Come now and let us reason together;" Let us hear all sides; Let us divest ourselves of prejudice and the effects of early education; Let us "prove all things and hold fast to that which is good."

Vol. 2. No. 4. { D. M. BENNETT, EDITOR & PROPRIETOR. } NEW YORK, OCTOBER 15. 1874. { 335 BROADWAY, SINGLE COPIES, 8 CTS. } \$1.75 per Year.

The Truth Seeker,

PUBLISHED SEMI-MONTHLY.

TERMS:

One Copy, one Year.....\$1.75
" " Six Months.....1.00
" " each Month, making a Monthly.....1.00

One Copy sent extra for every ten Subscribers to one address.
Canadian Subscribers will please send fifty cents additional, for extra postage, which has to be prepaid.

RATES OF ADVERTISING.

One Dollar per inch, first insertion; 75 cents per inch for subsequent insertions.

Notes and Clippings.

DR. HOLLAND, in an article on prayer-meetings, speaks of "the patches of silence interspersed with dreary platitudes of prayer and speech."

BISMARCK says he has no personal ill will against the Pope, but he only means that the rights of the German people shall not be interfered with by the authorities of the Church.

DR. DEEMS hopes that no person will be employed to sing in a church choir "whose moral character is below that of a clergyman." Here's richness! As for morality, dear brethren of the cloth, there are plenty of singers who can Beecher on that.—Herald.

CHINA has at last taken active steps to build her long projected telegraphs. Correspondence from Foochow show the spirit of prejudice which so long prevented this innovation, and the military causes which have compelled the Chinese to reluctantly yield their prejudices.

WESTON has in this city just completed another effort to walk 500 miles in six days. Before he had reached his 250th mile his feet became blistered and sore, and he was compelled to have them attended to. He made a total of 322 miles.

THE out-look for Plymouth Church is said not to be very encouraging if Mr. Beecher's words are to be taken as facts. At the prayer meeting a few days since he said: "For myself I have no new gospel, no new promises, I am just the man I have been for twenty-seven years among you."

"MOTHER," said the daughter of distinguished Methodist parents, "somehow I like the unconverted young men better than those who have been experienced in religion." That girl was probably a good judge of human nature, and could discriminate between real and pretended worth.

MR. BEECHER, upon his return to Plymouth pulpit was received with great eclat. The church was magnificently decorated and a great profusion of flowers used upon the occasion. When Brigham Young returned to his people after a temporary absence greater enthusiasm or a more pompous display was not manifested.

REV. ROBERT COLLYER the able and sensible preacher of Chicago has been offered \$10,000 per year to come and preach in this city. We wish he would come, for he says a great many sensible things. If he will come we will try to get out occasionally to hear him. Is not that an additional inducement?

AMONG Mr. Beecher's distinguished talents and abilities, we must credit him with a vast amount of "cheek," and the persistency with which his church hold him up to the world as innocent and pure in spite of proof is amazing and really more damaging and demoralizing to the cause of religion and morality than the grave offence with which he is charged.

"I ask no courtesies—only justice," said the Rev. Mr. Glendenning in his little speech in reply to the indictment of his clerical brethren of the Jersey City Prebytery. He can hardly complain that he has not received all the courtesy he deserves; and as for justice that is the very thing he fears will be accorded him.

ment of his clerical brethren of the Jersey City Prebytery. He can hardly complain that he has not received all the courtesy he deserves; and as for justice that is the very thing he fears will be accorded him.

DR. HEDGE, of Harvard College, has recently contributed a paper to the Religious Magazine, in which he grounds faith in immortality on the fact of pre-existence. It is by many believed to be the only logical and tenable theory of immortality. If, however, we, as individual, organized beings, have existed forever, why can we not remember something of it?

JAMES GORDON BENNETT of the HERALD has offered to pay one fourth the expenses of an expedition to the North Pole, on the condition that the rest of the Press throughout the Country pays the other three fourths. Mr. Murat Halstead of the CINCINNATI COMMERCIAL "raises" Mr. Bennett slightly; he offers to give \$1,000,000 if every editor in the Country will add \$1,000 to the fund. We notify him it will hardly be convenient for us to do so.

AN aged Jew was recently brought before the Police Court, charged with having pulled a handful of hair from the head of a servant girl. The damsel exhibited the locks as proof, and they were proof, but not of her statement. The severed hair was black, while that upon her head was fair. The "Rape of the Lock" was in this case more satirical than Pope's, and the suit seems to have been a very wiggid conspiracy.

REV. W. H. H. MURRAY, of Boston otherwise known as Adirondacks Murry has recently tendered his resignation as pastor of the church over which he has had charge. The reasons assigned are because the church would not employ an assistant to preach part of the time in his place, and because they refused to improve the church and make it as rich and attractive as he wished. Poor man; treated bad, was he not?

A BOSTON clergyman, in passing the store of one of our prominent dry goods jobbing concerns a few days since, was stopped by one of the wide-awake salesmen in the employ of the house, who, mistaking him for a buyer of dry goods, took him most cordially by the hand, and asked him the usual question, "Buying much to-day?" &c. The supposed buyer saw at once the mistake the young man was laboring under, but waited a little and then replied: "You come up to my church on Sunday morning next, and I will give you a good order."

THE journalistic mind of the country seems mainly to tend one way in regard to the Brooklyn scandal. The New Haven Journal and Courier now thinks it hardly the proper thing for a minister to occupy his pulpit after remaining silent for weeks under charges of adultery and rape preferred against him by the husband of one of his church members. The Providence Journal in an able article on the same subject says: "A conviction is steadily fastening itself upon the public mind, even among Mr. Beecher's warmest friends, that there is too much probability in the charges." If the press indicates the sentiment of the country the public is coming to one mind upon the subject.

WESTON OUTDONE.—De Mahler, a Virginian by birth is the greatest walker of modern times. He has acquired such a fondness for walking he cannot abstain from it. He much prefers walking to riding. When he takes a sea voyage he is almost constantly pacing the deck of the ship. He was a soldier in our late war, and was seriously wounded, so that he remained in a bent condition. He went to Paris to be treated, and received but little benefit. At length he resolved to try walking as a cure, and though at first he could make but a short distance with the aid of a long staff, he persisted, and after a few days was able to walk out of France. He walked over Europe on foot and is now engaged in making extensive tours on this Continent. In the last five years he has walked over 40,000 miles. He owns property in Virginia, the income from which more than supplies him with shoe leather and other necessary expenses. He is indeed a practical "walkist."

RATHER MUDDLED.—An elderly gentleman from the country, who visited our city, lost his way, and could not find his hotel, said he could not understand why Henry Ward Beecher wanted to run for a third term, or what objection anybody need have against Miss Proctor's marrying Mr. Halliday. He did not believe Rev. Ben Butler presided at the Friday-evening prayer-meeting, or that General Grant wants to preach in Plymouth pulpit. He doubted whether Susan B. Stanton or Elizabeth Cady Anthony played chess with Horace B. Claffin. He had never seen Sam Wilkinson's Life of Christ, nor the love-letters which Mrs. Morse wrote to Oliver Johnson. He said if Frank Tilton wanted to be Secretary of State, or Theodore Moulton Envoy-extraordinary, he did not object, but he would not believe that Elizabeth R. Woodhull had ever made dishonorable proposals to General Tracy, or that Henry C. Bowen had privately visited Bessy Turner. At this juncture a policeman directed the countryman to his hotel.

MR. BEECHER has at last begun suits against Mr. Tilton and Mr. Moulton for libel, and against the former for perjury. But his action was delayed till it lost all moral effect, and it seems to have been forced upon him by the pressure of a public opinion which he could no longer resist. This brings the whole matter to an issue, and the crisis cannot be long delayed. It must have been impossible for Mr. Beecher's friends to conceal from themselves and from him the fact that the public sentiment has undergone a marked change within three weeks, and is ebbing away from him more and more every day. It seems that nothing short of desperation would have led him to invite the inquisition he has now invoked. Perhaps he thinks it wisest to face the inevitable with all the courage he can command; and perhaps he hopes that, in spite of the overwhelming direct and circumstantial evidence against him, a jury may be found to render a verdict of not proven. But the American people will sift and weigh the testimony, and should the jury follow the example of his Investigating Committee they will share a similar fate, and leave him in a still worse predicament.—Golden Age.

THE REV. JOHN S. GLENDENNING has recently had a preliminary examination before the members of the Jersey City Presbytery, on the charge of the seduction of poor Mary Pomeroy and breach of promise. Several witnesses were examined, who testified to the good and exemplary character of Miss Pomeroy, to the reverend gentleman's frequent and marked attentions to her; of numerous presents (some of them valuable), he made her. Her dying statement was given, that he was the father of her child. Evidence was also adduced, showing he visited a lying-in hospital of this city, and made arrangements for her reception there.

The Presbytery found a bill against Mr. Glendenning, and held him to trial. They presented four charges and several specifications against him:

1. Of seduction and illicit intercourse with an unmarried woman, Mary E. Pomeroy, on or about the 4th of July, 1873, under promise of marriage, and that on several subsequent occasions he repeated these unlawful acts.

2. Breach of promise of marriage. That he gave her an engagement ring, and that he maintained with Miss Pomeroy such intimate relations as to induce all cognizant of the same to fully believe he intended to marry her; still, without due cause, he emphatically refused to marry her after he had ruined her.

3. Falsehood, giving specifications.

4. Unministerial and unchristian conduct. That eight weeks before the birth of the child, by intimidations and threats of personal violence, he induced Mary Pomeroy to sign a writing exonerating him from all blame in reference to her.

The Presbytery have shown honesty of purpose and integrity of conduct, which, in view of the conduct of another church in this community, in reference to another well-known scandal is most honorable. They evidently have not tried to conceal the wicked conduct of a member of their clergy. A good example, indeed, for other churches to pattern after.

[Written expressly for THE TRUTH SEEKER.]

The Witch of the Wine-Mark.

A Tale of the Royal Colony of Massachusetts.

BY LOTHAIR LOGOS.

CHAPTER III.

The Ravenswoods, as already observed, resided in a beautiful villa on the edge of the town. From the circumstances of their wealth they kept the lead of their neighbors, although they never saw company. Their sources of income lay mainly in England, from which, owing to a serious family misunderstanding, they had emigrated some years previously. The father of Alice, Captain Ravenswood, had lost his life in an encounter with the Indians, a short time after his arrival in the colony, and when Alice was only ten years old, leaving his beloved wife and his only child to inherit his large property and to mourn his loss.

From the time of her husband's death up to that of the commencement of our story, Mrs. Ravenswood had been an invalid. She had never recovered the shock received at the period this great calamity had befallen her, and being naturally haughty and somewhat exclusive she made it a pretext for living in strict retirement, and repelling all advances towards anything like social intercourse on the part of those who resided in her immediate neighborhood, although on intimate terms with one or two families in the town; but beyond all with the Fitz Raymonds, Maurice and Florence, who dwelt on the opposite side of the river, in affluence commensurate with her own, and who were, in fact, the only persons outside her dwelling that she took unreservedly to her heart.

This seclusion although natural enough in its way, gave grave offense to some, and was a topic of singular speculation with others who had learned to regard it with a superstitious eye; until, at last, it was hinted that the Ravenswoods, or at least the elder of the two, was on intimate terms with "the gentleman in black," who replenished her coffers whenever they were empty, and who was assiduously engaged in beautifying the person and adorning the mind of Alice for the purpose of working, with greater facility, horrible spells similar to those which had already fallen upon the town and settlement.

Such superstitious and diabolical allusions as these were at first kept in check by the undoubted respectability of Mrs. Ravenswood and the extreme youth of her daughter; but as the source of the wealth of the family was not clearly understood but by a few, and as the terrible infatuation of witchcraft began to gain ground, this surmise regarding the unsuspecting and inoffensive pair became more pointed; but up to the night of darkness and storms known to the reader, it had never been permitted to reach their ears.

There is, we may safely aver, no class of human beings in existence so essentially long-lived as that of confirmed invalids. While others are dropping off all about them in the prime of life and the fulness of health, they continue to nibble their broiled chicken, drink their port-wine negus; and to be carried up stairs, at their accustomed hour, every night for years, swathed in warm flannels and chock full of gossip. Although Mrs. Ravenswood had not the full flavor of this class, that she belonged to it there could be no doubt, for notwithstanding all her daily presentiments of approaching dissolution, she still lived on most persistently and enjoyed her feebleness, her little bit of wild fowl, and her game of Mum-Chance with Maurice Fitz Raymond, while Alice and Florence who were about the same age held their sweet confidences on the terrace or sat by the friendly antagonists, watching the varied fortunes of the game.

Maurice was a splendid fellow, in the prime of his early manhood, and like his sister and the Ravenswoods had not a particle of sympathy with the religious fanaticism of the day. Like them he stood also by the persecuted party whatever its peculiar tenets or belief; and hence he became obnoxious to the psalm-singing tyrants that sought to enslave the whole colony, and who possessed sufficient power in the councils of state to pervert all justice and humanity, and to crush, for the time being, all opposition to their dark and gloomy prejudices, beneath the wheels of a superstition more revolting and ponderous than those of the car of Juggernaut. To none of those blind and cruel zealots, however, had he become an object of so much hatred and enmity as to the Reverend Solomon Sloucher, and the hideous Jackall—Huskins, although neither of these worthies had, for so far, ventured to interfere with him openly; inasmuch as he was as brave and as fearless as a lion, and had no mean following at his back in Charlestown, whom they well knew would stand by him in any sudden emergency.

Alice, as may be presumed, shared all the educational advantages possible to the colony of that day; so that when in 1691, Massachusetts, Plymouth, Maine and Nova Scotia, became the royal "Province of the Massachusetts Bay in New England," she

was, from her admirable culture and her extreme beauty, regarded as one of the most accomplished and lovely creatures in that portion of the country. Besides her mother, she had but one relative on this side of the Atlantic—Francis Ellencourt—a cousin, whom she had not seen since the time of her father's death, and who had then, at the age of twenty, entered the army. Her mother, however, had heard from him frequently, and had always spoken of him with great warmth as a noble and handsome fellow with excellent prospects. She remembered but little of the young soldier; and had she a more vivid recollection of him, it could not interfere in any degree with the impression that had been made upon her bright and joyous heart by Maurice Fitz Raymond, in the same atmosphere with whom she had grown up to womanhood, and who had been her accepted lover for now two years and up to the period when we encounter her in company with Giles, the ferryman.

Although Peter Huskins was somewhat advanced in years, the fanatic Sloucher was in the prime of life. In personal appearance, however, the one was the antipodes of the other. Huskins was short and thick set, with ragged gray locks, and small, devilish eyes, that gleamed like infernal emeralds; while Sloucher was tall, stooped, raw boned and cadaverous, with dark sunken eyes, a large mouth, black hair and a nose and chin bent on scraping a closer acquaintance one day or other. His hands and feet were of an enormous size, his arms long and sinewy, and his shoulders, notwithstanding his height, broad and powerful. His cheek bones were high and his complexion sallow; and his whole countenance, like his dark, seedy apparel and heavy slouched hat, woful and villainous in the extreme. Like Huskins he carried a sturdy staff; and notwithstanding that he was, constructively, a messenger of gospel tidings and good will to his fellow men, a more forbidding scoundrel never graced the annals of Newgate or dangled at the end of a rope.

Still, under the impression that the fellow was but simply a well-meaning and sincere fanatic, he was tolerated generally, and had access to some of the principal residences in and about the town, and among the rest that of the Ravenswoods, who, while repudiating his superstitious and gloomy homilies, did not care to set the popular opinion or rather that of those in power at such open defiance as to shut their door in the face of an accredited and generally supposed harmless missionary. And hence, from about the time that Maurice and Alice were affianced to each other, and to within a week or two of the opening of our narrative, he was to be found at the villa every morning or evening, worrying Alice with his scripture denunciations or exhorting her to renounce the world, the flesh, and the devil, and join him in the good work of going about and saving souls from perdition.

Notwithstanding that the invalid's case was apparently more urgent than that of Miss Ravenswood, from the fact that the former was liable to be cut off at any moment "without repentance," he seemed to pay but little attention to it; the sole object of his solicitude being the one who was likely to live the longest. This surprised Alice not a little; but as she did not care to let him understand that his ministrations were of the slightest value in any relation, she never referred to the matter, or allowed herself to be betrayed into any expression he might regard as indicating that his presence at the villa was beneficial in even a remote degree.

He was seldom admitted to the presence of Mrs. Ravenswood who was too nervous to bear his fanatical outbursts; and this might afford some explanation of his apparent neglect of her spiritual welfare, were it not that what was obviously an unconquerable desire to secure the eternal salvation of Alice beyond that of any other person in or about the villa, overshadowed every other sentiment on his part, and induced him to forget all things sublunary, including the invalid, whenever he found himself in the handsome drawing-room beside the fair young girl who had learned to detest him cordially.

Owing to the frequency of these unwelcome visits Maurice Fitz Raymond had, of course, often met the gloomy fanatic at the villa; on such occasions he generally rebuked the sinister ravings of the insidious or deluded wretch, for he was unable to say in which light he viewed him. However, Sloucher saw and heard enough to satisfy him that he was not a favorite with the lover of Miss Ravenswood, and had at last begun to entertain the idea, that, considerate and urbane as Alice was, he occupied no very exalted place in her esteem either.

This conviction, which he struggled against effectually, had become so harassing to him of late, that some found it difficult to account satisfactorily for his disquietude, save on the supposition of a self-sacrificing and sanctified resolve, to pluck one brand from the burning, at least, and to suffer patiently whatever reproach or contumely should be heaped upon him while making the attempt.

But that the old Adam was not completely overthrown within himself was surmised by more than one; and of this Alice had a most striking proof two or three weeks prior to the period of his introduction to us at the ferry.

As Maurice and she were seated one evening on the

terrace, enjoying the last red beams of the setting sun, and marking the withered leaves that in the cool fitful breeze whirled about them in flocks like birds, they espied him approaching with his gloomy cadaverous features and his long staff in his hand. The air was chilly and the young pair were well wrapped up, and seated close together.

"Here comes that lugubrious wretch Sloucher, again," exclaimed Maurice when he caught the first glimpse of him, "and the wonder is, dear Alice, that you do not intimate to him in some way that he must discontinue his visits, as the fellow is an absolute nuisance."

"Ah! Maurice," she returned, "you cannot be more desirous of their discontinuance than I am; but are you not aware it has been rumored of late that he is a most powerful and important personage in this diabolical secret league against our rights and liberties—this crusade against common sense and all that is noble and good?"

"I have heard something of the sort," rejoined Fitz Raymond, "but scarcely credit it; notwithstanding it is said that he and that scoundrel Huskins are in league, and that it is through their joint instrumentality our prisons are now filled with those who have been incarcerated on the infamous charge of witchcraft."

"How terrible!" returned Alice. "And to know that already nineteen have suffered death through their machinations; if indeed they are guilty as you have heard."

"Yes!" replied Maurice. "It is alleged that it was owing to Huskins and the superstitious wretch who now approaches, that Giles Corey was pressed to death, although upwards of eighty years of age, and it is averred that this same Sloucher, the monster, thrust his tongue back again with that staff of his, when it protruded from his mouth beneath the enormous pressure to which he had been subjected!"

Before Alice had time to make any remark upon this terrible cruelty which has long become a historical fact, the subject of their conversation appeared before them, and, while his brow began to lower more gloomily than ever, addressed them in the following manner, and without a single word or motion of salutation:

"Yes! yes! follow the broad way that leadeth to destruction—Waste your precious moments in sin and soft dalliance until your cup of grace is full, and you sink to eternal perdition!"

As the gaunt and repulsive figure stood with uplifted staff before them in the last crimson beams of the dying day, they shrank for a moment from the terrible expression of his countenance, heightened as it were by the ill-omened words he had uttered. The feeling of awe, however, was but transient on the part of Fitz Raymond, for scarcely had the last gloomy syllable fallen from the speaker's lips, when he replied, and in anger:

"Wherefore do you come between us and the sun, ill-conditioned wretch? Away hence and at once, or I shall lay that staff of yours about your shoulders in a manner you little dream of—accursed raven!"

Dark and forbidding as the face of Sloucher had been when he addressed the lovers, it now seemed no longer human, as he hissed through his fanged and foaming jaws:

"Child of the Evil one, I know you and your godless heart, which has already sealed your everlasting destruction. I know you, and know you are seeking to drag her who is seated by your side, down to perdition with you; but learn this, your paths lie in different directions through life, and she shall never bear your name!"

Maurice bounded to his feet, and were it not for the restraining hand of Alice, he would have seized the hideous fanatic, and unmindful of her presence, attempted to dash him to the earth.

This latter, however, would have been no child's task; for Solomon, as before observed, was of apparent great strength; and now that one of his worst moods seemed to be upon him, he drew himself up suddenly and, dropping his staff, waited as if anxious to close with his antagonist.

Percceiving his own hastiness, and unseemly display of temper before his betrothed, Maurice quickly apologized to her and resumed his seat, while she in a few well chosen words, reproved the unwelcome visitor for his uncalled for constant denunciation and offensive prophecies, and intimated, indirectly at least, that his presence at the villa would in future be regarded an intrusion.

During her observation, Sloucher regarded her with a fixed and singular gaze that had in it a something which almost froze the blood in her veins. After having regarded her in silence for a few moments, he bent slowly down and resumed his staff. Upon this he leaned for a brief space, eyeing them both in a most inexplicable and portentous manner, and then, without uttering a single additional word, turned slowly down the avenue towards the highway that skirted the lawn, and was soon lost among the evergreens that clustered about the gate; while the lovers, re-entering the villa, joined the invalid and Miss Fitz Raymond who had been engaged in a pleasant conversation quite unconscious of what had just transpired on the terrace.

[TO BE CONTINUED.]

Mr. B. F. Underwood's Jesus.

EDITOR OF THE TRUTH SEEKER: In your issue of September 15th, under the heading, "Jesus not a perfect character," Mr. B. F. Underwood enunciates a series of propositions, most, if not all, of which will need entire reconstruction before they will cease to be misrepresentations. I would like to deal here with a few that will require the least space for consideration.

Mr. Underwood says: "Jesus taught men to take no thought for the morrow." Jesus did just no such thing. The Greek word, mistranslated, for our generation, "take thought," is *moridro*. It means to be torn with anxiety, to be anxious. Hence, Jesus' real command is, "be not anxious for the morrow." The trouble, in the passage referred to, arises from a change in the English language. Our common version of the New Testament was made in James the first's time, when the phrase, *to take thought*, meant what, *to be anxious* means with us to-day.—Mr. Underwood has no right to attack an utterance of Jesus until he knows just what it is, until he has got, in some way, a correct translation of it.

Mr. Underwood says: "Jesus taught 'blessed be ye poor, for yours is the kingdom of God.' But woe unto you that are rich, for you have received your consolation." Luke vi. 20-24. Had Mr. Underwood known enough of Jesus' teachings to be competent to examine them, he would have known that Luke is no authority for that master's revelations. Jesus delegated the twelve apostles, and them alone, to "bear witness of" him. John xv. 27. Luke was not an apostle. Hence there is no reason for attributing to Jesus the very objectionable utterance "Blessed be ye poor, etc."

Mr. Underwood says: Jesus "predicted the end of the world." Jesus did nothing of the kind. A man competent, by knowledge, to enter upon the warfare Mr. Underwood has undertaken, would not, in this instance, have been misled, as he has been, by another mistranslation. The phrase, understood by him to mean "the end of the world," has no such meaning. Swedenborgian scholars have long been fond of dealing with it, and have translated it, perfectly, "the consummation of the age," meaning the era in which Jesus was living.

Mr. Underwood says: Jesus "encouraged bodily mutilation 'for the kingdom of heaven's sake.'" Had Mr. Underwood not given way to the intensest bigotry he would have known better. Forbidding adultery, Jesus says: "If thy right eye offend thee, pluck it out and cast it from thee, etc." Now, anyone, not a fool, knows that the plucking out of the right eye will not suppress unlawful passion. And the enunciator of the sermon on the Mount was hardly a fool. In another place Jesus states the historic fact that some had "made eunuchs of themselves for the kingdom of heaven's sake." But he utters not a word in commendation of their act.

Mr. Underwood says: Jesus did not speak "of the intellectual and moral progress of the race, confidence in which is no unimportant incentive to enterprise." Mr. Underwood presumes strangely on the stupidity of his readers. There is nothing that has attained more prominence in all the utterances of the world, than Jesus' instruction to pray that the kingdom of God may "come on earth as it is in heaven." And to labor to bring about this kingdom is his one business instruction for all men: "Seek ye first the kingdom of God, etc." Now, if Jesus' great and perfect ideal for the future is not an "incentive to enterprise," especially when intertwined with the promise of individual good to those who shall seek it, it would be difficult to tell where to find one.

Mr. Underwood says: Jesus did not speak "unequivocally in favor of religious freedom and the rights of conscience." To say nothing of the Golden Rule which covers the whole ground in that respect, the very first beatitude carries the principle higher than it has ever been conceived by any other teacher.

In three paragraphs, too long to quote, Mr. Underwood says: "Jesus taught nothing of good government." I would commend to Mr. Underwood the study of the early history of Pennsylvania. That Quaker commonwealth afforded, for its first seventy years, a more nearly Christian model of government than the world ever saw elsewhere. It embodied far, very far, more of the Sermon on the Mount. Peter the Great said of it: How happy must be a community instituted on their principles." Frederick the Great, reading an account of it, exclaimed, "Beautiful; it is perfect, if it can endure." With all due deference to Mr. Underwood I must take the opinions of these very great and experienced statesmen as of considerable worth in relation to a commonwealth founded overwhelmingly on Christian principles. But, Puritanism, not Quakerism, is the prophet whose tomb the world is building to-day. "Puritanism" is, at present, the most dazzling word in modern language. Has Mr. Underwood slept so soundly through all the poems to it as not to have become aware of the following sequence, which every historical scholar of the age has acknowledged, over and over, and over again, and proved its truth till it has become as unequivocal as any fact in the exactest science? The Pilgrim Fathers took their church model from Matthew xviii,

15-17. It made their church a pure and perfect democracy among its adult male members—the text quoted would warrant a more extensive one. These "Fathers" wished to form a state polity. Their church polity had so ingrained the customs of democracy into all their thoughts and ways, that, in the cabin of the May Flower, they instituted a civil government exactly on the model of their democratic church. Massachusetts, settled afterwards, had likewise a democratic church, but meant not to have a democratic state. The example, however, of her neighbor, Plymouth, and her own church form proved too much for her. She was compelled to a democratic state. And, on these models our other states and our general government were formed. Mr. Underwood says: "He would have taught that just governments derive their rightful powers from the consent of the governed. Jesus taught no such doctrine." Had Mr. Underwood known the gospels as accurately as a man assuming his position ought to know them, he would have known, that, our modern doctrine of government's rights walked into the world straight from Matt. xviii. 15-17.

Mr. Underwood needs to study the gospels and their applications a great deal more thoroughly than he has done yet, before he will be competent to make war on them. But, in this he is exactly on a par with every other Rationalist and Naturalist now living, from Tyndall downward. I do these people all honor for sincerity and high-hearted philanthropy in attacking a system that seems to them absurd and tyrannical. But, it seems to them thus absurd and tyrannical, because their knowledge of it is, to the last degree, superficial. JOHN B. WILLARD.
Fall River, Worcester Co., Mass.

REPLY.—As Mr. Underwood is "on the wing" filling his lecturing engagements in the West, and as his eyes may not meet the above, we will venture to say a few words in reply, though we are well aware he can defend himself much better than we can do it for him.

We are unable to see that our correspondent has made a point against Mr. U., or that he shows the latter has misrepresented the teachings of Jesus. According to the version of "God's Word," which the world are enjoined to accept, Mr. U. correctly reported Mr. W.'s favorite teacher. If it is essential that we study the original Greek, if Luke's gospel must be thrown overboard, or if we must accept Swedenborg's translation, it should so be expressed.

To us nothing seems more clear than that Jesus disapproved of taking thought for the morrow, or in other words, of laying up stores for future use, and that he did not promulgate nor urge the importance of scientific research and investigation. It strikes us our correspondent by claiming that Jesus taught the intellectual progress of the race by praying that God's "Will may be done on earth as in heaven," is only special pleading. He perhaps is the first to assert that "the Lord's Prayer" is a plea for scientific and intellectual progress.

It strikes us, also, that Wm. Penn's mode of dealing with the Indians, or the government of his colony has very little to do with the matter of Jesus' teachings. Quakers, we believe, attach less importance to these teachings than other denominations.

Our friend evidently thinks vastly more of the inculcations of Jesus, than those of Mr. Underwood's school do. Had he been raised in the faith and teachings of Buddha, Confucius, Zoroaster or Mahomet, probably he would have been equally impressed with the beauty and importance of their inculcations; and to an impartial witness there is no very great difference between them. The sayings of either, are greatly admired and lauded by their respective followers.

A spirit of enthusiasm and fervor is easily aroused in the breasts of admiring devotees to such extent that ordinary sentiments and remarks are magnified and elevated to axioms and beatitudes of marvelous importance. We remember, when young, hearing of an enthusiastic, colored man, who went one Sunday to hear George Whitefield preach one of his out-door sermons, when years ago he held forth in this country. The darkey was a little late, and the sermon was begun before his arrival; but he soon entered into the spirit of it and became greatly excited and enthused—so much so that he shouted, fell to the earth and rolled over and over, soiling himself with the filth on the ground, crying "glory, hallelujah," &c., &c. He made so great an ado, that a more staid man standing near him questioned him thus: "What are you making such a fuss about?" "O,"

said the darkey, "it makes me feel so good to hear Massa Whitefield say such good words, I can't hold in—I must shout." "You fool, you," said the man, "that is not Whitefield at all, but another man who is preaching in his place." "O!" said the darkey, picking himself up, "I thought it was Massa Whitefield; and here I have been dirtying myself all over, and making a fool of myself for nothing."

We presume if the very sayings of Jesus were put into the mouths of others, without it being known, they would not strike Christians, as worthy of special attention. And if they could be made to believe the words uttered by Buddha, Confucius, Zoroaster and others were spoken by him, immense importance would immediately attach to them. "The Golden Rule" when taught by Jesus, is the grandest and most sublime utterance ever made, but when the same sentiment precisely, was inculcated 500 years earlier by Confucius, they scarcely pay any attention to it, and see nothing in it to be admired.—[Ed. T. S.]

From Commodore Cobb.

FRIEND BENNETT: Will you be kind enough to find space in your, or our paper for a few remarks to our friends and by friends I mean, those that open THE TRUTH SEEKER at the first opportunity, look over its contents before they open any other paper; and by that straw I know how the wind blows. It is refreshing to see the wrapper torn off and left at the post office door, and these are the boys and girls, that open them so quickly that I want a word with.

Don't you think, now boys, that Bennett will have rather a tight time of it this year? Recollect that last year subscriptions were all in advance, but by the enlargement of the paper and few responding to the extra twenty-five cents it was rather a heavy burden for our Editor to bear. Recollect the expenses for this year are nearly double, and the paper is sent to you, and me, on his faith in us as men, not Christians. Remember this, boys, and see if you do not think it our duty to act like a man—yes, act like a friend to himself, a friend to his children, and a friend to posterity, by just in time of need, supporting our own paper, with cash in advance, and that promptly? Recollect our doctrine is every man to bear his own burden. We feel too independent to lay our sins on Jesus; then why lay an unnecessary burden on our fellow man and that the printer of our own paper? How does that look in print? You may ask "who are the delinquents?" I say you and I. If all who love to peruse the pages of THE TRUTH SEEKER would come up and do their duty, there would be but few delinquents.

Boys, there is something else I want to speak of; I hope you are aware our Editor is a man that is not in the habit of going out to take tea with the ladies, and having the chickens' breast put on his plate; nor can he walk into a first-class hotel and eat like an Alderman and get off scot free for "saying grace" at table; and you know he is not a Christ, to make five loaves of bread and two small fishes feed 5000 or make 5000 meals for himself, and I hope, friends, that you would not like to see him "fast for forty days." As it is not the fashion in New York, for a farmer to leave his Editor a little garden sauce now and then, and a turkey at thanksgiving, and a goose at Christmas, and as it is "cash down" in New York for everything that is bought, we should not refuse to supply him with the necessary dimes. Our Editor is, also, not much of a success at fishing, and he never finds a bit of silver to pay his due bills with in a fish's mouth; nor has he been able yet, to find a meal-bag but what fails, or a cruse of oil that does not give out; nor has he the strength of a Sampson to slay a thousand men. Then let a thousand or two of us try to give him fills by sending in our subscription and any small "sauce" that we can spare, and thus keep up "our paper." "Let us stick to the ship."

COMMODORE COBB.

[We thank the Commodore for his practical remarks in our behalf. If all were as thoughtful of our necessities as he has been, we would have but little of which to complain.—Ed. T. S.]

The Oil and the Wine.

The powers, that overrule in the affairs of men, select such instruments as are best suited to the work to be done—this being transition period, in the world theological, Iconoclasts are in requisition—general smash up, or smash down is the order of the day—but I pray you, gentlemen Iconoclasts, deal tenderly with the oil and the wine—the religious element in our make-up—the lever, whereby we may be lifted to higher planes of being—then shall they return and discern between religion—the genuine article—and effete theologies. PRENTISS.

The Truth Seeker,

A JOURNAL
OF REFORM AND FREE THOUGHT.

D. M. BENNETT, Editor and Prop'r.

No. 335 BROADWAY, NEW YORK.

The Bible.—No 12.

In pursuing our examination of this subject let it be borne in mind it is not for the purpose of casting a stigma upon that which is really true and divine, or treating with levity that which millions regard as sacred and solemn; but to see if the narrative is positively the work of the hand of a God or whether it is the silly tale of an ignorant person. If it really is *divine* we will find it to contain the elements of *truth* and *beauty*, while if it is false and inconsistent we must regard it as a human production only.

In our last we left Captain Noah floating around in his huge vessel, without sail or rudder. (As the masters of all vessels of much smaller size are honored with the title of *Captain* it is probably not amiss that we should also accord this modern title to father Noah.) We left him and his three boys busily engaged in cleaning out and carrying to the one small window in the roof, the profuse droppings and necessary filth of that great assemblage of live stock. We still have a pity for him in the onerous duty he had to perform. Think, for a moment, dear reader, of the amount of labor it would require at the hands of an old man six-hundred years of age and his three boys to safely protect, to feed and care for 300,000 living animals, closely shut up for more than a year in an ark pitched without and within. Did four men, before or since, ever have such a task to perform? Would not such a vast number of animals, birds and insects whose nature was to be out in the free, open air, stifle, sicken and die in such a close unventilated atmosphere? Would it not require as great a miracle to keep them alive under such circumstances as it would to preserve their lives in the water, or to create them anew. We are told it took only a day to make them all in the first place. It was certainly a greater miracle to preserve them all under such conditions than it would have required of God to destroy the sparse inhabitants of the earth at that early age, which it seems was the sole object he had in view?

There are so many absurdities and impossibilities in the story that it seems marvelous to us how sensible people have been able to give their assent to it and to believe that it was written by the hand of God. It must be well understood there were many thousand forms of existence that required peculiar conditions and food which they could not possibly have for thirteen months in the Ark.*

We before alluded to the difficulty of procuring the immense variety of food necessary for all these animals while being gathered together preparatory to entering the Ark, and let us dwell a little longer upon the subject now that they are all shut in. Many forms of animal life require fresh food in the form of grass, herbage and leaves, and can live on nothing else; how could they get it there? Others require insects, grubs and bugs; how could they be furnished for a year? It of course would not do to use up the stock gathered to preserve the species and they also would soon be exhausted if so used. Many of the large birds, as we have seen, live upon fish alone and it would require an immense supply for them a whole year; where were they obtained? We are not told anything about Noah's having conveniences for fishing; and he could have no adequate facilities for getting the necessary amount of fish from the roof of the Ark, and even if he had, he had more to do than he possibly could attend to without fishing; but how did the penguins, pelicans, flamingoes, cormorants, petrels, herons, storks, albatrosses, cranes, gulls, ducks, and hundreds of other water fowls get their food? Of course they must eat; they could not fast for a year.

A large proportion of what are called wild animals require animal fowl, freshly killed and can subsist on nothing else. How did they get their year's supplies? We are told nothing about this, or whether

they eat at all or not; but is it reasonable to suppose that the lions, tigers, panthers, leopards, hyenas, wolves, bears, dogs, etc., etc., would be long quiet without something to eat? Would they not be apt to "pitch into" the sheep, goats, cattle, hares, rabbits and the hundreds of smaller animals and soon exterminate them? We are not told about any food of this kind being provided them, and we cannot reasonably suppose any was so provided, for it would take more animals suited for the purpose, to sustain all the carnivorous beasts for a year, than the whole Ark would contain; and they too, must have food or they would become so emaciated with starvation as to afford no nourishment to other animals; but it is nevertheless impossible for us to believe the wild beasts named would or could live a year without food. Mr. Barnum and other showmen could easily give us information as to the amount of animal flesh required for the wild beasts, and the amount of labor required to take necessary care of them.

Where did the elephants, camels, giraffes, horses, asses, cattle, deer, elk, sheep, goats, etc., etc., get their food? Could they live a year without eating? What a bulk of hay and fodder it must have required for them during that long voyage. How did the ant-eaters get their supply? How did the animals who subsist on honey get theirs? There are nineteen species of goat-suckers or one hundred and thirty individuals that feed on moths, beetles etc., etc. Then one hundred and thirty-seven species or nine hundred and fifty-nine individual fly-catchers; there are thirty-seven species of bee-eaters or two hundred and fifty-nine individuals. How could all these find their food and how could they live? Flowers are necessary for the existence of some *birds and insects*—where were they obtained? Many animals live on fruits alone, many on nuts and seeds; where in the Ark could they be found? How about those insects which do not live a year, did the same ones which went into the Ark come out again sound and well? Really more questions can be asked in relation to this story of the big flood than our Christian friends can satisfactorily answer, and many we will pass by.

One of the great obstacles to get over, is, how all the varieties of animals could get along peaceably and quietly together. The nature of many animals is so ferocious that they would not live amicably with lambs and kids. We are told nothing about any being put in cages or fastened with chains, and in the illustrations which have accompanied the narrative, we have seen all the animals marching in or out in pairs and with all the order and precision of a regiment of well trained soldiers, and sometimes a boy with a long gad driving them. Is it likely the wild beasts of the forest, the birds of the air, and all the antagonistic animals existing would thus move and live together in perfect harmony and peacefulness? Is it anything like our experience of the animal kingdom?

We have alluded to the altitude of Mount Ararat where the Ark is said to have rested. It is 17,000 feet high—a long way above eternal frost and snow. Is it not singular God did not cause the ark to float until it could rest lower down in the valley where the cold would not be so intense as to destroy a great portion of the animals, birds and insects as soon as they should emerge from the Ark, even if they were warm enough while inside?

And how about the food for all this host of animals after leaving the Ark, though they had required none before? Remember the earth had been under water nearly a year and in that time every tree, plant and vegetable, every blade of grass must inevitably be killed, for experience teaches us vegetation will not stand drowning much better than the animal world. How were all the thousands of varieties in the vegetable kingdom reproduced? Did it require another special creation? It must have done, but we are told nothing on this ground. If we were so told, it would not be easy to believe it, but hearing nothing about it we are left entirely in the dark; and must believe what to us seems most reasonable.

A strong fact in opposition to the story of the deluge is the existence of volcanoes in various parts of the earth whose altitude is far inferior to that of Ararat, and whose open craters have been belching and smoking for thousands of years before the time

allotted to the flood, and geologists find not the slightest indications that water has ever entered them. Hugh Miller stated that in the numerous extinct or long slumbering volcanoes of Auvergne, France, and along the flanks of Etna as well as in various other parts of the world, of at least triple antiquity of the Noachian deluge and though composed of ordinary incoherent materials, exhibit no marks of denudation.

Sir Charles Lyell says, "no devastating flood could ever have passed over the forest-zone of Etna during the last twelve thousand years." These authorities are much more reliable than the unknown and unlearned writer of the book of Genesis.

Another insurmountable argument against the truth of the story is of an archaeological character. Nations have existed from a time long anterior to that allotted to the deluge, and they have no account of any such flood, and their continued existence is proof positive of the falsity of the story. Prominent among such nations are the Chinese and the Egyptians. If the world was totally drowned out, would they not have known something about it? The former nation claims a history running back more than 10,000 years, while according to the Bible the flood took place a little over 4,000 years ago. The Egyptians had abundance of mummies, statues, inscriptions, paintings and other representations belonging to a period much older than Noah's time. Lepsius, writing from the pyramids of Memphis in 1843, said: "We are still busy with structures, sculptures and inscriptions, which are to be classed, by means of the now more accurately determined groups of kings in an epoch of highly flourishing civilization as far back as the fourth millenium before Christ," or nearly two hundred years before the time of the Ark. Chevalier Bunsen, in his elaborate and philosophical work on ancient Egypt, has satisfied many learned scholars by an appeal to monumental inscriptions still extant that the successive dynasties of kings may be traced back without a break to Menes, and that the date of his reign corresponds with a time nearly thirteen hundred years before the time of the flood.

Again Lepsius asserted in the "Types of Mankind" that negroes and other African races existed on the Upper Nile at least 2,300 years before Christ; as this would be less than fifty years from the time of the deluge and it would seem they could not have been the progeny of Ham; interim sufficient had not elapsed for nations to have sprung up.

In view of hundreds of impossibilities and absurdities of the Bible story of the deluge and in face of the positive proofs that such an occurrence could never have taken place, it is not at all strange that modern clergymen should now preach a belief in a literal deluge as described, is not to be expected, and that if it occurred at all it was only local or partial—that science and religion go hand in hand, and that the former does not conflict with the latter. The Rev. Dr. Talmage, one of the first clergymen of the age, in a late leader in the *Christian at Work* says, "The Bible account of the creation of the world from a Sunday to a Friday, the totality of the deluge, the utter mobility of the sun, (at the time Joshua commanded it to stand still), are no longer preached from the pulpit." The Doctor greatly misrepresents the truth—they *are* still preached from the pulpit, but the fact of his and other learned doctors of divinity trying to ignore these old silly stories and endeavoring to make their religion harmonize with the demonstrations of Science, proves conclusively the utter untenability of the "sacred stories." But gentlemen of the clergy: how are you going to get away from the facts? The book which you still insist is the word of God, says positively that God declared before he produced the flood that he would "utterly destroy both man and beast and the creeping thing," and again, "the end of all flesh is come before me. I will destroy them with the earth. I do bring a flood of waters upon the earth to destroy all flesh wherein is the breath of life under the heaven and everything in the earth shall die."

We are afterwards expressly told the floods *did* come and "covered the earth to the tops of the highest mountains and that all flesh died that moved upon the earth both of fowl and of cattle and of beasts and every creeping thing and every man." Now reverend

sirs, how are you going to get around this? The story is either true or it is false and you ought, if you believe it to be false, have the honesty to say so, and not try to dodge the issue. You, however, see it *can not be true* and you endeavor to evade it and still insist the story is the "word of God." It certainly is a part of a great fable and a very important part. It is recognized as true by many who are called "sacred writers," and among others by him who is called the "Son of God." In Matt. xxv, 37-39 he is reported as saying, "But as the days of Noe were, so shall also the coming of the Son of Man be. For, as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered the Ark and knew not until the flood came and took them all away; so shall the coming of the Son of Man be." If Dr. Talmage and his learned coadjutors do now disbelieve the story and wish to set it aside, it is evident their master believed the account and gave it his endorsement. This proves he was only mortal, and as liable to be deceived and mistaken as other men.

Duties of Unbelievers.

There is no class of men but what are under obligation to society and themselves to perform certain lines of duties; and Liberals, or the opposers of priestcraft, sectarianism and theological errors are certainly no exception to the rule.

This class are in the aggregate fast becoming too numerous to remain an inactive, negative power in our country, and it is time we had a fixed purpose in life to perform and that we can move somewhat in concert in the performance of this duty. It is not enough that we deny the truth of theological dogmas and errors, but we should, so far as practical, use our endeavors and powers for the good of the present and coming generations, in removing the wrongs and injustice that the leaders of the dominant classes have laid upon the people.

We find, in the first place, taxation heavy and unequally levied. While the poor man, the moderate farmer, the mechanic and professional man feels it onerous to meet the taxes assessed to help to meet the expenses of government, we find that there are hundreds of millions of dollars worth of property belonging to rich corporations and societies that is entirely exempt from taxation and which does not pay a dollar into the public treasury. This exempted property is church property and is often called the "Lord's property"; but, whoever the owners may be, if they are able to own it, they are able to pay their due share of public taxes, as much as the farmer on his farm or the mechanic on his little home, and they ought to be made to do so. This exempted property which enjoys perfect immunity from taxation is rapidly increasing; in all the cities, towns and villages of our country we see springing up rich and magnificent churches and cathedrals, which, in the aggregate, cost immense sums of money. In this city alone there are scores of millions of dollars worth of this kind of property which pays not a cent to help sustain our Municipal, State or National Governments. It is doubtless very fine for a rich church to put fifty or one hundred thousand dollars or more in a magnificent church and be exempted from paying a dollar of taxation, and it is clearly a first-class investment; but is it justice to those who are not part owners in this rich property?

To give some idea of the ratio of increase of this class of property, we will give a few figures by which the most obtuse can see there are reasons for the well grounded fears for the future of our country. In 1850 the amount of untaxed church property in the United States was \$87,000,000; in 1870, it was \$354,000,000; the amount thus increasing twenty per cent. per year, or doubling every five years. At this rate in 1875 it will amount to \$708,000,000. Think for a moment, and shudder, at the enormous sum this class of church property must amount to at this rate of increase in the life time of thousands now living. It is indeed appalling to contemplate.

Every person can see, inasmuch as a certain sum of money is requisite to defray the expenses of running our government, and as this sum is gathered from the people of the country in form of taxes, that for

every thousand dollars worth of property that pays nothing toward this public necessity, the other property has to make it up. The system is most unjust, and every honest man should bestir himself to remove the injustice. In the coming winter let this thing be thoroughly agitated; let petitions be gotten up and numerous signed, and presented to the legislatures of the Country, and let us keep knocking at their doors and thundering in their ears until they are compelled to do justice in this thing. There are many honest men belonging to churches who will co-operate with other honest men in affecting this much needed good work.

In the matter of schools and the educational training of the young, the liberal class have much of which to complain. In all parts of the Country the Jewish and Christian Bible is either used as a school-book, or the dogmas of the Church are inculcated—thus inclining the pliable minds of the children of believers and unbelievers alike in the narrow channels of sectarianism, and of fastening on them while thus immature the dire effects of a creed that will take a life time to get rid of. It is almost impossible in our whole country to find a school, public or private, where the education of the young is perfectly free from sectarian influences. A *religious* education should not be attempted in any of our schools; for that word only implies teaching the doctrines and dogmas of some creed. Liberals have a work in this direction and should use every effective means to remove this evil from the schools of our Country.

Another reform which Liberals have to make is in non-conformity to ceremonies and customs growing out of the Christian religion. Under the present order of things, the priesthood exert and hold an influence over the minds and conduct of almost the entire country, beginning at birth and extending to the grave. When a young man and woman wish to get married they usually go to the priest to perform the ceremony under the rites and usages of his church creed. When children are born the priest again, in a large portion of cases, steps in and performs the ceremony of baptism. When the child gets old enough to attend school and Sunday-school he is, as we have shown, brought steadily under the influence of sectarian teaching and priestly rule. If a member of a family is seriously sick the priest is summoned and either prays for the person or administers some rite of the Church. At death, the preacher is again brought into requisition, presiding at and directing the funeral services and often the interment of the body. Thus from the cradle to the grave we are under the almost continual influence and control of priestcraft and Church domination, and the aggregate effect it exercises is immense. Liberals have a duty in this direction. They should dispense with the services of the priesthood in all cases. Let them declare their entire independence of this class of men. When they wish to marry, let them go before witnesses and by appropriate ceremony perform the rite themselves, or, if an official of any kind is preferred, let it be a civil magistrate. The idea should be to *marry*, rather than to *get married*. If children are born, a priest is certainly not required to baptise the child or to perform any other ceremony over it. As the child advances in age, he wants a strictly secular education entirely free from priestly dogmas and influence. In after life this independence should be maintained, and in sickness and death we have not slightest need of priests. When death occurs—and come it must with us all—let us have independence enough to have the body decently interred without the aid of a priest. Some Liberal friend may make appropriate remarks or the body may be quietly consigned to the grave without any ceremony at all, and if there is an existence beyond the grave, the spirit of such will be just as well prepared to enter it as though a Buddhist, Mahometan or Christian priest had pronounced incantations or prayers over it. Let Liberals in no case employ priests. They certainly have been an evil in this world, and possess not the slightest influence in the affairs of another.

Prominent among the duties of the lovers of truth and mental freedom, is the one of aiding in the promulgation of their views. The time has now arrived when the Liberal element of this country should take a step forward and no longer be silent before our

fellow men. It is not sufficient that we occupy a negative position and simply deny the claims of priestcraft and the Church. We need not be obtrusive or offensive in enforcing our views upon others, but we should let our light shine that the people may see and know we have something superior to give them in place of the dogmas and superstitions of the dark ages. It should be our aim to improve the morals of men and to make the world better. This can be done by sustaining able lecturers, spreading Liberal books and publications establishing Liberal and scientific libraries and by organizing and co-operating for the general diffusion of truth.

Many discourage organization of Liberal societies but it is certainly the way to make our forces effective. We can easily see what organization will do for an army or in the prosecution of any gigantic enterprise. An army of twenty thousand men, if unorganized, is a mere useless mob, but if organized so as to work together systematically and effectively it becomes capable of great achievements.

As a class the Liberals of the United States should have a purpose in life, and that purpose to do good and spread the truth. If carrying out this requires the expenditure of time and money, we ought not to flinch from it. There is no reason why believers in truth should be more parsimonious than believers in untruth. If Liberalism makes people penurious and niggardly it is the worst feature it possesses. Liberals have but to respect themselves and occupy the advanced position that belongs to them, to have the respect of the world and to be able to accomplish the great good which humanity needs at their hands.

This number of THE TRUTH SEEKER completes the time of those whose subscriptions began with the year, making twelve numbers they have received. We hereby request all such to continue on with us and not cease to be readers of our columns. We fain would have such a friendship grow up between us, as would be as unpleasant for our readers to rupture as for ourselves.

We also request those who began with No. 5, or the January number to promptly renew their subscriptions. We will be glad if they will be more prompt in this respect than those were who began at the commencement of Vol. I. We are sorry it is so inconvenient or unpleasant for our patrons to send us the moderate amount we ask for our paper; and we are also sorry it is necessary for us to recur to the matter; it is probably quite as unpleasant to us as to others. We are, however, needing what is due us and will be greatly obliged to all indebted to us if they will send in the amount. We think we are making sacrifices quite as great in the cause of free thought as it is for our patrons to send us \$1.75 even if they got no paper in return. We hope every reader is feeling that in perusing our pages he is getting the full value of his money. Friends, the cause of truth and free thought demands that our journals—our out-spoken organs be maintained; it is no time to grow indifferent or faint-hearted, let us all work together. You do your part and we will certainly try to do ours.

BUST OF COL. ROBT. INGERSOLL.—The office of THE TRUTH SEEKER is graced with an elegant bust of the author of the "Oration on the Gods." It is an imitation bronze of Heroic size—or one fourth or one third larger than life—and is a splendid representation of one of the noblest and most distinguished men in the Liberal ranks. It was executed by Prof. M. A. Breed, of Peoria, Ill., who spent considerable time at sculpture at Rome. We judge by this specimen that he is master of his business. The head is a noble one, and is a fine study for a phrenologist.

Any admirer of Col. Ingersoll—and there are many of them in the country—who would like a copy of this work of art, that they may have in their house a representation of the man they esteem, will be readily served. Price \$20, put up safely for shipping. Orders addressed either to this office or to the artist as above, will receive prompt attention.

Too much cannot be said in praise of THE HEATHENS OF THE HEATH, by Wm. McDonnell. Those who have read it, invariably speak of it in the highest terms. We advise all our friends to read it.

Dr. O. B. Frothingham's Discourses.

The Love of Man.

Jesus being asked by a lawyer the way to the eternal life, referred him to the precepts of the law which ran: "Thou shalt love the Lord thy God with all thy heart, and soul, and strength, and mind; and thy neighbor as thyself." I acknowledge the precept, the lawyer replied; but questions occur. It is very well to say: love your neighbor; but who is my neighbor? A pertinent question, to which Jesus replied by telling the admirable story of the good Samaritan. The lawyer considered himself answered, and let the matter drop. At all events this is the inference drawn by the evangelist, who takes pleasure in the lawyer's discomfiture. One can easily, however, imagine him pressing his queries further, and with an honest intention too, to get at the heart of the case. Thus, he may be supposed to have argued in a strain like the following: Yes, master, the case you propose is pertinent and forcible. In so simple an exigency as that of the poor traveler in the pass, the duty is clear. The priest was a poltroon, the Levite was a heathen knave. The Samaritan was the true man. Clearly the wounded man's race, tribe, social condition were not to be taken into account, in an emergency so dire. The only considerations that claimed a moment's attention, were considerations of humanity, and there was but one way in which humanity could be shown; but one kind of help was admissible. But all cases are not so clear, indeed very few are. In many instances, where the neighborly relation is confessed, and the kindly duty is acknowledged, the duty is still doubtful. It is sometimes a grave question in what form help shall be given, or whether it shall be given in any form, how brotherly love shall be expressed, what brotherly love requires. There are no problems more perplexing than those of kindness. Your tale of the Samaritan meets one aspect of the general subject; but a score of such tales will not meet all the aspects of it. To go no further let me suggest the case of the robbers who plundered the man in the pass and departed, leaving him half dead, or the priest and Levite who saw the plight he was in, but hurried by lest they should find themselves in a similar one. Were not these neighbors also? Were not these men and brothers? Is not the office of love one to them, according to the law? but how to discharge it is far less obvious. A little ointment, a sip of wine, and a few pennies will not meet their occasions; nor is it clear what precise sentiment or shade of sentiment one ought to cherish toward them. If you say, "Treat them as you would have them treat you in the same circumstances," it is hard to say how one would wish to be treated. That would depend on his estimate of manhood, and the relative worth he attached to sensations and to qualities, and the standard of desire or of satisfaction that he placed before him. In a word it must be decided by the moral stamp of the man. I might desire to be let off unharmed and unblamed: you might wish to be disciplined into worthier character. And so, in spite of your instructive and beautiful parable, I must confess that the whole subject is as dark to my mind as it was at first.

If this interview had occurred in modern society the reasoning of the man of law would be even more staggering. With us the mystery of mysteries is the mystery of brotherhood. Theology propounds no dogma so bewildering as the doctrine of kindness which is innocently offered as a substitute for it. It were as easy to tell how to believe justly on the subject of Trinity as how to think justly on the subject of brotherly love. To tell how to do that has been the task of philosophers from Plato down. Sentimentalists and men of science have puzzled their brains with it for centuries; the theories about it make a literature, a dozen literatures. The laws of social economy look toward this end, and no other. The genius that would once have been spent in the effort to sound the nature of God, is now devoted to the task of devising the best way of expressing love to men.

As we look into the subject we find three forms in which this human love, this gospel philanthropy exhibits itself. Each characteristic of a phase of feeling yet each wholly distinct from the other two. Let us call them the love of souls, the love of bodies, and the love of character; and let us look at each of them in turn.

1. The love of souls.—This is the form in which philanthropy is professed and practised by the church and by religion as a special care-taker of mankind. The office of the ministry is sometimes called, "The cure of souls." For the ministry, however organized, under whatever mode of discipline, contemplates the rescue of souls from misery and their introduction to bliss. The priest effects this by sacraments; the preacher by doctrine; the pastor by admonition and appeal. In the view of all these the soul is the essential part of the man. Man is a soul incarnate in a body and placed for a short space of time in an environment of circumstance. The body falls off; the environment dissolves; but the soul endures. Its destiny is the prime concern; its experiences are of prime importance; to it belong all the capacities of pain and all the capacities of bliss. To secure its future against pain, to provide for it a full

satisfaction of bliss, is therefore the one consummation to be desired. To achieve this is the province of the church, which is a spiritual dispensary, a spiritual benevolent society.

According to this view, the soul is the man. If we ask closely what the soul, by nature is, we learn that it is a separate entity, distinct from the reason which contemplates truth, from the intellect which searches opinions, from the affections which cling to persons, from the conscience which indicates the right and the wrong in human conduct, from the mind however comprehensively defined. It is the part of the man by which he is allied to God, and holds commerce with the Infinite Being. It is the part that worships, prays; trusts, feels the presence and the power of divine things. Enjoys the perfect happiness and the unutterable peace of heaven. The aim of the lover of souls is to make the union with God so intimate that eternal felicity is won.

So far all is simple, for who is there that does not feel this union with God, as the devout call it, this close commerce with divine things, to be a most essential thing? Who will not admit that the task of promoting it is one of the sweetest? It may well be the work of a separate ministry. Appropriately the minister of religion is called, "The physician of souls," in this sense that he begets and restores sympathy between men and the spirit of the universe in which they live. The love of souls is no pretence and no fiction. There are timid souls that cannot believe themselves of any worth. These must be made to feel that every one is of worth; that in the light of the Infinite, distinctions of dignity disappear, and the smallest has its share in the perfect kindness. There are doubting souls which cannot believe in the perfect kindness, but are continually losing their hold of the clue that guides through the labyrinth of the universal care; these must be taught to trust where they cannot see. There are lonely souls that feel deserted in a bleak, waste world where there is no near Father, to these must be shown the closeness of the divine administration, the palpitating presence of the supreme thoughtfulness in every atom of creation. There are fearful souls that shrink with terror from the thought of the Infinite they imagine they have offended; to these must be brought home the moral conviction that the very word God means goodness, and that the suggestion of God is pardon and inspiration. The causes that disturb the sense of union between man and the soul of the world he lives in are too many to be spoken of; the unhappiness occasioned by them is extreme; the duty of removing it is a sacred one; the means of removing it are various; the employment of those means requires a very delicate ministry, large, sensitive, earnest, sympathetic, cultivated, furnished with knowledge, discernment, tact, the deepest faith, the sunniest hope, the widest charity, the amplest resources of intelligence and feeling, the most copious supply of hearty human nature. For such a love of souls as this is no technical thing, but a thing exceedingly vital.

Not precisely of this nature is the love of souls as ecclesiastically and dogmatically apprehended. By no such natural wholesome process is the mysterious entity called by priests "the soul," brought into relations of intimacy with the mysterious source of its being, but by some sacramental charm or talisman, the virtue inherent in some rite, the grace communicated by some ceremony, the efficacy of faith in saving dogmas. The lover of souls, according to the common persuasion, is a species of magician, a worker of miracles in the metaphysical world. His object is to beget a peculiar and indescribable experience. He is not an educator, a cultivator, a refiner of temper and disposition, a cleaner of the natural heart, a quickener of the human conscience, a generous elevator of the mind; he is rather an expert in the application of certain spiritual medicaments with which the church is supplied by the Christ, and which, except in the church, are not to be found.

A physician visiting his patient supposed to be in the last stages of disease, found a clergyman sitting by her bedside carefully probing her consciousness with subtle questions intended to reach some deeply hidden secret of feeling. To the gentle remonstrance of the physician that he might be disturbing the patient's rest and diminishing the chances of recovery, he replied that the spiritual condition was of first consequence, and if death was imminent could not be neglected; the welfare of the patient depended on it. But, rejoined the physician, we do not know that death is imminent, and my office compels me to prevent its imminency, if possible, and to secure all the conditions of restoration to a state of health. And why should you be anxious in regard to her spiritual condition? We all know that she was pure, sweet, faithful and did her duty to everybody, like a loving and lovely girl. What can be amiss with her?" "Ah," said the clergyman in response, "that may be, but that is not all. What you say of her character and disposition is doubtless true, but the question is, has she that inner consciousness, that experience of faith and love which is the sign of regeneration. That I wish to discover, and, if I do not find it, to produce before the supreme hour comes."

This is the love of souls the church practises. Let us do justice to the work and the intention. Let us acknowledge ungrudgingly the zeal, the fidelity, the

patient tenderness its ministers display as they go among persons of every condition, anxiously watching and earnestly praying. Let us cheerfully admit that their labor has not been fruitless. Multitudes, no doubt, they have rescued from despair; in multitudes they have awakened the desires, longings, hopes that lift people above the fears and cares of a worldly life; to multitudes they have given the peace that passes understanding, the joy that transcends every other, the trust that never can be taken away, they have quenched the fear of death, they have dissipated the terror of judgment, they have created a consciousness of a divine nature, and kindled the hope of a divine destiny.

But is this what we mean by the love of man? Does this satisfy our idea of rational philanthropy? Is this the best kind of love? Is it a kind of love that commends itself to an age like ours? That it is technical is evident at a glance. Its method is not natural, its spirit is not genial, its essence is not human. It is an affair of the priesthood, a thing which the priesthood alone can understand or deal with. It concerns another state of being than this, and but for that state of being would lose its significance; for this world it is not necessary. It is not what we call a rational thing; it does not implicate the mind or the affections, it implies no intelligence, no maturity of judgment, no fineness of moral perception, no training in the nice equities of human intercourse, no enlarged view of life, its ends and intentions. It has no reference to culture in any of its aspects, but can be as perfect in the narrowest mind as in the widest.

This love of souls has no social significance. It has no reformatory designs. It does not tend to the amelioration or the improvement of the human lot. It has no care to diminish poverty, reduce vice, abate crime, abolish servility, reconcile worldly interests. Its operation is outside of the general community, confined to the consciousness of the individual, and to a corner of that consciousness. So completely has it given the go-by to the practical concerns of life, so summarily has it dismissed from regard the solid affairs of men, that the people who deal with these affairs, economists, reformers, teachers of social science, pay no consideration to it whatever, look at it as an idle, visionary thing, speak of it as an illusion, and treat the professors and ministers of it with scorn as men who not only do nothing substantial for their kind, but interfere with others who would do something. The consequence is that a powerful reaction against the love of souls set in, and in opposition to it, a love of very different character was professed, a love of bodies.

2. This love of bodies went as far to an extreme in one direction, as the love of souls had done in another. Man is a body, was now the cry. His soul, if he has a soul, dwells in a body and is under its physical conditions. Bodily sufferings are keenest, bodily wants are the most pressing; bodily needs are most acute, most tangible, most curable. It is as a being with a body that man demands love. Love means pity for bodily pains, and remedy for bodily ailments. Love means fire, and food, and shelter, and clothing; comfort to the comfortless, help to the helpless, solace to the miserable. Love means deliverance from actual ills, from plague, pestilence, famine, from battle and murder; it is mercy, compassion, rescue, as interpreted by natural philanthropy.

Many things conspire to make this version of the love of man popular. The century we live in is distinguished by the attention that is bestowed on the external condition of mankind. The multiplication of industries, the general increase of wealth and comfort, bring the physical welfare into prominence, and make physical states important. Luxury is diffused, and its diffusion is accompanied by bodily lassitude, love of ease, hatred of pain and disturbance, sensibility to animal suffering. The discovery of anesthetic agents has made even the thought of pain intolerable. We fall into the way of regarding pain as a horrible and quite an unnecessary thing, to be got rid of at once. Pain is the great bugbear, and the fear of it extends to every species of discomfort. Our compassion is keenly excited by physical distress. The infliction of it is reckoned barbarous. Love calls for its abolition.

The extent to which this kind philanthropy is carried is wonderful. Every natural feeling is enlisted in it. Every natural affection is its ally. The tear flows, the voice trembles, the helping hand is outstretched at the first motion of distress. Money is poured out like water for the relief of suffering; charity runs in streams, or is gathered up in institutions which provide relief for every species of misery. Orphan Asylums, charity schools, homes, houses of refuge, free dispensaries, kitchens, dormitories, hospital beds, nurses, visitors, are built, endowed, administered, organized in every community. Whoever has a suffering can present a claim. The diminution of suffering is the aim of benevolence.

The criminals are not left out of the account. The study is how to punish them without pain. Corporal punishment is assailed as cruel and barbarous. Agonizing inflictions of every kind are regarded with dislike. There must be no torture chambers, no whips, no short rations, no maceration of the flesh. Under the inspiration of this philanthropy a few years ago there was a cry for model prisons, clean, airy, light,

pleasant, where the criminal was not to be so much confined, as temporarily detained. At these model prisons Thomas Carlyle aimed his grim sarcasm. He wished he could have any such fine house to live in, so quiet and retired, so free from intruders and bores, his time to himself. What books one might write there! No such books now, canst thou have, O reader!

The compassion for suffering plays a large part in the endeavors to mitigate the penalties inflicted on heinous crime. It is probably a considerable element in the prevalent horror of capital punishment. Imprisonment for life, or even for twenty years, would be infinitely more terrible to a thoughtful person than execution by ax or cord; but the latter are associated with violence and agony; their physical aspect is hideous, they shock the sensibilities. With very many it is not death they would banish, but the disgusting physical accompaniments of violent death at the hands of the public executioner, that make them shudder at the thought of the scaffold. It is quite possible that if a painless death could be devised, some method by which the useless, or refuse member of society, could be dismissed from the world without the consciousness of a pang, much of the objection to the death penalty would be removed. I observe that the brutality of the punishment is harped upon more than the punishment. A life-long imprisonment, however terrible to the imagination, is not appalling to the sensibilities, and is therefore contemplated with complacency. We would spare all unnecessary pain.

That this form of love for man has its true and beautiful side it would be wild to question. The tenderness of its sentiment, the earnestness of its motive, the humanity of its kindness, all must appreciate. Who can feel too deeply for human misery? Who can pity too much, human infirmity? Who can too jealousy wish to relieve human distress, cure human maladies, remedy human woes? Who can lay too much stress on the importance of the human environment as affecting human welfare, or the necessity of altering physical conditions before aught else of a more interior character can be attempted?

The very ministers of the Evangelical theology, the believers in a sacramental regeneration, the professors of the philanthropy which consists in a love of souls, are coming to the conviction that souls must be reached through bodies, that you must satisfy the hunger for bread before you can create a hunger for the manna from heaven; that to talk of the love of God and the blessedness of redemption to people who are freezing and pining in penury is idle; that love must begin at the beginning, and the beginning is sensation. This doctrine is preached from "Evangelical" pulpits, and is gaining favor with apostolical men; churches practise on it; the greatest church of all, the church of Rome gives consent to it.

But this interpretation of the love of man has its dangers; dangers so palpable and so obvious to all that it is unnecessary to do more than allude to them. There is such a thing as paying an excessive regard to physical conditions, and it is a very easy thing to overestimate the importance of physical comfort. If it is unwise to forget that man has a body, it is no less unwise to forget that he has any thing else—the love of souls may be visionary, but the love of bodies may be weak. The peril of entertaining this latter idea of philanthropy is that mental and moral enervation may ensue, that the spiritual element, by which I mean the intellectual element, may be thrown so entirely into the background as to disappear. Pain is an ugly thing whatever shape it assumes; but there are two ways of being delivered from pain, one is to kill it, the other is to conquer it—and of the two the latter is the nobler. To be without pain is sweet, to be able to endure pain is admirable. The service of anodynes is vast and beneficent, and it does not consist merely in the temporary cessation of acute anguish. It consists quite as much, nay, even more perhaps, in the waste of organization that it saves in the economy of nervous energy that it allows. The wear and tear of vital tissue is unspeakably less than it used to be. The resources of power are preserved. Yet it is possible too, that there may be a loss on the other side from the lack of moral force, that is developed by the need of resistance. The grand old doctrine used to be that the mind should control the body; that reason should subdue sensation, that the will should rise to be superior to the emotions. Is that grand teaching obsolete? Not yet, let us hope; not yet, let us believe. Rejoicing at the amelioration of mortal conditions is mingled with sadness as we contemplate a parallel diminution of fortitude. If ease brought earnestness, if the strength saved by it were taken up by the mind and used for the higher culture, that would be fine. But is it? Painful sensations are to be dreaded; but pleasant sensations are to be dreaded scarcely less by those whose aim is the attainment of character, the discipline of mind.

I heard with admiration, a while ago, of a young man, who, being obliged to submit to an exceedingly painful and somewhat protracted operation on the eye, declined to be made unconscious while it was performed. The surgeon urged him to accept the relief, assured him that the pain would be exquisite, told him that the operation required absolute steadiness on the part of the patient; but the brave youth persisted and

conquered. The agony was almost insupportable; possibly it rendered his recovery slower, but the endurance proved that the youth had a quality of infinitely more value than any amount of peaceful unconsciousness, and confirmed him in it.

That this love of the body, this regard for pleasant sensations has an enervating effect on society is too obvious to need mention. It makes the suffering pity themselves, regard themselves as afflicted and persecuted, as unfortunates to be commiserated. It encourages them to exaggerate their sufferings, to brood over them, to thrust them forward, to whine about them. It countenances dependence, begets the craven spirit of the beggar and the parasite. And all this tends directly to foster the very qualities from which pauperism springs, keeps the suffering near the places of comfortable supply, herds them in cities, makes hot-bed plants of them.

The effect of the teaching on the moral sentiment is deplorable; for it restrains the indignation that would blast iniquity, thus undermining the bases of conscience in those who do wrong, and disarming the power of conscience in those who do right. If pain be the dreadful sting, if the infliction of pain be the forbidden thing, the moral law is at once dispensed with, the moral sentiment is dismissed, and both they who must needs be lifted, and they who must needs lift, are incapacitated for effort. None can be punished, and none can punish; the pith of responsibility is decayed, and we have a right to expect nothing better than the deluge of sentimentalism submerging the mountains of duty.

3. We must give to the love of man a new interpretation if we would save it from disrespect. And what new interpretation can we give it but by explaining it as the love of qualities, of character, of manhood, of the man himself? *Love of Manhood*, this is the true philanthropy. The mystical love of the soul disregards it. The sentimental love of the body leaves it out of view; but every thing else does it honor. Such is the love toward man that is shown by the Author of Nature. To make men manly is his aim; to educate them in self-dependence, fortitude, courage, skill, prudence, thrift, judgment; to make them masters of themselves and their situation, lords of their passions and arbiters of their fates is his purpose. The economy looks to the increase of human qualities. Ages of discipline lead up to man; ages of discipline lead man up to himself.

In the exercise of this high philanthropy the divine lover of the world makes large and incessant use of the ministry of pain. Pain is his agent, one of his prime ministers. He calls it in on all occasions; he appoints to it a function at every stage of existence; he makes it authoritative over every muscle, fibre, nerve. He has no objections to making men suffer in mind, body and estate. The frame of man, costliest of structures, composed of the quintessence of the universe, is shaken, tormented, scarred, mangled, crippled, pinched with cold, emaciated by hunger, twisted by rheumatism, bent, disfigured, paralyzed till it becomes a hideous thing to look at. The diseases we spend so much time to baffle and beat off, are his servants despatched in order that we may be compelled to rouse ourselves to beat them off, and in so doing make ourselves muscular and wise. The beasts will not be called off till the hunter is expert enough not to require their aid. So dear is a mental or moral quality to the educator of man that for a little patience, valor, foresight, he will devastate families, and make generations yield up the ghost. He spares none, but treats all alike with a terrible severity which we know must be kind, because we perceive that it educates. Delicate women and tender children add their woes to the rest, so that when speaking of the love of heaven we must shut our eyes or turn them away from vast tracts of experience.

The result too is as homely as are the means which produce it. What nature demands is no mystic experience, no ecstatic frame of mind, no ineffable consciousness of divine things, but a sober common place quality available for daily use and only for that; call it self-respect, independence, pluck, grit, intelligent acquiescence with the appointed order of the world. The evangelical "love of souls" is too fine spun for providence.

A return to this method of nature is needed to give wholeness to our philanthropy, to make it robust and effective. When this love to man becomes fashionable, friend will show love to friend, kinsman to kinsman, lover to lover, not in the contrary manner of the conventicle, nor in the weak manner of parlor courtesy, but in the frank style of respect, by honoring the honorable qualities and bringing them out in force. The father will love his boy, not by indulging his whims, feeding his desires, keeping him well supplied with pocket money, paying his bills, conniving his follies, winking at his vices, standing between him and the consequences of his acts, apologizing for him and teaching him to excuse himself, but by placing him, well equipped with suggestion, advice and discipline in a position to understand himself and the world he lives in, bidding him fight his own battles, improve his own victories, bear his own defeats, measure his strength with his circumstances, muster his resources to meet his emergencies, in the struggle of life to accept life's conditions.

Society will say to the unfortunate, it rests with

you and with you alone to bring fortune round to your side. Something may be done to give you opportunity, but you must seize the opportunity when given. Something may be done to improve your condition, but you must snatch the benefit of the improvement. The most that can be granted is help to help yourselves, but only the minimum of that can be allowed. You must show that you are able to help yourselves before you can receive even that measure of assistance. No beggary will be allowed, no idleness, no inertness, no dependence. The first requisite is that you be men. For you there can be no peace or happiness but in that. If you cannot be that, it will be better for you and for all of us that you should die. The survival of the fittest is the law. If the question lie between the survival of the fittest or the survival of the least fit, it can be answered only in one way.

Society, if the method of nature be observed, will say to the criminal, you have forfeited your place in the social order, and must suffer the consequences whatever they be, proportionably to your offense. If you would regain your forfeited position you must earn it by faithful duty. You shall not be hated; no one shall take vengeance on you; you must simply endure the pains of exile and outlawry, till you consent to be as other men are; no pardon is in order; no release after a brief imprisonment; no commutation by fine or absence; no smoothing over of turpitude by compassion falsely so called. The penalty must follow the crime, as long as it must, come back when you will: but unless you will to come back sane and good, you must not come back at all. We will not send a priest to soften and convert your soul and help you to "make peace with God." With that we have nothing to do. Our conscience is with society, and the interests of that we shall jealously watch.

That such human love as this prevails or is in the way to prevail, is not affirmed. That it is cherished by any considerable number of people, or by a few people with any absorbing energy of conviction, may be questioned. That it will for centuries yet take the place of the philanthropy that consults the physical needs of the outward man, or even of the philanthropy that consults the spiritual requirements of the soul may be doubted. But that ultimately it will supplant both may be believed; for reason is in its favor, experience countenances it, the method of nature is on its side, the promise of the future is with it. At present it is hardly more than an idea, unformulated, undigested, unprovided with practical expedients. When these shall be added to it, the day will have come when justice and truth shall meet, when righteousness and peace shall kiss each other.

Morality vs. Religion.

Religion—what is it; can any one tell? If every religious organization in the world should be represented by a delegate in a general council, how many of these religious representatives would agree as to what religion is? No two of them would agree! Each one would define it differently from all the others. Each one would assert with the utmost confidence that his is the only correct definition of the term and that the definitions of all the others are wrong! The conclusions would be that all would be wrong and all would be right! A very great absurdity. Such a learned council ought to certainly convince effectively the unbeliever that "Religion is a glorious thing." So good—so sweet, that it would make us such good citizens—good neighbors." And that it is surely worth all the millions expended annually for its support. "Brethren let us pray." I will now bestow a few thoughts on *morality*. *Morality* is simply doing that which is right; or it is doing unto others that which we would have them to do unto us under similar circumstances. Or as Webster has it, "The quality of an action which renders it good." *Morality* is a term understood by all alike. There is no disputing its meaning. Christian, Mahometan, Jew and all agree upon its meaning. All are unanimous upon the fact that morality is good. That it tends to make us happy. That a moral man or woman is a good citizen. That it is a quality distinct from and independent of religion. That Religion without morality is worthless. That a religious person without morality, is nor cannot be a good citizen. Now if this be true (and I defy successful contradiction) religion whatever it may be is bad. Or to make the best of it, it is something which is destitute of good. Therefore I think I have clearly shown not only by logical reasoning but by admitted facts that morality is superior to religion. Yea more, that there is no good in religion. And that morality is the most valuable as well as the noblest of human adornments.

Kind reader, seriously, which would you prefer, living in a religious, or a moral community? Rely upon it, that it is *morality*, not religion, that makes us good. That it is *morality*, not religion, that saves us. *Morality* is the only saving grace.

A. J. Warner.
Eugene, Knox Co., Ill., July 4, 1874.

Religious Frauds exposed; the Missionary System exposed; the Beecherism of the Clergy exposed in "THE HEATHENS OF THE HEATH." Send to this office for a copy.

Communications.

G. L. Henderson's Article, No. 4.

At the close of article number 3, I arrived at the conclusion that when a pair had conjugated, Natural Marriage was the result, and the male was in duty bound to protect his offspring and its mother—his wife, and that this mutual act left no stain on the mother but lifted her at once into the highest station in social life—that of a wife; and that no stain is left on the child, for it is the legitimate product of the new *Social Unit*, (let the reader bear in mind that I am here seeking for fundamental Natural Law, and I use the word *legitimate* in that sense only,) and when the pair continues to perform the functions of husband, wife and parent, and the man makes every effort which he is bound by the Law of Nature to do, to provide a happier life and more comfort for his wife than his mother had, and a better education, better food, better clothing, and in every way, better conditions to commence the struggle for life, than his father was able to furnish him, simply because he is born later in time and the Law of Universal progress requires this at his hands—when they do this by each other and by the child, then they have attained to the second of the three virtues which at the close of article number 1, I designated as *Sexual Virtue*. At the close of article number 3, I set forth that if a father abandoned his wife and child, he became guilty of all the consequences of that abandonment. Let me push this one step further. When such a father or mother in violation of the Law of Nature, seeks a second woman or a second man with whom to conjugate, this crime by the Law of Nature is bigamy, and the third offence is trigamy, resulting in crimes the most horrible and a degradation the most deep, "Social Hells" in every city and social woes in every family, such as I could not describe were my pen dipped in blood, or if every atom of that blood was a human tear.

I proceed now to consider the duty of Society in the enforcement of Natural Law, and the corresponding evil resulting from a neglect to enforce the duties growing out of this highest and most sacred of all the Natural Laws.

Society has armed the State with authority to enforce the fulfilment of contracts. Contracts are of two kinds, specific, and implied.

A specific contract may be either written or oral, as A, agreeing with B, to build a house of a definite size, and for a definite price, A, or B, has a right to call upon government to enforce the fulfilment, or punish by fine or damages the non-fulfilment. In an implied contract, B may go on the premises of A, and build a house without any special agreement, or without even permission or the consent of A to do so, but if it is proved that A passes by frequently, and sees B at work, without entering any protest against the continuance of said work, the law will construe this action of A as an implied acceptance of an agreement, and B can compel A to pay him for such work. The same is applicable to a party taking newspapers from a post-office, and continuing to do so is an implied promise to pay for all such papers.

Many other instances may be adduced to show that statute law cannot provide even for the many instances which may occur where duties arise from the mere fact of living in society, and even where no statute law is violated. There may be a violation of the original Law of Nature. These principles will be admitted, even if the reader is not a student of law. Governments are expected to protect the weak against the strong, provided the cause of the weak is also the cause of justice. But the force of accumulated public opinion operates with all the potency of law; in short it becomes a law, and when the laws of a country as well as its public opinion, both are in opposition to the law of nature (which is always on the side of justice), then court, law and public opinion trample the weak into the dust, and this is a subversion of natural law.

Now then, let me quote some instances of cases in which the civil law, the church and public opinion must be tried at the bar of enlightened human reason and natural law, and be pronounced guilty of great crimes, and that the guilt of the individual is in reality to be divided among the millions that make up the public opinion of a nation. At Mason city, in Cerro Gordo County, Iowa, I think in 1869, a beautiful young girl, a school teacher, was seduced by a rich man's son, and became a mother, but neither the State nor the Church recognized her as a wife, and public opinion called it *seduction*. The law called the innocent child a "bastard," and the crime that of *bastardy*. Well, the child was born and the young wife and mother (I here speak in the name of Natural Law), to avoid the shame, destroyed the bastard and cast it into a common receptacle for human excrement, and they hunted her down as a monster, while the father is permitted to remain in polite society, and is courted as a young lion; perhaps to repeat the experiment of creating mothers and leaving them to infamy, want and crime.

One year later I was attending court at Osage, Mitchell County, Iowa, and there the law had another victim in its clutches. This case was more complicated:

it appears that the woman had become with child by her own cousin, who had afterwards married her. But her first born child had been strangled by both parents, and buried under the root of a tree that had been torn out by the roots in a storm, and its clothes had been hid near by. I listened to the evidence with great interest for a while, and became satisfied that there was no doubt of the guilt of the accused. She was soon likely to become a mother the fourth time, for she had two children living. I saw nothing in her features that indicated a ferocious, implacable nature; on the contrary she had a kind, motherly look in her face, although there were deep lines there. There was one witness whose evidence was very strong and clear against the guilty pair; I sought her and made some special inquiries in relation to the accused.

"You live near Mrs. A, do you?"

"Yes, sir, only a short distance."

"Is she kind to those children who are now living?"

"Yes, indeed, she is very kind to them."

"Suppose there was half a loaf of bread left in her house, who would get that loaf, she or the children?"

"I think, I am quite sure, sir, that she would give it to the children."

"And her husband what sort of a man is he?"

"Mr. A. is a very good sort of man, and kind to his family."

"How do you account for the murder?"

"Shame, public opinion and pride."

"Oh, yes, I comprehend."

And now I walked back sadly to my seat, I paid no more attention to the trial, I had other persons before another court, and I stood at the Bar of Justice with the rest. There were forty millions of us, all had taken hold of that young babe and strangled it and hid it, and then virtuously were trying to strangle the mother and father, in order to convince ourselves that we were innocent of a crime which we had compelled them to commit. I saw it clearly then, as I see it clearly now, and every good and pure man and woman will see it. Society had deceived itself. It is good, it is right, to come before a court or a priest and in the light of the day, say, "I love this woman, I openly espouse her, I will care for her when sick, provide for my children till they are able to provide for themselves, and this my wife, I will cling to her while I live and while she lives. But if man shall lift the drapery of Nature's holiest temple, and touch the immortal through the womb of woman, and Nature responds to the electric touch, and sends them living forms to fill their places when Nature calls them back to dust, shall man presume to say that this act is less sacred than his bit of parchment, record or any ceremony whatever? If you do, then you may go to your almanac and say that it is by its permission that the sun shall rise to-morrow, because you find it there recorded that it will rise at six o'clock and four minutes, or that the Niagara Falls would cease to flow, if the swindlers who line its banks should cease to make you pay for looking at this grandest spectacle of Nature.

The Sun will shine; the Niagara will continue to foam, and this infinite tide of life will continue to ebb and flow, whether we will or no. Is the claim of woman and the happiness of a child of less importance than a contract to build a house or pay for a paper? Every member of a church expects to pay for the brain that is expended in enlightening them. Shall the obligation be less when a man seeks the bliss of Love and the joys of home and the pleasures of parentage? In behalf of man as well as woman, I demand the enforcement of this highest of all contracts. If you do, man becomes a nobler being. When a man betrays a woman he will be base enough to betray any other trust. If the whole people of the United States should declare a county clerk's license, or any ceremony, however imposing, to be marriage, and not recognize as marriage that which Nature alone recognizes, I shall protest, I wash my hands clear of innocent blood, as I did when I protested against American Slavery and carried a musket to end it. If a jury find that Glendenning, of Jersey City, is really the father of Mary Pomeroy's child, they ought in justice, to write on her tomb-stone in large letters, Mrs. Mary Glendenning, wife of John S. Glendenning, died —, a victim of perjury, treason and desertion. This would be too much of a compliment to him. Then sequester all his wealth and let him labor the balance of his life to support his child, and if that dies then let the proceeds of his labor go to support destitute women who had been similarly abandoned. I quote but one more, and that from the *Herald* of September 28th, 1874:

ANOTHER UNFORTUNATE.

The corpse of the woman at Niagara identified—Death preferred to Disgrace.

NIAGARA FALLS, N. Y., September 27th, 1874.

The corpse of the woman found under the banks at the Falls last Friday, proves to be that of a German servant-girl of Hamilton, Ont., named Mary Buckholz. John Roadman, now living at Dundas, seduced her under promise of marriage, but married another woman. The victim of misplaced confidence, having relatives in this country, and feeling her disgrace, came to the Falls and jumped over a precipice one hundred feet high; in a

basket, found with her, was a draft for \$50 in favor of her sister Madeline, residing in Oldenberg, Germany, which she had drawn from the bank in Hamilton.

The following lines were suggested by the foregoing sad recital:

One night, when the moon it shone clear—
Shone bright on Niagara's wild shore,
Young Mary she wandered in grief,
Comin' near where the mad waters roar,
Crying, Nature! O pray take me home!
Let me rest in thy bosom once more!
But the pitiless waters rushed on,
And her voice it was hushed in the roar.

Her betrayer was deaf to her cries,
Not a sob, nor a sigh reached his door.
As she rushed with her innocent child,
And sank 'mid the cataract's roar.
John Roadman, O how did you feel,
When the news of her death reached your ear?
Poor Mary lies dead with her child,
With the cataract's foam for a bier.

The stranger shall point out the spot,
Where the waters rush fathoms below,
Saying, there Mary took the wild leap
That ended her sorrow and woe.
In peace let her sleep: drop a tear
On the grave which base treason has made.
We would rather lie buried with her,
Than live rich with the wretch who betrayed!

MARY'S REFLECTIONS.

There was a time, Niagara, when thy dash, roar and foam
Arrested my step and paled my young cheek;
But now you plead, you invite, you offer a home
To the homeless wife and the fatherless child,
The one unborn, the other beguiled—we come,
For a shroud in thy foam, a hymn in thy roar,
Rock us gently to sleep, let us never wake more.

There was a time, loved one, when you woo'd, vow'd and won;
Then body and soul I entrusted to thee;
These you betrayed—cast me out—love, virtue and truth
all gone!

From the homeless wife and the fatherless child,
One unborn, the other beguiled—Niagara alone
Give us a shroud in thy foam, a hymn in thy roar,
Rock us gently to sleep, let us never wake more.

I fear not the gulf, where thy rocks are ground into sand,
Nor the silent grave, nor the future doom,
I fear the pitiless eye, that sees in the un-ringed hand,
And throbbing womb, proof of shame and crime.
Driven from love and a home, we demand
A shroud in thy foam, a hymn in thy roar,
Rock us gently to sleep, let us never wake more.

License, a ring and a prayer, honor, virtue and life
Are the mere products of custom and law;
Nature crowns love in the mother, the law makes the wife;
Is wife more than mother? or custom than love?
Since nature, custom and love are at strife,
Let us hide in thy foam, find peace in thy roar,
Rock us gently to sleep, let us never wake more.

Innocent child, fruit of passion and love, home let us go
To the bosom of God. I shield thee from shame;
You never shall curse the sad cause of my woe;
Our deaths we lay at humanity's door;
Love made me mother and wife, law answers "No."
Then shroud us in foam, give us peace in thy roar,
Rock us gently to sleep, let us never wake more.

G. L. H.

"Equality and Perhaps Superiority."

FRIEND EDITOR:—Have you ever thought that, when in the coming future, woman stands as the acknowledged equal of man, enjoying the same civil, social and political right, she may perhaps take a still further onward stride and become his SUPERIOR? Such a result is not an impossible occurrence by any manner of means, and very many things seem to foreshadow this identical consummation of events.

Let us take a retrospective glance backward into the vegetable kingdom—to the source from which the animal undoubtedly originated—and what do we see? The female element everywhere triumphant! The male ruthlessly torn up, rolled out and cast away with only the reservation of just enough to fructify the female. Look at the tribe of Cucurbitacea, and behold the worthless male flowers, all dropping off, one by one; fading, shriveling and dying almost as soon as their petals open to the full light of day; while the female, born with the germs of future greatness and usefulness; with flower and fruit both forming simultaneously; growing, increasing, expanding and becoming cucumbers, gourds, squashes, pumpkins, melons, etc., as the case may be.

And we may see the like all through the catalogue of the Vegetable Kingdom. The male flowers, and the male parts of Monococious flowers perform their one single office of fructifying the female and then die. While the female lives on for days, weeks and months, nourishing and perfecting the young gems into fruit and seed.

Now go a step higher and study the "little busy

Editor's Notes.

Donations.

bee." The Queen, the centre, the pride, the care and the hope of the whole hive is *Female*! The males are simply endured and allowed to live until the impregnation of the eggs of the Queen has taken place, when lo! every lazy and henceforward useless drone is ruthlessly massacred and cast forth as merely a worthless parasite upon the labor of the community.

If by accident the death of the queen occurs, the neuters at once set about feeding some of the Pupae with rich and stimulating diet and behold the larva develops out of a neuter into a great and noble queen which is at once placed upon the throne of every heart, and becomes ruler of the hive. Mind you, there is no "King bee," as every body once thought, and as many ignorant people still think, but that male idea has given place long ago to the true female certainly; even as male supremacy may yet have to succumb to female superiority. Remember too, that these same facts of bees and flowers, are true of many other insects and animals. Why, among our domesticated animals we rear countless numbers of females in proportion to the more worthless males. Hens, cows, ewes, geese, etc., etc., may be cited as examples.

It is said that in seasons of the year when food is scarce as in early spring or late fall, when vegetation is barely starting or when the trees are brown and bare, butterflies and other insects are mostly developed into males, whereas when there is a full sufficiency of good nourishing food, the proportion of females is greatest. Now if a full and nourishing diet, a better condition of life-forces, develops females, why may we not safely conclude that the female is, in fact, superior to the male and the highest of living organisms? These thoughts are crude and raw, but I send them out, hoping some one better qualified will further develop them or sufficiently refute the conclusions.

Sept. 29th, 1874.

ELMINA D. SLENER.

The following letter from Rev. Dr. Frothingham explains itself.

October 7 1874.

MR. D. M. BENNETT:

Dear Sir—At the risk of provoking you to think me captious and troublesome, I am going to ask release from my agreement to send you my Sunday addresses—at least till the merits of the miserable Brooklyn business shall have been decided by the Courts, and you have worked out of your paper the disagreeable morbid element which that abomination or rather cluster of abominations encourages. Whatever may be my private impression in regard to Mr. Beecher's guilt or innocence they are held in suspense till the trials are over. My mind is not made up. To me, as one who may perhaps, with some sincerity claim the honorable title of Truth Seeker, the task of coming to a final conclusion out of such a wilderness of contradictions, becomes more and more difficult as time goes on; and I cannot consent to be publicly associated, as a prominent contributor and by implication a special friend, with a paper that commits itself so passionately as yours does, to a particular theory of the case.

More than this, if the general tone of THE TRUTH SEEKER indicates the class of minds you wish to address, and the class of people you desire to please, I must doubt whether my addresses will give much satisfaction or the omission of them much disappointment to your readers. You and I apparently are working upon different bases, and with a view to different results. We address different audiences, and employ different intellectual tools. They who enjoy your discussions will not greatly relish mine, and will probably thank me for withdrawing from an arrangement, which in their estimation, would impair the value of THE TRUTH SEEKER, by introducing a less decisive method of dealing with important problems.

I will not recall the two discourses, sent last week—and to relieve yourself of any embarrassment you may, if you choose, print this note for the information of your readers.

Very sincerely yours,

O. B. FROTHINGHAM.

[We regret our course has not met the approval of Mr. Frothingham, for whom we entertain unfeigned respect, and that by acting in consonance with our honest convictions we are likely to deprive our readers of his able discourses.—ED. T. S.]

LIBERAL papers are needed to agitate thought and meet the wants of progressive minds, and it devolves upon the most advanced, who see and feel the wants of humanity, to supply them. They are the batteries by which to defend our advanced position. Stand then by your guns, and let not one be silenced.—*Swain*.

THE HINDOOS, the Egyptians, the Phœnicians, the Chaldeans, the Persians, the Grecians and the Romans all had Saviors—all had Gods. Some of these Gods arose independently, others were born of goddesses, and others of the Virgin daughters of men. All these nations had Holy Trinities. Some had prophets, and their Saviors appeared as fulfillment of prophecies. All these Saviors performed miracles as a proof of their divine mission. All had heavens for the faithful, and some had hells for the Infidels.—*Common Sense*.

We owe an apology to some of our correspondents for occasional want of promptitude in answering letters, sending books, &c. The fact is our income is so slender that it will not admit of our employing an assistant though we often think we need one—and sometimes it occurs that the necessity of our attending to one part of our duties causes us, for the time being, to neglect some other portion. If our friends will be lenient towards us, we will always try to be as prompt as possible.

THE liberal offer which we made the patrons of THE TRUTH SEEKER in the number for September 15th, of a copy of THE TRUTH SEEKER and the LADIES HOME MAGAZINE for fifteen months together with a fine mounted chromo in sixteen colors all for the sum of \$2.85; is extended for thirty days more. The magazine is strictly first-class, and those who would like an excellent literary and fashion periodical at a very low price can certainly have no more favorable opportunity to procure it.

THE HEATHENS OF THE HEATH.—After some delay we are at length prepared to fill all orders that may come for this liberal work. It contains a great amount of instructive truth, blended with one of the most pleasing romances ever written. All who have read EXETER HALL, by the same author, will not require to be told Mr. McDonnell is a writer of rare ability and power. No one can read the work without being amply paid. We would be glad if every patron of THE TRUTH SEEKER would procure a copy of it, and after perusing it hand it to his neighbor. It will impart knowledge, light and truth. Send for a copy.

To those who will send us the names of five new subscribers for THE TRUTH SEEKER, we will send post-paid a bound copy of Volume first of THE TRUTH SEEKER, or a copy of THE HEATHENS OF THE HEATH in paper covers as they may prefer. To those who will send us eight new subscribers we will send them a bound copy of the HEATHENS OF THE HEATH—a work of rare ability and interest. Those who will send us ten new names shall be entitled to an extra copy of the Semi Monthly TRUTH SEEKER. Friends let us all make an effort to increase the circulation of this sheet. Remember it has been said by a wise man, that "effort is the only prayer that amounts to anything," and we know without effort very little that is noble or praiseworthy can be accomplished.

Book Notices.

MONKS, POPES AND THEIR POLITICAL INTRIGUES, by John Alberger. The author has kindly presented us with a copy of his work by this title. It contains three hundred and seventy-six pages, 12 mo. It shows up clearly the nature and workings of the Catholic Church, and is an elaborate collection from the most reliable sources of facts, dark and damning, connected with the mother Church, with the operations of popes, priests and monks. The work is instructive and interesting and will well repay a perusal. Price \$1.50.

PHILOSOPHY OF GOD'S BUSINESS or General and Human Magnetism the Central Law.—A pamphlet of about one hundred pages by Edwin N. Cowdery, Mason, Mich. We have not had time to give much attention to it, but it appears ably written and treats upon subjects vital and important; among which are Force, Evolution of Theory, &c. Price 50 cents.

VITAL MAGNETISM, being an answer to Dr. Brown Sequard by E. D. Babbitt, D. M., author of the Health Guide. A pamphlet of one hundred and forty-eight pages. It gives in clear and comprehensive language, the Doctor's views upon Magnetism and Nervous Force, also dissertations on Food, Sleep, Clothing, Baths, Magneto-Gymnastics, Psychomany, &c. It contains an amount of practical and useful information worthy of attention. Price 25 cents.

D. R. Burt, \$3.40; F. Le Clerc, \$3.50; A. Leon Cervantes, \$3.00; James McCrum, 75 cts.; Thos. Smith, 50 cts.; H. Wettstein, 50 cts.; T. R. Vaughn, 25 cts.; E. Clark, 25 cts.; P. L. Mars, 25 cts.; J. D. Owen, 25 cts.; F. Fradley, 25 cts.; Margaret Flint, 25 cts.; Geo. M. Cole, 25 cts.; J. Taylor Smith, 25 cts.; Henry Severance, 25 cts.; Samuel Webber, 25 cts.; George Thorn, 25 cts.; R. G. Cargue 25 cts.;

We feel grateful to these kind friends for their generosity, and ask them to accept our warmest thanks. We shall use the money in the diffusion of truth.

If the money now lavished on churches and priests, and the time and the talent wasted on theology, were all given to the relief of the poor, and to the promotion of so-called science, by which poverty might be prevented, there would not be many poor, nor vicious nor criminal. Human nature is not inherently depraved, but only made so by bad surroundings.—*Common Sense*.

The Nation recently had a very sensible article in reference to a suit which was about to be brought by the trustees of the Jay Cooke & Co. estate, against Henry C. Bowen, for the recovery of \$50,000 in stock and \$400,000 in bonds, which the Company gave Mr. Bowen for puffing and advertising the Northern Pacific Railroad in the columns of The Independent, upon the ground that the contract was a dishonest one and contrary to public morals. If the stock and bonds had any considerable value, they ought to pay for a large amount of advertising and editorial persuasion.

THE GRAPHIC recently had a suggestive cartoon, Religion personified as a benignant looking female is standing near the pulpit of a church while Mr. Beecher with bible under his arm wishes to enter, she waves him back with her hand saying: "For decency's sake, Mr. Beecher, don't enter the sacred desk until after the trial."

In an editorial in the same paper were these trenchant words: "The course of Mr. Beecher in preaching while staggering under accusations of criminal conduct and awaiting trial in a court meets general disapproval. It not only betrays a strange indelicacy of feeling and callousness of conscience on his part; it not only shows a spirit of bravado which is the opposite of true courage, and a determination to brave the thing out to the bitter end in spite of public sentiment; it not only shows a painful absence of that modesty and moral refinement which are everywhere associated with the ministerial character and its brightest jewels, but it displays a total disregard for the moral feeling of the community and the proprieties of the profession to which he belongs."

Even if he is innocent he should respect the religious sentiment of the great Christian public which has stood by him so loyally in spite of evidence that would have condemned a less popular and powerful preacher. He has no right to stain his sacred office by discharging its functions while covered with suspicions of the deepest dye and laboring under charges of the foulest character. "It is a bad bird that fouls its own nest."

MR. BEECHER has acted on the theory that to continue preaching as before the charges against him were made public is a proof of innocence. It must be a very shallow mind that is convinced in that way. Everybody knows that a great excitement brings out all the latent energies of a man's nature and keeps him up to the highest point. Here for three years Mr. Beecher has been schooling himself for this very crisis and it finds him prepared. The ability to speak now with his usual power only shows the vigor of his body, the strength and control of his nerves and the force of his will. His pulpit performances like those of the circus-rider show how well he has trained himself for the exhibition. But so far as any moral quality enters into them they go to prove his guilt. Were he innocent would not his own heart tell him to respect the decencies of his profession and keep silent till his innocence shall be made clear? Were he innocent would not his conscience yield him sufficient support without dark hysterical appeals for popular applause? Were he innocent would he not show the qualities which accompany innocence instead of a reckless defiance of the best public sentiment and a thoroughly conscienceless bravado? He deceives himself if he imagines that his pulpit exhibitions help him in the estimation of any body. Every time he enters a pulpit now he lowers and deepens the suspicion that surrounds his name.—*Graphic*

The Graphic further remarks—Of course a great crowd naturally rushes to hear the preaching of a man who is charged with a revolting crime as they would to see a new specimen of the woolly horse at the Hippodrome or the execution of a murderer at the Tombs. They want to see how a man accused and almost convicted of adultery looks and behaves. It was so in Kallcock's case and it is so in Beecher's. The awful contrast between the whiteness of the office he fills and his own smirched reputation makes his most solemn words mockeries. He has no business to turn the pulpit into a stage for the exhibition of his personality, and the display of his powers in the feats of oratory for the gratification of vulgar curiosity, at the expense of the influence of the pulpit, and to the injury of the only religion that deserves respect. He has no business to disgrace his office and degrade the church by dragging himself up into the pulpit under a series of solid accusations of criminality that his explanations have not removed but confirmed. The decencies of his profession, common morality, and common sense unite in requiring him to keep silence until he is acquitted by the proper legal tribunal.

Communications.

Whence and Whither?

BY P. ROOSEVELT JOHNSON, M.D.

When we look upon the universe in its immensity, and reflect upon the feebleness of the human frame, which is as nothing before the tremendous forces of nature, and upon the shortness of human life, in contrast to the countless ages of suns and stars, thoughts in regard to man's origin and destiny naturally arise.

The most important work on the origin of the human race since the publication of Sir Matthew Hale's volume on the "Primitive Origination of Mankind considered and examined in the Light of Nature," printed in the year 1698, is Darwin's "Descent of Man," the companion of his "Origin of Species," which with his two volumes on animals and plants under domestication, contain the latest and ablest exposition of the evolution theory as applied to the human race. Although additions to his works will doubtless be made, they can be but outworks to a fortress already impregnable. No one acquainted with scientific progress will doubt that his theory will undergo changes, but that its leading principles have been established is to-day the conviction of the great majority of scientific men. The significance of the more recent work lies in the fact that it directly includes the human race under biological laws which are seen to be operative in the rest of the animated world. Since it is the essence of the development theory that all species either gradually improve or perish, and since it teaches that man has climbed from a lower to a higher place in nature, the term ascent of man better expresses the spirit of the doctrine.

The universe has had a history, reaching backwards into the regions of a by-gone eternity, where even the keen eye of speculation can discern nothing save mist and darkness, stretches an interminable series of events—an endless procession of phenomena, which constitute what is called, the course of nature. The word history is usually limited to the career of nations; to the rise and fall of kingdoms, empires, and republics; to the doings of men, or communities of men. But the few thousand years of human history are as nothing compared with the duration of the universe we inhabit. It, too, had a history of which the annals of mankind are but an utterly insignificant fraction. Millions and millions of years before any human being trod the earth events had been transpiring for periods of limitless duration which were fit themes for more than mortal historian. But none was there, unless the universe was its own historian, and wrote the diary of an eternal career in the facts of nature as they now exist. What *has been*, must be learned from what *is*, or not at all. Now two attempts have been made by man to recover this lost history.

IMAGINATION seized the historian's pen, and wrote down in poetic fervor, the great myths of the creation which are extant in the sacred books of all religions. It essayed to see where there was no light, and grand as were many of its guesses, they were but guesses still. But since those early dreams of poetic fancy became crystallized into the great historical religions of the world, science has seized the pen anew and essays to interpret nature in a worthier way. It finds nature infinite in space, its duration infinite in time. All events in the past, present and future, are bound together indissolubly by the uniformity of changeless law. Throughout their entire course, they have been the steps of an endless process, which is an endless evolution of the universe—the unity of nature working by natural laws and natural causes in the direction of gradual development—that is the history of the universe as written by the pen of science. Thus there are two unlike ways of looking at and interpreting this history—the one natural, the other supernatural. All the great battles between science and theology have been, are, and will be fought in the interest of these two conflicting views of nature. In every such battle science has always won and always will win; her triumph is only a question of time.

The importance of Darwin's theory is to be found in the fact that it substitutes natural causes for supernatural intervention in the explanation of the origin of the species. That this theory is yet complete nobody claims, but that it is true as far as it goes, no one of ordinary intelligence or education can possibly deny. It was foreshadowed by Agassiz in his lectures on the progressive development of the animal kingdom delivered in New York in 1847. Embryology indicates it. Prof. Huxley declares in his "Man's place in Nature," that man is a member of the same order as apes and lemurs, and that the structural differences which separate him from the gorilla and chimpanzee are not so great as those which separate them from the lower apes. "Man," says Buchner, "is intimately allied to the organic world that surrounds him and an integral constituent of one zoological system; formed on the same principle as the ape." The separation of man therefore from the mammalia which approach him most closely cannot be maintained, in the present position of science. Prof. Haeckel describes the primitive simio-anthropoid man as a long-headed, woolly-haired creature, whose home may have been in

Southern Asia, or on a continent now submerged. From this primitive stock, a number of species long since extinct were developed. The two most divergent prevailed over the rest in the struggle for existence, a woolly-haired and smooth-haired species, from which the Caucasian race has sprung. It is a curious circumstance in this connection that in Valmiki's Sanskrit poem of the Ramayana, the Iliad of the East, and the most ancient poem in existence, Rama, in rescuing his wife from the power of Ravana who had carried her off by force to the Island of Ceylon, is aided by an army of magnanimous apes who volunteered to assist him and by whose aid he gained the victory. Darwin's theory is almost universally accepted in Germany, and at a meeting of German naturalists held at Innsbruck one of the members remarked to an English guest, "You are still discussing in England whether or not the theory of Darwin is true. We have got a long way beyond that—it is now our starting point." Thus men of science give their answer everywhere in favor of this theory. The high antiquity of man extending far beyond our chronology, is now established beyond question, and myriads of relics in public and private museums prove the fact of man's existence in a low and degraded condition, scarcely above that of the brutes, long ages before he was formerly known to have existed. Man did not come upon the earth spontaneously. He did not descend from the sky but arose from the earth, in virtue of the same processes that lie at the foundation of all terrestrial development. Man is to-day conscious as never before of his splendid future, and he rejoices in the sure demonstration by science, of a theory which is strong confirmation of his hopes. For this theory means the continued ascent of man in the future as in the past. "Man as he appears now," says Dr. Lillien-thal, "is not physically perfect, as may be seen from some minor parts of his organization, for which no use or necessity has yet been discovered. It was absurd to suppose we were created after a fixed type or had yet attained it." Prof. Dorenius says: "The race is but beginning a course which will culminate in triumph. As millions of years have been occupied in bringing our planet to its present degree of perfection, so, it is fair to conclude, ages will elapse before the final consummation." Prof. Draper says that any organism of whatever grade is only a temporary form and compares it to the flame of a lamp.

What higher structures than ourselves may still slumber in the bosom of time to be brought forth by the same process, we do not know, but on this point there is no doubt, that nothing more perfect than man has yet been produced by nature on this planet. Yet we find croakers bewailing the evil influence of this theory on society, religion and morals, and insisting that we have fallen from a high estate and now lie groveling in the mire. The development theory is the most cheerful and hopeful that could be devised, and it is a subject of rejoicing on social, moral and religious grounds, that science is to-day making its truths so plain that none but the prejudiced and ignorant can long withhold assent. The true man says Beecher, "needed no church to take the responsibility of his faith for him. He is responsible only to God." "Scientific truth" says Dr. McCosh, "does not run counter to any other truth." "No nation" says the Rev. Merrill Richardson, "ever rose in the scale of culture and morals except in accordance with the scientific culture of the people; and the development of his mental faculties is the right and duty of every man. Science and its study is a divine prerogative accorded to man as an evidence of his superiority over all created beings, and to its advancement he should devote all his energies." The laws of nature are unchangeable, and nothing in nature is invariable but laws which may be called the thoughts of nature. Or as Baden Powell has said, "All science is but the partial reflection in the reason of man, of the great all-pervading reason of the universe, and thus the unity of science is the reflection of the unity of nature." In the oneness with infinite law the human soul finds peace. The whole universe around us, comprising all things both human and divine, is one. We are members of one great body, and nature has made us relatives in creating us from the same material, for the same destiny, planting in us a natural love, and fitting us for social life. The result of all scientific research is unity, man, world, sun and star, are indissolubly linked together. Science is constantly approaching the demonstration of this great fact—the unity of nature in its most comprehensive sense. These beautiful lines are no less scientific than poetical:

The works of God are fair for naught,
Unless our eyes, in seeing,
See hidden in the thing the thought,
That animates its being.

So since the universe began,
And till it shall be ended,
The soul of Nature, soul of man,
And soul of God are blended.

And the same life in human bosom thrills
Which guides the spheres and clothes the verdant hills.

We will be glad if our friends, who read "THE HEATHENS OF THE HEATH," will write us what they think of it as a literary and Liberal production.

Come to Dinner!

BY JOHN SYPHERS.

It is said the man who made the world, also made a book. *I don't believe it.* It is also said that the men made the book, whose names are attached to it. I scarcely believe God knows there is such a book in existence, or if he does know it that he cares much about it. I don't believe he ever was in the book-publishing business. The only book he ever published is the *great book of nature*. Geology and the sciences open that book. It is the world's *only* source of true knowledge. Man-made bibles, contain nothing but the notions of ancient ignorant, imperfect, fallible men. It is now demonstrated that they were mistaken in every position they took and in every thing they taught.

Priests because they found a living in the religious business and by it, were enabled to filch substance, and vast sums of money from the people. They have found it to their interest to try hard to make people believe that the salvation of the whole world hinged on that book! I am sorry to say that the humbug has succeeded entirely too well. The salvation or damnation of the world *cannot* be made to hinge on any man-made instrument or document, couched in so uncertain a thing as human language. Language changes almost as often as the moon. No translation of the bible is now in existence, *nor can be given* that will come anywhere near giving the original ideas of those who wrote it. The original copy of the detached books composing the bible have long been lost. If it is God's book why does he not tell some one where to find them? If he knows all things, he knows where those copies are. He knows precisely in what old monastery or obscure nook or cranny they are hidden away.

It is conceded by the learned that our bible is from a very imperfect copy of the original.

God ought to be able lay his finger on that lost copy at any time. Why don't he do it? Only think of it. The eternal salvation or damnation of a world hanging upon a certain book, and yet that world is only in possession of a copy of it containing thousands of errors. Hundreds of incorrect passages and the interpolation of whole verses, and yet the book declares that he who adds to it shall have the plagues written therein added to him. I think that if this was strictly carried out, some of our translators would find themselves *pretty badly plagued*.

From the fact that God does not look up this old lost volume for us, it is to my mind proof positive that he knows nothing and cares a great deal less about the great book of which the Christian world makes an idol. The bible has always been translated and made to speak the particular belief and tenets of the party who made the translation. Trinitarians translate it in the language of trinitarianism. Catholics in the language of Catholicism. The Baptists and Campbellites are now getting out a new testament, making it speak the language of their peculiar hobby, on the subject of baptism. "He that believes and is immersed shall be saved," so reads this *newest* of our new testaments. This new testament has got a very appropriate name. Its friends are determined to keep it *new*, by giving a new version of it every few years.

There is hardly a verse in the new testament but what has been changed more or less, and the old is just as bad. The first verse of Genesis in the oldest copies, affirms that the world was created by gods (in the plural and with a little g)—thus, "On primal matter the gods were working, producing the heavens and the earth."

The transposition of the nominative, putting it sometimes before and sometimes after the verb was very common. Take that celebrated passage in Job for instance, reading thus, "If a man die shall he live again?" This has been transposed in the translation. The pronoun "he," should come before the word "shall," then the author's meaning would be understood once. It should read thus, "If a man die he shall live again." The passage should never have been in the interrogative form, but in the declarative.

And again, "Thou didst not leave my soul in hell, etc." The true reading is, "Thou didst not give my life to Saul." Another bogus translation: "Many are called but few are chosen." It should read, "Dissenters are many, eclectics are few," and thus we might go on through the whole book.

I must, however, change the subject and dish up for you a Jewish dinner, as I see it is now almost dinner time. One particular period in Jewish history is chiefly noted for the people having bad bread.

The Jewish ladies were good cooks and as a general thing got up excellent dinners, but bad bread spoils the whole mess, you know. The bread was bad not from any mismanagement of the bakers, but from the fact that their offended Lord had *compelled* them to use certain ingredients that was most disastrous to the production of good biscuits or nice "flap-jacks!" This peculiar ingredient for short cakes, may be found in the new receipt for barley loaves, recorded in Ezekiel iv. 15. *Read it.*

The bible declares that the Lord got angry at his children the Jews, for some *very small* offense; some one crooked a finger at him, and another made a mouth at him. His ire was kindled fiercely. He was very sensitive and nervous. The least indig-

nity even, if only imaginary, destroyed his equanimity and threw him into spasmodic convulsion of anger.

He declared that he would reduce his Jewish children to such straits as never were endured by any people before. He would trouble them for their satanic stubbornness. He would limber their stiff necks for them. He would crush their proud spirit.

He would show them who was "boss" and who was "running this thing."

He would reduce them to starvation's very point and make them "lay on one side" for over 300 years! (see Ezekiel chap. 4.) But then their bread, their bread; my God, only look at it. When their neighbors would stay to dinner and break open a biscuit, they would say as the young man from the country did to his companion, when they were taking dinner in Chicago. He had never seen codfish balls before and when he broke one open, he looked up at his companion and said, "See here, Tom, I say that there is something dead here." Those Jewish cakes had a bad smell. *What shortening.* I am ashamed to name it. But then why be ashamed to quote the word of God? It was no less than *human excrement*.

It was the dirtiest trick that ever was played on human beings, or even animals. No parallel to it can be found within the annals of all dirtiness! What do you think of human excrement as an ingredient of bread anyhow? Nice, ain't it? God-like, ain't it?

The poor bedeviled Jews when they heard what the sentence against them was, began to wail and howl. Their lives had always been kept pure and clean. Nothing unclean had ever entered them, and now this thing was too bad.

The Lord seeing this, had a little compassion and in his *great mercy* reduced the sentence to cow's dung! Ezekiel iv. 15, but from this sentence he would not give an inch.

When the Lord came to look at the thing squarely, after his anger had cooled a little, he concluded that it was a little rough on the boys, and so reduced the thing to a cheaper kind of shortening! It is reported that the Lord came very nigh snatching the life out of a young daring Jew, who told him to his face that the act was the lowest, meanest and dirtiest trick that any God would ever be engaged in, who possessed the least spark of decency or self-respect. Read the 15th verse of the 4th chapter of Ezekiel, and if you don't say with me that it contains the very *upper crust of nastiness!* then I'll eat my hat. To my mind it is not only the upper crust, but the very *essence, quintessence and effervescence* of hyper-super-sublimated *nastiness*.

It makes my heart ache to think of those poor dear black-eyed, curly-headed Jewish sisters, at their dinner and tea parties, surrounding the festal board, and feigning that they had forgotten the bread. See the mistress at the head of the table, when asked to pass the bread. See how she looks down her nose. The parties in silence look at each other and say not a word. They silently submit to the logic of events, and quietly accept the situation. But in their hearts they cried out, "when, oh when, will the wrath of God be removed and an innocent people be allowed decent bread to eat?" "When shall we be allowed to turn over on the other side, to no longer drink our water by measure and eat our meat by weight, and our bread defiled in a way and manner disgraceful even to mention—a disgrace to a dog."

Christ is said to be the *bread of life*. If so I should hope that said bread contained but few ingredients of that ancient bread baked in Jewish ovens. He prayed, give us this day our daily bread. I wonder if he wished it made according to the receipt found in Ezekiel iv. and 12. How true it is, as Col. Ingersoll says: "An honest God is the noblest work of man."

Professor Tyndall.

In this age of science and investigation, we are occasionally reminded, that the world seems reluctant to accept upon their own merits solely, facts or theories that may conflict with the prejudices of the age, but which may not bear the oracular impress of those who sit in high places.

Although the authenticity of the Pentateuch had been questioned prior to the appearance of the strictures of Bishop Colenso, and notwithstanding that the Darwinian theory is to be found in fragments among the writings of more than one skeptic of the past, neither subject seemed to have taken a firm hold of the mind of Christendom until the English churchman took up the history of Moses, and the co-ordinator or promulgator, with Mr. Alfred Wallace, of the theory of Natural Selection, presented the "Origin of Species" in its present form; and so we may infer, that truth *per se*, is often slow in asserting its influence over men in the aggregate, and that the source from which it emanates is frequently the only standard by which it is judged.

Another notable evidence of the correctness of this latter observation has been just afforded us by the new President of the British Association, Professor Tyndall, in his inaugural address delivered, in Belfast, Ireland.

Here again, a subject as old as the hills and as hackneyed as the "Last Rose of Summer," received new significance because it happened to be filtered through the lips of this distinguished philosopher

upon the occasion, although he threw no additional light whatever upon it. It was simply an avowal of materialistic opinions on his part, and in the following words:

"Abandoning all disguise, the confession that I feel bound to make before you is that I prolong the vision backward across the boundary of the experimental evidence, and discern in that matter which we in our ignorance, and notwithstanding our professed reverence for its Creator, have hitherto covered with opprobrium, the promise and potency of energy, form and quality of life."

Now, while we may all be ready to accept with respect, if *cum grano*, even the strongest utterances of Professor Tyndall in relation to science, it is quite obvious, from this brief quotation, that, as a metaphysician, he is an utter failure; inasmuch, as the word "Creator," occupies a most absurd position here; for it must be plain, that if matter is possessed of all these attributes etc., there is no necessity whatever for the "Creator" he assumes, *for argument sake*, to reverence. If matter can do all, there is no more to be said on the subject. And as the Professor will not be permitted to assume the preposterous position, that a supreme being had called it into existence, and then sank into nothingness, I am strongly impressed with the idea, that there is infinitely less logic in these observations of the Professor, than characterizes his propositions generally.

That science and investigation have done much towards unraveling the mysteries of the past, and in placing man in a more intelligent light before himself, is admitted on all sides. But while it is proper and necessary to avail ourselves of the advantages that accrue from this fact, what concerns us most now is, the present and the future of our race. What we want to know is, whether the last link in the Darwinian chain is completed—whether there is any evidence of a tendency towards a higher physical expression than that of man in this world; and whether if there is not, his existence, as a sentient being, terminates here. The past is in a measure to be found in our museums, and on our book shelves; but while its lessons should be turned to good account, it is totally inadequate to meet all the exigencies of our being. There appears to be no necessary sympathy or relative dependence between our mental and our physical individuality; from the fact, that while the former may be progressing rapidly, the latter may be tottering on the verge of dissolution.

To be sure, Professor Tyndall admits that something still unexplained underlies all his materialism—that there is a great mystery somewhere; this is neither more nor less than a confession that science fails at a certain point—that it is unable to explain all the phenomena involved. This should make it more tolerant of the opinions that have been expressed by able men in regions and in relations with which it appears not to have made itself familiar. That it has been sadly at fault, and not long since in the presence of a certain display of forces, is alleged to be true; and of this Professor Tyndall could scarcely have been ignorant at the time he delivered his address. The case, as reported in some English publications, is this:—

A body of matter ascertained, beyond the possibility of a doubt, to weigh a certain number of pounds, was found, *at the time this fact was verified*, to weigh on a second trial *without any alteration of any of the conditions*, just half the amount!—

Any one who doubts this circumstance, can, if he will, appeal to either of the two Fellows of the Royal Society, London, who recently published works on similar but more mysterious occurrences, which have taken place in the English metropolis; and in various other parts of the world within the last year or so. Professor Tyndall knew of the existence of these publications and of the investigations of the scientists who gave them to the world. Was it because one of these gentlemen took him to task for delivering *ex cathedra*, crude and hasty opinions on a certain subject, that he ignored the plain statement of these men of profound science, at the very moment they were necessary to the elucidation of a part at least of the mystery which he confesses to embarrass all his deeper researches. As he gave his "Prayer Gauge" to humanity and the churches; why did he not, in a noble spirit of fair play, refer, even incidentally, in his address, to the disclosures made by Mr. Crookes and Mr. Wallace—disclosures which many believe calculated to benefit the age, and to elevate the religious, the moral and the social condition of the human family in every quarter of the globe?

The fact is, the arrogance of science has been humiliated of late; and hence the soreness evinced by Professor Tyndall in his covert onslaught upon the various religious beliefs of the day, and his ignoring of facts emanating from sources the most respectable, that go to establish the immortality he repudiates. But as, after all, the occult forces that are obviously at work beyond the present classification of science, are not likely to pay much attention to his "Prayer Gauge," or untenable logic, we think we may safely entrust him to their keeping while we hope for his enlightenment on a less natural plane than he occupies at present.

Reply to Samuel Keese.

Mr. Keese, in the TRUTH SEEKER of September 1st makes an elaborate argument to prove, that the present spiritual manifestations, are not new, and quotes liberally from what he terms the sacred record to prove it. Spiritualists have never claimed it, as new, but on the contrary, as old as the genus homo. The well authenticated log story, was so old, when I first heard it, more than fifty years ago, that it had no date. What hanging Quakers, has to do in the matter, I do not see, but I do understand he wishes to prove, the phenomena do not exist, *de facto*, but are the result of hallucination. The ingenuity of great and small men, has been taxed to the utmost, to find a power, or force, independent of spirit, to account for the manifestations. Prof. Crookes, in his early investigations, called it psychic force, others, od force, electricity, mesmerism, psychology, etc. Now do any, or all of these, combined, explain the matter? I think not, and will cite one or two cases. At the house of Mr. Bangs in Chicago, a quantity of coal was thrown into the open doors and windows, where were Mr. Bangs and family of two little girls, the eldest ten years old. Mr. Bangs watched for the mischievous fellows, but could find no one. He could see the coal, but not the propelling power. Many witnessed it, but none could detect the operator. In the absence of the little girls, no coal was thrown. Here is inanimate matter moved, without muscular power. Was this electricity imparted by the hand of the mediums, and the will powers. The little girls, were the mediums, frightened until made sick by these manifestations. It could not have been their will, or hands that assaulted the house. I could name hundreds of messages received by myself and others, independent of the knowledge of the medium, or any parties present. I would like Mr. Keese to analyze his electro-magnetic, mesmeric, etc., etc., fluid, so we can have some knowledge of its manner of operating, of its properties, and the conditions suited to its best results. On the subject of healing Mr. Keese is again at fault. Spiritualists do not claim it to be exclusively the work of spirits, but, that it is, a power possessed by mediums, the result of their peculiar organizations. Is it not a little strange, the Vermont woman should be healed at the exact time her friend arrived at the doctor's, when it was not possible for her to know the time; and the case unknown to the healer, and forgotten by the messenger. The cases I have given, can be proved by living witnesses to-day. Now, persons once known to us, whose bodies have long returned to dust, materialize their forms, as in earth life, shake our hands, and talk with us. Hundreds witness this, now in the United States and England, and will testify to it; those who doubt can see for themselves. There are comparatively few, who can be brought under psychological influence, and yet parties of thirty or more, all see the spirit forms alike. Now when I see Prof. Grimes, or Laroy Sunderland, stand on the platform, point a cane at the audience, tell them it is a serpent, and they all run, I shall believe them all psychologized. Prof. Crookes has done very much for science, for he has caught a hallucination, and photographed it, in the materialized form of Kate King.

Sterling, Ills., Sept. 1st. 1874.

Cause for Cheer.

MR. EDITOR: In a right and manly sense, as I think and hope, I feel to exclaim, "God bless you." Your effort in behalf of the cause of the religion of humanity should be recognized and sustained by every friend of free thought on the American Continent. The honest man will follow the truth, let it lead where it will, and will avow boldly to-day what he believes to be the truth, even though he contradict it to-morrow. The intellect of man, guided by science and reason, though perhaps not competent to grasp and comprehend the primordial types of vitalized matter on this globe, or look beyond and touch or see the inscrutable cause of suns and stars, can yet see and comprehend the humbugs and impositions of the ages.

Is it not a grand thing that we live now? Luther's Reformation was a grand movement in the right direction in his days, but he or his followers knew but little of the real genius of true mental liberty.

It is for us to assert the truth and go where it leads; not cowardly like some who take a few steps forward in a grand enterprise, and then fall back for fear of the consequences of defeat. Liberal thinkers have much to strengthen them at the present time. Ingersoll is a star of the first magnitude, and under revolt is a tower of strength, and fit to stand with the former as a high-priest in the new church. I shall take your paper and advise my friends, to "go and do likewise."

With your permission I may have something to say hereafter in its columns. Yours truly,

W. O. SPENSER.

Lakeport, Madison Co., N. Y.

[Our friend will be welcome to our columns; will always be glad to hear from him.—Ed T. S.]

What is Christianity?

MR. EDITOR: Nothing is more popular than to hear people laud Christianity as the summum bonum of all that is good and moral, and ascribe to it all the progress which humanity has made in civilization and culture since its foundation. And yet it is by no means an easy task to explicitly define what Christianity really is or means, since every sect gives it a different definition and meaning, and claims, that its definition is the right one, its Christianity the true and genuine one.

Again, all sects claim the bible as the source and foundation of their Christianity; but each of them gives also such a vastly different explanation, implies such very different meaning to some phrases and passages of their bible, that it almost appears as if there were as many different bibles as there are sects. This bible, moreover, is so full of contradictions, errors, and even immoralities, that, at best, but some fanatical hyper-pious zealot, dares to accept the verbal text of the bible in the sense it reads, although they all declare it to be a divine revelation. But if a divine revelation, it ought certainly to be free from all and any error and in correction, be clear and unambiguous, and not liable to be misunderstood. It is far from being this, however. And in order to get over these defects the orthodox twist and construe the obnoxious passages in all conceivable manners; say that the errors, contradictions, etc., were no such defects, that the defects lie in our own ignorance and straightforwardness or that such phrases or passages must not be understood literally; that they have another deeper meaning, a mysterious signification, which our carnal reason cannot find out, which faith alone can see.

Yet all this, even if admitted, cannot answer the question, what is Christianity? To answer it we have to search further, when we will find, that an answer will only be found by analyzing the characteristic qualities of Christianity. Let us try, then, to find an answer to our question by thus analyzing Christianity.

1. The fundamental characteristic quality of Christianity evidently is a belief in Christ, since the name Christianity is obviously derived from the name Christ, and implies a belief in him. But in order to understand what is meant by the so often used phrase "belief in Christ," we have yet to go one step further and ask what is meant by the name Christ. For not only that not all Christian sects accept and understand that name alike, but a critical examination will further show that it represented quite a different idea in its original, Jewish, sense, and another in its later, Christian, sense, another also in Christianity.

In its original—Jewish—sense the name Christ signified merely an *anointed one*, a king, a ruler, (who was anointed among the Jews,) and here especially, one expected by them and destined to redeem the Jewish nation, to reconstitute their independent nationality and glory of former days. With them the name Christ was but partly an individual progress name, and partly a *generic* name. In either sense, however, he was but a man, a man like other men.

Quite a different signification, however, gained the name Christ and represented quite a different idea, later in Christianity. In it he became *The Christ*—not any more a Christ—a Man—like other men, but a supernatural, a divine being, sent not merely to Jews to redeem the Jewish nation only, to reconstitute their individual nationality, but to redeem the world—not in a physical, but in a new, in a spiritual sense, and to inaugurate not a Jewish millennium, but—his own kingdom—the *kingdom of heaven*; to become the Savior of men (or at least of that portion of them who would believe in and accept him as the Christ); their redeemer, finally, from the consequences of "Adam's fall," to them. This is the signification which the name Christ has obtained in Christianity; this is what is meant by the phrase, "belief in Christ," in Christianity; a belief in him as the Christ.

2. This later signification, albeit it is to-day the generally adopted and prevailing one in Christianity, was by no means that given it by the first Christians; yea, it is more than doubtful, whether it was the idea of *Christ himself*. Our gospels, at least, as we possess them to-day may just as well sustain the pretense that it was, as prove that it was not. But it is also a well-known fact, that our gospels date more than a century later than the two or three years of Christ's *Messianic* life; that, whatever they report, they are but compilations, and not the authentic writings of those Apostles who are claimed to be their authors. Besides, it is further known that they were subjected to so many changes, interpolations, pious frauds, of all sorts, that they can by no means now prove anything any more for or against the ideas of Christ himself. For in proportion as the Christ idea became that of the earlier Christians, and more especially that of the fathers of the Church—our gospels were made to conform with this idea. At any rate it is certain, that among the first Christians the Jewish, and the later not the Christ idea, of Christ was the prevailing one. And very naturally, too, I should think, for were not the first Christians, at least the great majority of them, Jews who still were Jews in their belief, and merely believed also in Jesus as their (not the) Christ in their Jewish sense of the word.

The father of the new, "The Christ," ideas was

Paul; hence, we see the steady wrangling and dispute between him and Peter and the other Apostles and Christians at Jerusalem. For Paul's idea was but his own speculation, a new idea; and therefore in antagonism with other Apostles and Jewish Christians, as his doctrines frequently in opposition to the reputed teachings of Christ himself. But as he was also the most able of all the Apostles and the then Christians, and as he especially labored among the heathens, where he did not find as much opposition as in Judea for the propagation of his new doctrines, and as he was also very zealous in his work, and not at all scrupulous as to the means he employed, if only they answered his ends, he succeeded in making his ideas and doctrines prevail, and to be in time adopted by all the churches, although not without much opposition.

3. This *Pauline Christianity* differed then in its primitive conception in many and essential points not only from the Jewish Christian Christianity, but even from the teachings and doctrines of Christ himself; and in proportion as it developed itself, grew and gained strength, it varied ever more and more from the former, until it was finally established as the authoritative Christianity of the Church. Yet many and many were the bishops, ecclesiastics, and their numerous adherents (sects) who opposed this Pauline Christianity from first to last during several centuries in its victorious march to final supremacy. But when the Pauline Christianity varied greatly from Christ's own ideas and teachings, and the belief of the Apostles and first Christians already in its conception and primitive ideas, it was fully changed into unknownness from them after the Church had lent it her authority. The Church then, *i. e.*, the bishops and higher ecclesiastics, in order to stifle all opposition to it, met in repeated councils in which they endeavored to strengthen the Church by dictating to all believers in Christ, what was to be accepted as *faith* and believed as Christianity, or condemned as heresy. And what the Church thus decided, that was accepted and believed by the people, or became the "faith of the Church," or in other words—*Christianity*. In almost every council, Christianity was thus differently defined, and received new doctrines, forms, ceremonies, etc. It was especially one circumstance that augmented thus the faith, doctrines, sacraments, forms, ceremonies of Christianity, almost without end. This circumstance was the conversion to Christianity of many Greek and other heathen philosophers and other men of learning. They brought with them their philosophical systems, and heathen mythologies and other fancies and notions which they cherished, and as their conversion generally was but partial, they were disinclined to give up these fancies. So they invented *new systems* and fancies by which to reconcile the Christian doctrines with their mythological notions. They gained in consequence of their learning great influence in the Church and at the council, and thus imposed upon the Church many and many of their heathen notions as Christian doctrines of faith, many heathen ceremonies as Christian rites and forms, etc.

4. And that now is Christianity. *It is a conglomeration of Jewish ideas, of Pauline speculations, heathen mythological notions and ecclesiastical impositions, all mixed up with some philosophical speculations and metaphysical or moral doctrines.* They are now generally received, and by many honestly believed, as such conglomerate, *i. e.*, as Christianity; but when this conglomerate is dissolved again, its ingredients analyzed and individualized, but a small part of them are actually believed in.

In thus analyzing Christianity we must come to the same conclusion to which that acute and philosophical author, Dr. F. Strauss in the first part of his last work, *The Old and the New Faith*, came in considering the question: "Are we still Christians?" and which he thus expresses: "It is then my conviction that if we will not twist and explain, if we will let yes be yes, and no, no; in short, if you will speak as honest and sincere men, we must confess, we are no Christians any more." So in considering the question, "What is Christianity?" we must come to the conclusion, that it is not what is generally claimed for it, but conglomerate of Jewish notions, heathen mythologies and ecclesiastical imposition, which, when duly analyzed, are not believed in any more.

MORRIS EINSTEIN.

Titusville, Pa., Aug. 6th, 1874.

A NUMBER of Indian skeletons have been exhumed from an ancient graveyard near Clarksville, Tenn. The foreheads are receding, and the jaws and nose very prominent, unlike the features of any tribe known to the earliest settlers. Flint weapons and pottery were found, and the graves were closed above and below with slabs of slate stone. Strangely enough a leaden bullet was found fastened in the shoulder bones of one of the skeletons.

THE Rochester Chronicle says Lucy Stone doesn't believe that ladies ought to change their names merely because they marry. Lucy married a chap named Blackwell, and out of compliment to their parents the children will be called Stone-Blackwell, and if one of 'em should marry Brown-Sequard and their children should marry—Stop a minute, my son. Take breath.

Calvin's Points.

Presbyterians and other Calvinists, although pretending assent to the Westminster confession, on election and predestination, when driven to the wall deny that infants are in hell. They cannot deny this without being absurd. The words preordained mean something. A soul is non-elect, predestined to eternal damnation; by chance it is never born alive into this world or dies an infant. If predestined it goes to hell or it never was predestined. To deny this is to say it was and was not predestined; predestined on condition it lived to manhood. It was then not predestined. To say so is like saying of one, he is fated to do a certain thing unless he don't, or to say God foresaw the infant would die and he never predestined it to hell is pure fatalism; to say like the Moslem, "It is fate, Allah is God; so be it," which no Christian will admit. The soul predestined to hell has perfect freedom of will, and is fated to die before reaching the years of willing; or it reaches the years of willing, wills to go to paradise and to obey God, and yet must go to hell. Here is freedom of the will with a vengeance.

Is this not silly talk? Yes!

But thousands of sane-minded men and women solemnly assent to such language as this as creed.

See Presbyterian Confession of Faith—Chap. 3, sec. 8. By the decree of God some men and angels are predestined to everlasting life, and others preordained to everlasting death.

4. These men and angels are particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished.

5. Neither are any others redeemed by Christ effectually called, so, but the elect only.

7. The rest of mankind God was pleased * * * for the glory of his power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin to the praise of his glorious justice.

Chap. 10 sec 3. Elect infants dying in infancy are regenerated and saved, etc.

4. Others not elected, etc., cannot be saved.

Larger Catechism—Question 60.—Answer—They who have never heard the gospel, know not Jesus and believe not in him, cannot be saved, be they never so diligent to frame their lives according to the light of nature.

Yes, thousands of men and women in this land solemnly assent to this infernal faith; hundreds of costly temples are built to this demon God; hundreds of priests are supported to expound this creed.

In heathen lands, we are told, that the same costly establishments are maintained to the honor of hideous idols, and we read with a shudder that on their bloody altars human life is sometimes offered up. Hellish superstition! Damned idols! Not content unless a human being is occasionally sacrificed to the praise of your glorious justice and honor.

But what, oh, what of this omnipotent God, to the praise of whose glorious justice not one, nor a hundred nor a thousand, temporary lives shall be offered, but countless billions of everlasting souls of men, women and babes shall, under decrees issued ere even the foundations of the world were laid, on beds of torment and flame curse their reprobation endlessly!

Like God, like man. The assent to such a creed as this must give hellish impulses, narrow the mind, harden and corrode the heart. The members of the Inquisition who gave guiltless youths' innocence and matchless women's tenderness to earthly torments, to rack confessions of faith out of them and save their souls and prevent the spread of errors damnable, were delicate pitying angels of mercy in comparison with that God and his worshipers who, leaving the body unharmed, would damn forever and promiscuously, their souls.

CLARKE IRVINE.

Trusting the Teachers.

Why Doctors of Divinity and Doctors of Medicine Are Not Trusted by the People.

Rev. Thomas K. Beecher has written an article for the *Household Magazine*, entitled "Trust the Teacher," which is a special and specious plea for the clergy. He starts with the proposition that a minister sustains the same relation to religion that the professor of mathematics does to arithmetic, or the chemist to chemistry, or the physician to medicine, and as we accept the statements and conclusions of the scientist and mathematician on trust, it is the part of wisdom to credit the statements of the preacher and take his advice in religious matters. He deplores the perverse depravity that causes the people to believe the almanac and doubt the bible, listen credulously to a lecture on science and criticise a sermon. He says few question the fact that not one in a hundred are able to prove it, and although over one hundred highly intelligent ministers of the gospel recently united in the declaration that this was a monstrous heresy, Mr. Beecher says that as the people cannot all perfect themselves in science or religion they should implicitly trust the professors of the one and the preachers of the other. He adds: "You go to the physician for medical advice, and you believe what he tells you; why not trust the preacher in religious matters?"

Mr. Beecher has asked some questions which I will attempt to answer for the enlightenment of himself and his class of preachers who are troubled so greatly at the deplorable tendency on the part of the people to think for themselves on the subject of religion, while accepting the results of scientific inquiry so readily.

It is because the preachers do not agree among themselves. The endless diversity of opinion and dogmatic statements among the teachers of religion is sufficient to account for all the skepticism of the age. How can the people be expected to believe the preachers when these preachers are calling each other false teachers? The teachers of religion are divided into a thousand schools, each claiming to have the only true doctrine, and warning the people not to believe the others on pain of damnation. As Burns has it:

"Lo Calvin, Knox and Luther cry,
I have the truth, and I, and I,
Poor sinners if ye gang a-gley
The de'il will ha' ye.
And the Lord will stand abey
And will na save ye."

What faith would the people have in astronomy if there were fifty schools of astronomy, each fighting the others? Would the farmer give the almanac precedence over the bible, as Beecher says he does, if the different almanacs differed as much as the different creeds and ministers do? The people believe in mathematics and chemistry and geology because these sciences challenge investigation and grow strong under criticism. The reason why they question and doubt the religious systems of the day is that they shrink from free inquiry, and stand naked and defenceless before intelligent criticism.

Once there was but one sect, and history tells of no skeptics at that period. The people trusted the teachers during the dark ages.

Mr. Beecher says the people trust the physician. Here he is mistaken. The physician is in the same boat with the preacher, and for the same reason, there are different schools of physic, and the people naturally distrust them all.

Religion and medicine have ever been, and are still, but systems of moral and physical quackery, and the clergy and the doctor are justly placed in the catalogue of empirics, where they must remain until the one presents a science of religion and the other of medicine that shall find responses in the moral and physical natures of men. When this is done there will be but one religion and one medical school, and these will take rank with the positive sciences.

T. A. BLAND, M. D., in *Chicago Times*.

Friendly Correspondence.

J. N. REYNOLDS, Salem, Oregon, writes: THE TRUTH SEEKER suits me to a dot. It is the best paper I ever read. Consider me a life member of the band of Truth Seekers.

WM. E. HUGHTON, Lyons, Ohio, writes: Your paper is just what I want. Don't be afraid of failing in publishing such a paper. The world needs it and good minds will support it. I find it so wholesome I would like it to come weekly, and hope it may in time.

BENJAMIN F. STAMM, Detroit, Mich., writes: I cannot do without your paper and so long as it pursues its present consistent course you may consider me one of its permanent friends and supporters so long as I can find the necessary means for the purpose.

MISS LIZZIE A. WAGNER, Austin, Minn., writes: I am doing all I can for your paper but as yet have not accomplished very much, and wish some one better informed and better adapted to lecturing than a little girl of eighteen summers would visit this place and open the eyes of the blind bigots by whom I am on all sides surrounded.

JOHN M. POWER, Brighton, Mich., writes: I am perfectly satisfied with the change of THE TRUTH SEEKER from a monthly to a semi-monthly. It is the best and spiciest paper I know of, and I would rather lose any others of the papers I am taking than be deprived of my TRUTH SEEKER. I hope you will succeed in enlarging your circulation even to a million copies. I will help you all I can.

R. M. CASEY, Pendleton, S. C., writes: The Semi-monthly TRUTH SEEKER has been duly received and fully appreciated by myself and your other subscribers in this place; and I now say as I have said heretofore it is the best paper I ever saw and I would say to my Christian friends if you are possessed of an ordinary brain and wish to live and die in the orthodox faith, you had better not take THE TRUTH SEEKER.

Mrs. JEANETTE BILL, Maple Plain, Minn., writes: I have read THE TRUTH SEEKER for a year and cannot now think of doing without it. It is the paper for me and if by taking it I can add the smallest mite toward alleviating the human mind or aid in lifting one thought out of the old muddy rut of orthodoxy, you certainly shall have the required sum as long as I can raise it. Please accept my thanks for the good the perusal of its columns have afforded me.

W. H. BURNETT, Camargo Ill., writes: I am well pleased and all the friends here are also, with the recent change in THE TRUTH SEEKER. We feared the leap from a monthly to a weekly would be too great and perhaps disastrous, and we are glad you struck "the happy medium." A child must creep before it can walk, and walk before it can run. If it stands too early upon its legs, it will be "bow-legged." Next year, when its friends and subscribers have increased—when it has gained strength, morally and financially, then we will gladly hail it as a weekly. May you never grow poorer, or THE TRUTH SEEKER less searching.

O. M. McPHERSON, Normal Hill, Ill., writes: By the kindness of a friend a copy of the TRUTH SEEKER was brought to my notice, and I was so forcibly struck with its appearance, style, and the character of its articles that I am resolved to lend my little mite to the support of it. After careful perusal I pronounce, it cannot be equalled by any paper in the United States in the rareness and richness of its productions. THE TRUTH SEEKER is yet in its infancy; but before it has attained even to childhood's age, I trust that as a power for good it will be felt in every vicinity throughout the land. I think it is high time that we as an intelligent people should wage a fierce and persistent war against the evils of priestcraft, creeds, confessions and orthodox abominations, and let truth with the might and right shine forth.

Mrs. MARGARET FLINT, Webster, Mass., writes: I feel very genial towards THE TRUTH SEEKER and if it should become a weekly visitor to my house you may rest assured I shall welcome it; but knowing what I do of Liberals as a class I wonder that THE TRUTH SEEKER has lived so long as it has. I know it comes hard for an infidel to pay anything toward the advancement of light and truth; but if a minister loses a horse, it is no uncommon thing for an infidel to give five or ten dollars to assist in buying the minister another. A little attention from a minister does an infidel "a heap of good." But words are so cheap I may as well close. Good wishes would be very well if you only had plenty of money wherewith to "swing" your paper. I hope some one will answer Austin Kent's article in a recent TRUTH SEEKER.

WM. A. WILLIAMS, Dayton Ohio, writes: We are constant readers of your paper, and believe in, and admire the sentiments of its editor and his able corps of contributors who so fearlessly and faithfully devote themselves to the cause of humanity, freedom, integrity and justice. We long to see the time come when the human race will be free from the silliness of religious superstitions, especially that infernal bondage Romish Catholicism. We thank you for exposing to public gaze the incompetencies, the intrigues and rascalities of some of our public servants who are indeed unworthy of public or individual trust; and when these means spoken of by THE TRUTH SEEKER are utilized; then only can we expect a better state of affairs. So press on in right truth and we will help you. Send your paper to us another year. It may help to reform some of our Ohio rascals if it comes within their gaze.

JOHN H. HASLEM, Calhoun Co., Ark., writes: I do think your fearless little sheet should be strewn broadcast over the land, more especially when I read the 19th article, sec. 1 of the new constitution of the State of Arkansas. "No person who denies the being of a God shall hold any office in the civil departments of the State, nor be competent to testify as a witness in any court." Now Friend Bennett, if you don't think your paper is needed where such a document exists upon the authority of a State I have no more to say. Our mutual friend THE INVESTIGATOR seems to be in dread of the Catholics; but I will tell you the Methodists are "running the machine" here. The candidates for nearly all the various offices in the State from the governor down belong to or are the friends of this denomination. Our Christian friends are endeavoring to frighten the people in consequence of short crops, and say people are bound to starve, and in consequence are getting up a revival. I heard one aged sister shout and shed tears and complain she was greatly distressed; but that thing is not so common as a few years ago. It is dying out.

GEORGE PADDINGTON, Fresno Cal., writes: In September last Elder Howard lectured here against infidelity. At the close of the meeting I asked him a few questions.

1. "Do you believe the bible to be inspired?"

ANSWER. "Not all. It contains a great many errors of translation."

2. "Are there any other parts you do not believe?"

ANS. "Yes, the historical part."

3. "Do you believe the rest of it?"

ANS. "No: Paul said he gave his judgment."

4. "Sir: will you appoint a time when you will tell us which are the inspired parts of the bible?"

ANS. "No: I cannot."

5. "Why do you denounce us infidels, while you disbelieve a large portion of the book yourself?"

ANS. "I consider you have no right to call me to question here."

6. "Did you not give a public call and a public invitation to this meeting?"

ANS. "Yes; but I do not care to prolong a conversation with you."

He evidently wanted to get away from me.

A WESTERN FRIEND—too modest to have his name appear in print—writes thus: "I think you will accept a few words with commendation when I preface them with an injunction that they shall not be published."

Well then I am an old reader of liberal papers; hardly one has escaped my notice for the last thirty years, and I can recall to my mind none among those that have lived or died that seemed to possess such vitality, such assurance of everlasting life, such bright prospects of future glory as the one you have the pride to wield. Whether in pursuing this course which must have gained the approbation of all truly liberal minds you are not making personal sacrifices that militate against the monied interests of your paper, is a matter upon which all thinking persons can have but little doubt. I can only offer you this consolation, "right is mighty and will prevail." You are young—you can yet wait a few years for your future crowning glory. The world needs you in that capacity in which you are now placed; and I hope the ravens will feed you if man will not. A small crust will refresh the noble soul who toils to remove the debris that impedes his brother man."

[We fear we are not as young as our Friend imagines; but in this respect we are like the old lady who said, "Although I am old now I have seen the day when I was just as young as ever I was."—Ed. T. S.]

SAMUEL CRUMP, Pittsford, N. Y., writes: Every time I have received a TRUTH SEEKER these, four, or five months have I thought I would write a line to encourage you in your "up hill" undertaking; but the cares of business and family take up all my time, and I must own as I advance in years I loose some of the ardor I felt thirty years ago. Such is life—when we are young we are full of enthusiasm and build castles in the air, but when we pass the fiftieth year we become more staid and attend more to the stern realities of life. I have seen the start, rise, and fall of many free thought papers and movements and seldom have I seen those who are rich and able to help the cause ever give a cent to help a free thought paper along. I am personally acquainted with many men of wealth, who do not disguise their scepticism, who never gave a cent to the cause of truth. Many of them will say, "Why need I take a paper? My mind is settled already; I am converted," and I have had some of these sneer at me for asking them to patronize the Investigator or TRUTH SEEK-

ER and yet some of these same persons will give donations to the orthodox clergy and to orthodox churches because it is fashionable. This is truly very discouraging.

I very much admire the "get up" and shape of THE TRUTH SEEKER. It is indeed a convenient and interesting paper; I like also, its being issued semi-monthly.

The address of Prof. Tyndall fell like a bombshell in the camp of orthodoxy.

J. H. FOSTER, Greeley, Col., writes: I heartily sympathize with you in your effort to establish a Liberal paper; and so no doubt do many Liberals, but sympathy won't run a paper. Liberals are proverbially indifferent and apathetic. Once in a while one bursts out as you have done and "goes the whole hog" and "goes his little pile" in the cause and then is termed "a crazy fool"—"a fanatic." (There are doubtless many of us, who, if we followed out half the impulses we feel, our friends would feel like placing us in an asylum.) Indifferentism is the stumbling block in Liberalism. A man will do, while a Christian all that he can, for the sake of his Lord and master; but convert him to Liberalism and straightway he will not do half so much from a sense of duty to his fellow-man. Fear seems to be more potent than duty. Sometimes I think such persons (and three-fourths of Liberalism seems made up of such) were brought out from the safe and sheltering arms (?) of Christianity too soon; and yet it seems no matter how long they stay there they seem no more fit to come out and "come up higher."

I sometimes fear we have too many Liberal papers in proportion to active zealous Liberals. There are so many who would prefer to smoke a good cigar every few hours than use the money they can to help keep up a Liberal paper. And then again many Liberals are poor and are hardly able to spare the money a paper costs; but let us hope THE TRUTH SEEKER will receive sufficient support to succeed and flourish.

Theodore Tilton.

BY GERALD MASSEY.

My friend, I met you when the shadow lay
Darkly betwixt you and the outer day;
Your life, frost-bitten to the core, was dumb
With Winter, as if Spring would never come.
The smile that sprang up in your eyes to give
A stranger greeting had no heart to live
For you, when it had cheered me on my way.

I saw you like some war-horse who had smelt
Burnt powder, and the joy of onset felt,
Now doomed to plough the furrow, who should chance
To catch the music, see the colors dance,
And hear his fellows neighing for the war,
And he, too, snuffs the battle from afar—
Down comes the lash, in mist the visions melt;

But knew not how your life was cross't and cross't,
As is a letter, till the sense looks lost;
Nor what you held at heart, and still must hold,
That makes the whole wide warmest world a-cold!
But now the heavens brighten overhead;
And though the ways are miry you must tread,
I greet you on the break-up of the frost.

Men talked of your great failure. Nevertheless,
'Tis but the shadow of as great success
Darkly prefigured, if you dare be true
To the good work that you were sent to do!
I deem your star was not a luring light
That shone for others, bringing you the night
To leave you fallen in the wilde: ness.

Up and fight on, my friend, with spirit, stripped
As is the hardened war-lance, grimly gripped,
That late was green and leafy in the wood,
Now bared for battle and the red reek of blood.
There is a darkness we can only dash
Out of the eyes with the soul's fighting flash—
No help in giving up through feelingship!

In such a world as this it ne'er avails
To sit and eat the heart, or gnaw the nails;
The live souls have to swim against the tide,
The dearest fish can float with it and ride.
Heroic breath must lift and clear the skies
That we have clouded with our own vain sighs;
Heroic breath must fill your future sails.

It is the well-borne burden that will tone
Our manhood; turn the gristle into bone.
The storm that on the hill-side bow the trees,
Help bring the power to bear, and knot their knees.
And (I have seen them kneeling) thus prepare
Them to receive the onsets they must bear;
So 'neath its load the iron of manhood's grown.

Nor murmur of a life by falsehood marred,
Or roof-tree by the fires of ruin charred.
Why, what hath falsehood in the world to do
But lie to live, then die to prove the True,
And then be buried, while the new life waves
The greenness overgrowing all such graves;
But strike! strike on, strike often, and strike hard!

The world is waking from its phantom dreams,
To make out that which is from that which seems;
And in the light of day shall blush to find
What wraiths of darkness still had power to blind
Its vision; what thin walls of misty grey,
As if of granite, stopped its onward way;
Up, and be busy, as the early beams!

Hope, work, fight on, my friend, and you shall stand
One of the foremost of a noble band;
Stand visibly in the smile of heaven and shed
Light from within you, whereso'er you tread;
Stand on the higher summit to transmit
A new live heart-beat from the Infinite,
To kindle—as it throbs throughout—your land.
—Golden Age.

The Tyndall Point of View.

So much interest has been excited by Prof. Tyndall's discourse, we give the following from Dr. Joseph Treat's Statement, prepared for the late *Boston Spiritual Convention*, as bearing on the issues between two great systems of philosophy. The resolutions afford much ground for thought :

Resolved, That if the Spiritualist thinks he has a Philosophy high, holy, more than all words can express, and that fills his whole soul, yet the Materialist thinks he has a Philosophy even higher, holier, better ; one that has already solved all problems, and made an end of mystery—as the Problem of the Infinite : Here is Space that self-evidently has no end, and its having no end is what is meant by its being Infinite, and seeing that it has no end is seeing, understanding, comprehending, that it is Infinite, seeing that there is no end is comprehending the Infinite, just as seeing that there is an end is comprehending the finite. So, whenever you hear the word *Infinite*, it is that there is no end, and that is all that is meant by comprehending the Infinite—not including, measuring it (for that is the very thing, that it can not be included or measured, because it has no end), but understanding it, seeing through it, knowing all about it, no end, no end. This is comprehending the Infinite. You could not comprehend it because you could not comprehend God.

Resolved, That equally the Materialist solves the Problem of the Universe : This infinite Space is full of Matter, there is no more any end to the Stars, than to Space, so that infinite Space becomes at once an infinite Universe : this, Science both accepts and demonstrates ; this is the inevitable postulate of all Science to-day, an infinite Universe ! And *Infinite* can not be created, and so there has always been a Universe, just such as there is to-day, the very same Matter, in other Stars before these, and others before those, away back forever ! And Infinite can not be blotted out, and so there always will be just such a Universe, other Stars after these, and others after those, forever ! The Universe has no end in Space, no end in the Past, no end in the Future.

Resolved, That already the Materialist has solved the Problem of a God : There is no need of one, no possibility of one, and then there is none : there is no Creating, nor Upholding, nor Governing, for the Infinite Universe is literal Self-Existence, Omnipotence, and Independence, both ways forever ! And if the Universe could be created, it would be finite, and wouldn't be a Universe ! And if there was a God, and he was a Being, he would be finite, for an infinite Being is a contradiction ; and if he was not a Being, he would not be a God at all. So that a Universe is better than a God ; now we have Infinity, then we should have nothing ! And now you see why you could not comprehend the Infinite—you could not comprehend how God could have no end, when there was nothing at all to have any end ! But you can comprehend how the Universe has no end, how Space has none, how Eternity has none, you can't comprehend anything else ! These things have no end, while other things have one !

Resolved, That equally the Materialist has solved the Problem of an unknown and inscrutable Power : That is the God over again. There is no Power out of the Matter which is the summing up and substance of the Universe, nor then any Power in it which is not it, nor then any Power in the Universe which is not that. Spencer and Tyndall seem to think there must be something to make Matter do all, but it does not have to be made, it does all of itself, that is its nature, it is the very Matter itself to be and do everything. There never was a time when it already was not everything, never was a time when there was mere Matter, never a time when there was not this actual Universe, never a time when Matter did not exist this actual Universe with all things in it—never a time when Matter did not exist thought, will, reason, love, hope, longing, and utter soul of man ! Why Matter is at all, is why Matter is all this ; and instead of strange that Matter should be at all, everybody can see it is not only strange but impossible that there should be nothing. The "insoluble mystery" would be anything but—this Infinity which is and always has been ! This instead of mystery, is transparence—a Universe as against nothing !

Resolved, That herein the Materialist has solved the Problem of Immortality : The Universe is Immortal, and Humanity, as it has been Eternal in the Past, on Planets before these, will be Immortal in the Future, on Planets after these : not individual men and women, but that Humanity which all men and women forever following each other with and like their Planets, make—that Humanity which always has been, is and always will be, the crown of the Universe, its final and transcendent fruit !

Resolved, That equally the Materialist has solved the Problem of Happiness : He is not unhappy because he is not to live forever ; on the contrary, he is unspeakably happier for finding that out, finding the truth ; he does not desire to live forever, and it pains him to see how agonizingly and despairingly others do wish to, as the only escape from loss of all !

Resolved, That in this the Materialist has solved the Problem of Reconciliation : The race is in Hell, and its only hope is a Heaven ; it is robbed of its Now, and so it looks for a Future : it has no Here, and so it must have a Hereafter : it has failed as Mortal, and it must succeed

as Immortal : it is not happy—and then it must be so ! And it will be : Progression at length makes all Planets, Heavens, so Blessed they desire no more ; and these who live too early are only stepping-stones, but not even Infinity can help that ! But they are only exceptions (in the babyhood of their Planets), swallowed up and lost in the Eternal, Immortal, Infinite Aggregate of the Happy !

Resolved, That thus the Materialist has solved the Problem of Spiritualism : Accounting for the Manifestations as the work of spirits, even making them the proof of spirits, is assuming the whole thing—that there are spirits : valid reasoning when addressed to those who believe in such beings, but to the Materialist, to whom the whole Universe is only another name for their impossibility, perfect reverse of logic. To him, *Spiritualism* has never accounted for the Manifestations, not for a single one of them ; and he sees in everything that actually takes place, only what comes from humanity on the planet, what living beings do and occasion, in ways many of which we know, and all of which we shall, and all in the line of that great Progression, which is yet to make us all more than Spiritualists dream, make us all too much to be Spiritualists. Instead of the great idea being spirits, it is yet to be ourselves, and what we shall be and do ! Intuition, Clairvoyance, Psychometry, talking round the globe, looking through the globe, laying hold of the Stars, comprehending the whole Universe—and all the mastery of physical Nature to which we shall attain ! It will be more to see that this is ourselves, than to receive it from any Plato, Newton, or Jesus !

Resolved, That herein the Materialist has solved the Problem of Mediumship : We shall then all be Mediums, but none of us *Spiritual* Mediums : to be a Medium is to be fine, sensitive, impressible, susceptible, in sympathy with all things, in rapport with the Universe.

Resolved, That thus the Materialist has solved the Problem of Eternal Progression : Nothing can progress forever. Evolution [Progression] starts with a Nebula, and ends when the Worlds formed from that Nebula, with the Races on those Worlds, have exhausted their possibilities [by radiation of Heat] ; then those possibilities must be resupplied by return to the condition which gave them [by development of Heat]—Evolution and Dissolution, Action and Reaction. But the whole Universe was never a Nebula, and so was never subject to Evolution, and so has never progressed at all.

Resolved, That then the Materialist has solved the Problem of Eternal Perfection : From eternity to eternity the Universe is an Infinity of Stars. These Stars come and go (are evolved from Nebula and go back to it), one after another, like the trees in a forest, or the people in London—but still the forest keeps full, and London keeps full, and the Stars are always there ! Scattered among them everywhere, like the falling trees, or the dying men, are the Nebulae, growing to or coming back from, Stars, and these Nebulae are truly infinite in number ; but yet, the number of the Stars is so infinitely greater, that you would never notice, but would say it was all Stars, Stars, Stars ! And this is what may be called Eternal Perfection, "the same yesterday, to-day, and forever !"

Resolved, That now the Materialist has solved the Problem of Analogy : On every Planet in the Universe, at first men and women believe in Gods, and Devils, and Heavens, and Hells, and their own world as such a mighty affair, and themselves as such wonderful beings that they must live forever ; but afterward they grow out of all this, into Nature and knowledge, and take their place among the true Citizens of the Universe, appreciating that before they were only undeveloped germs, puling infants. We have only done as all the babes have done before—we shall now do what the whole Universe does sooner or later !

Resolved, That the Materialist submits that he has solved and exhausted the Problem of Possibilities : If all this is not true, nothing else can be : nothing can be without a reason : Matter never could have made the Universe begin, for then, why did it not make it begin sooner ? it could never have itself begun to be the Universe, for, why was it not the Universe before, always ? and God could never have created the Universe, for, why did not he create it sooner ? Nothing is possible but this Infinite, Eternal, Immortal Universe—the Infinite reason gives the Infinite result, the Eternal reason the Eternal result, the Immortal reason the Immortal result !

Resolved, That the Materialist submits that he has solved and exhausted the Problem of Optimism : Something is better than Nothing, Infinite than Finite, an Eternal Universe than one that ever had a beginning, a Universe already and eternally Perfect than one eternally Progressing toward Perfection : and then this Universe is the best thing, and if we did not have it we should have nothing, even as, if we did not have an infinite Universe we could not have a finite one, because there is more reason for an infinite than finite one !

Resolved, That thus the Materialist has solved the Problem of Science : Nearly all our Science is false, except these two late great additions to it—Infinite Universe, and Correlation and Conservation of Forces [the latter only another name for the former, Forces only Matter, Motion only Matter, all Matter Motion and in Motion]. These are in conflict with almost everything we had before, but we have not yet reformed what we had before, to harmonize with these. An Infinite Universe is Live Matter (as is Correlation and Conservation of Forces), but we still, shamefully retain Inertia, or Dead

Matter. All Newton's Laws of Motion are based on Inertia, and are therefore false ; Kepler's Third Law is based on it, and is false, as could be made patent to everybody in a single sentence. His First and Second Laws are based on a fixed Sun and a miracle, and are false. Newton's Universal Gravitation is based on a finite Universe, and is false ; and his Centrifugal Force is only another name for a miracle, and therefore does not exist. Ultimate Atoms are impossible in an Infinite Universe everywhere touching ; and Correlation and Conservation of Forces though meaning the truth, is yet, as only half interpreted, itself made to assert the old falsehood. Darwin started with supernaturalism after all : starting with Live Nature, he would not have needed his special Origin of Species, and that Live Nature would have given him something beside the Descent of Man. Infinite Universe and Correlation and Conservation of Forces give us a New Astronomy, Cosmology, Natural, Intellectual and Moral Philosophy, Universal Biology, and Universal Rationale of Existence.

Resolved, That there remains nothing for us but to be great, strong, humble, happy, glad, a thousand times more than we could be if we did not know what is in this Universe !

Alcohol.

As the result of the chemical change which sugar undergoes in passing downwards towards a dead, inorganic condition, a substance is produced by which more sorrow, crime and suffering than all other evil agencies that have afflicted the world. It has caused tens of thousands of murders, and uncounted instances of robbery, theft, arson, incest and suicide ; it has brought misery and want into millions of households ; it has filled alm-houses and asylums with wretched victims ; it sends a never-ending procession of crime-stained men and women to the gallows. What an awful indictment this is to bring against a substance which stands so closely allied in chemical relationship to innocent sugar. Alcohol is not a natural product ; it can only result from a spontaneous change which is excited in saccharine liquids under the influence of a ferment. If in the order of things this change had been impossible, the human race would have been saved from shedding tears, the aggregate volume of which reaches to a mighty river.

But alas ! atoms of carbon and hydrogen are permitted to group themselves in a way to form the maddening liquid and the great enemy to human happiness confronts in all our domestic, commercial and industrial relations. If through disarrangement of Nature's laws, the vinous fermentative process should suddenly cease, and not another drop of spirituous liquors be produced, no sensible harm would come to any industrial art or process, and no absolute want in medicine would be encountered. Carefully viewing the matter from the stand points of the chemist, physician and artisan, we unhesitatingly declare that the world in its present advanced stage has no need of alcohol ; it is simply convenient, but not necessary. Why not then make a determined effort to rid the country and the world of the monster ? Although alcohol results, as we have said, from spontaneous changes, yet the aid of man is necessary to form the various liquids containing it into attractive and permanent beverages. The fermentation of the juices of grapes and other fruits produces alcohol ; but if left alone, Nature will not allow the spirit to remain except for a brief space of time. Nature abhors not only a vacuum, manifestly one of her products is so unstable in its attenuated combinations that, if left to itself, it speedily runs down into the harmless form of acetic acid.

If man ceases to interfere in the series of natural changes which saccharine liquids spontaneously undergo, alcohol will not survive long enough to do mischief. Why not then compel the very great army of men, engaged in isolating and compounding the agent, to let it alone ? Alcohol is a poison ; it acts inharmoniously with vital processes in the animal organismal. In its purest and best form, it slowly undermines the constitution, and hinders or arrests metamorphosis of tissues ; in its vile associations, as presented in these modern times, it kills with the certainty and almost with the rapidity of strychnine and arsenic. We ask again, why not attempt to arrest its production, and thus strike a blow at the root of the evil ? There is virtue and moral force enough in the country to compel Congress to pass laws prohibiting its importation in any form ; and there is virtue and moral force enough in most, if not in all, the States to compel legislatures to enact laws prohibiting its manufacture. This is the point to which we must, sooner or later, come. All the laws ever made, or that ever will be made, conjoined with all the well-intentioned women of the country, will never stop the gnawings of human appetite, or prevent its gratification, so long as rum, whiskey, wine, malt liquors, etc., are imported and manufactured under the sanction of law. Alcoholic beverages must cease to exist, before the world will be released from the terrible thralldom which they exercise over the human appetite. In making a remedy for the enormous evils caused by alcohol, nothing absurd or impracticable is associated with the suggestion, and the time is not far distant when the poison will be placed under a ban, as regards its importation and manufacture, which will give forced emancipation to the tens of thousands of slaves now in subjugation.—*Boston Journal of Chemistry*.

CHAS. BRADLAUGH'S WORKS.

AUTOBIOGRAPHY of Charles Bradlaugh, with portrait. 10 cents.
Inspiration of the Bible. A Reply to the Bishop of Lincoln. 25 cents.
When were our Gospels Written? 25 cts.
God, Man, and the Bible. Three Nights' Discussion with Rev. Joseph Bayle, D.D. 25 cents.

The Existence of God. Two Nights' Debate with A. Robertson. 25 cents.
What does Christian Theism Teach? Two Nights' Discussion with Rev. A. J. Robinson. 35 cents.
On the Being and Existence of God. Two Nights' Discussion with Thomas Cooper. 35 cents.

Heresy: Its Utility and Morality. 40 cts.
Secularism, Skepticism, and Atheism. Two Nights' Debate with G. J. Holyoake. 60 cents.

The Credibility and Morality of the Four Gospels. Five Nights' Discussion with the Rev. T. D. Matthias. 80 cents.

The Bible: What it is. A Freethinker's Commentary. Book I., Genesis, \$1; Book II., Exodus, 75 cents; Book III., Leviticus, 25 cents; Book IV., Numbers, 25 cents; Book V., Deuteronomy, 40 cents. The Five Parts, Paper, \$2.50; Cloth, 1 vol., \$3.

For further works of Charles Bradlaugh, see "Iron-Clads" and "Manna" lists in this paper.

Secular Tracts, Nos. 1 to 8, 1 cent each; 10 cents per dozen; 50 cents per hundred.

The Secularists' Manual of Songs and Ceremonies, edited by Austin Holyoake and Charles Watts. 50 cents.

Christian Evidences. Two Nights' Discussion between Charles Watts and B. H. Cowper. 40 cents.

Sunday Rest, by Victor Schœlecher. 10 cts.
Life and Immortality; or, Thoughts on Being. 10 cents.

Eight Letters to Young Men of the Working Classes, by Thomas Cooper. 25 cents.

The Farm-Laborers' Catechism. 5 cents.

Address on Free Inquiry; or, Fear as a Motive of Action, by Robert Dale Owen. 5 cents.

Memoir of Percy Bysshe Shelley. 5 cts.

Excellent Photographs of Charles Watts. "A handsome Infidel." 30 cents.

A good supply of the above just received from London by

ASA K. BUTTS & Co.,
36 Dey Street, New York.

Tyndall's Great Inaugural, COMPLETE EDITION,

Will be ready about Sept. 15,

THE

ADVANCEMENT OF SCIENCE,

BEING THE

Inaugural Address before the British Association for the Advancement of Science, at Belfast, August 19, 1874, by the President, JOHN TYNDALL, D. C. L., LL. D., F. R. S., with fine Portrait and Biographical Sketch.

Also, a Descriptive Essay by Prof. H. HELMHOLTZ, of Berlin, with Prof. Tyndall's famous letters on Prayer, with Reviews from a religious standpoint, by Henry Evans. On heavy tinted paper, in extra cloth, \$1.00. The same in pamphlet form, 50. In cheaper form, 25c.

The Inaugural says: "The questions here raised are inevitable. They are approaching us with accelerated speed, and it is not a matter of indifference whether they are introduced with reverence or irreverence."

The *N. Y. Tribune* says: "Prof. TYNDALL CROSSES THE RUBICON.—It is the opening address of the President of the most important convention of scientific men in the world. Every line of it breathes thought, power, eloquence.... It is in many respects one of the most extraordinary utterances of our time."

N. Y. Commercial Advertiser says: "Prof. Tyndall has inaugurated a new era in scientific development, and has drawn the sword in a battle whose clash of arms will presently resound through the civilized world."

The *N. Y. Graphic* says: "It is a memorable document, and will undoubtedly have great currency, and make a wide and deep impression."

G. W. SMALLEY, London correspondent of the *N. Y. Tribune*, says: "There can be but one opinion of the address as an example of intellectual power and of courageous sincerity rare in all times."

JUST OUT:

Inman's ancient Faiths. \$27.

Dr. Marvin's Epidemic Delusions. 50 cents.

Dr. Marvin's onslaught upon "Spiritualism." 50 cents.

ANCIENT SEX WORSHIP. 50 cents.

READER'S "MARTYRDOM OF MAN." Cloth \$3.00.

FROTHINGHAM'S "SAFEST CREED." Extra cloth. \$1.50.

BRADLAUGH'S "Few Words About the Devil," "New Life of David," and other Sketches and Essays, 5 and 10c. ea.

A. K. BUTTS & CO., Publishers,
36 Dey Street, New York.

THIS PAPER IS ON FILE WITH



Where Advertising Contracts can be made

EARTH CLOSETS.

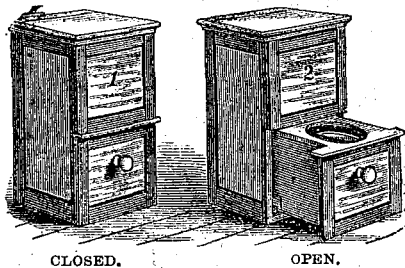
The Great Blessing of the Age.

Comfort to the Sick and Feeble.

THE WAKEFIELD

36 DEY ST. NEW YORK.
PAMPHLET GRATIS.

Is one of the latest inventions, and has many advantages over all others. The simple act of closing the lid brings the earth forward and drops it directly in the centre of the pail, thus insuring the absolute certainty of covering all the excrements. This is of vital importance. It also has a dust or odor slide, a child's seat, and an extra large reservoir for dry earth or ashes.

THE WATROUS,

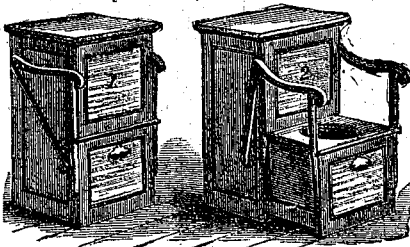
CLOSED.

OPEN.

Is simple in construction, automatic in action, and being entirely inodorous, may be used in any room in the house without offense. When not in use it is a handsome piece of furniture with nothing about it to indicate its purpose.

THE WATROUS:

(With Arms.)



CLOSED.

OPEN.

A CHILD CAN MANAGE IT.

IT WILL LAST A LIFETIME.

LATEST AND SIMPLEST IMPROVMENTS.

A Necessity to the Aged!

Should be in every Guest Chamber!

Every Hotel, Hospital and Public Building should use them.

DRY EARTH FURNISHED ON REASONABLE CONDITIONS.

PRICES. { WAKEFIELD, from \$25 to \$40.
WATROUS, from \$16 to \$33.

DESCRIPTIVE PAMPHLETS FREE.

The Wakefield Earth Closet Co.

36 Dey Street New York.

J. M. FOLLETT.

E. B. HILL.

SEWING MACHINE NEEDLES.

We will send by mail, post-paid:
Singer Needles, for Sixty cents per doz.
Wileox & Gibbs, for One dollar per doz.
All others for seventy-five cents per doz.

Sewing Machine Agents and Dealers please send for circular. We want the patronage of every "liberal" in America.

Say you saw this Adv. in THE SPIRITUALIST AT WORK.

FOLLETT & HILL.

Wholesale and Retail Dealers in

Sewing-Machine Attachments, Needles, Oils, etc., etc.,
CAMBRIDGE, HENRY CO., ILLINOIS.

Choice Summer Books,

JUST PUBLISHED BY
ESTES & LAURIAT.

ATHERSTONE PRIORY.

By L. M. COMYN, author of "Elena."
"A quiet, yet charming, English romance of real life. The scenes are life-like, and the story interesting."—*The Examiner*.

1 vol., 16mo., cloth.....\$1 50

VICTOR HUGO'S RHINE.

"A charming book, full of life and spirit."—*Boston Transcript*.

12mo., cloth, beveled, tinted paper....\$1 75

ELENA, AN ITALIAN TALE.

"A more captivating love story has not been published this season."—*Philadelphia Herald*.

1 vol. 16mo., cloth.....\$1 50

SLAVES OF THE RING.

1 vol., 8vo. Paper.....75 cents

By B. F. ROBINSON, author of "Second-Cousin Sarah," "Little Kate Kirby," "For Her Sake," "True to Herself," etc.

A TANGLED SKEIN.

1 vol., 8vo. Paper.....75 cents.

By ALBANY FOBLANQUE, JR.

"It is so well written that, having once taken up the book, it will be impossible to lay it down until the end."—*Press*.

DEEP WATERS.

1 vol., 8vo. Paper.....75 cents.

"Author of 'Counterparts,' etc."

"Rumor" is no common story; it has scenes and sentiments of singular force, individuality and beauty."

RUMOR.

1 vol. 8vo. Paper.....75 cents

"Author of 'Counterparts,' etc. etc."

"Rumor" is no common story; it has scenes and sentiments of singular force, individuality and beauty."

OUR VACATIONS.

How to Go, Where to Go, and How to Enjoy Them. By F. E. CLARK.

1 vol., 18mo., red edges, 208 pages....\$1 00

"The tourist can not fail to find many valuable hints."—*Mail*.

** The above, or any book published in the United States, sent, post-paid, on receipt of price, when not to be had at local book stores.

Religion without Superstition.**THE LYCEUM.**

A Liberal Paper for the Young.

MONTHLY, ILLUSTRATED. 75 CTS. PER YEAR.

THE LYCEUM is just such a paper as every Spiritualist and Liberal should place in the hands of his children to counteract the pernicious influence of Sectarian Sunday Schools and the Orthodox publications for the Young. It is also specially designed to meet the wants of the Children's Progressive Lyceums.

TERMS.

One copy, six months.....\$0.40

One copy, one year.....0.75

Three copies, one year.....2.00

Each subscriber for six months at the above rates will receive as a premium Hudson and Emma Tuttle's new book, "Stories for Our Children." Each subscriber for one year will receive the book, "The Childhood of the World," and a pair of elegant little Chromos—"Good Night," and "Good Morning," or instead of the book and chromos a pack of "Arithmetical Cards and Games."

Persons unwilling to risk the subscription price of the paper until after an examination of it, may forward their address with ten cents and it will be sent post-paid three months and then discontinued without further pay if no longer wanted. The publisher is determined to give satisfaction by furnishing a paper and premiums worth more than the subscription price, and hence confidently asks an examination of the merits of THE LYCEUM by all liberal parents who desire their children to grow up free from the bondage of church creeds and dogmas. Address

P. H. BATESON, PUBLISHER,
Toledo, Ohio.

THE MANNA SERIES.

No. 1. Original Manna for "God's chosen." Price, 5 cents.

No. 2. Manna for Jehovah (B. F. Underwood's Prayer). 10 cents per dozen.

No. 3. New Life of David, by Chas. Bradlaugh. 5 cents.

No. 4. Facetiae for Free Thinkers. Collected by Austin Holyoake. 10 cents.

No. 5. 200 Questions Without Answers. 5 cents.

No. 6. A Dialogue between a Christian Missionary and a Chinese Mandarin. 10 cents.

No. 7. Queries Submitted to the Bench of Bishops by a Weak but Zealous Christian. 10 cents.

No. 8. A Search After Heaven and Hell, by Austin Holyoake. 5 cents.

No. 9. Parsons of the Period, or the Natural History of the Pulpit, by Gegeef (in press).

No. 10. A Few Words about the Devil, by Chas. Bradlaugh. 5 cents.

No. 11. The New Life of Jacob, by Charles Bradlaugh. 5 cents.

No. 12. Daniel the Dreamer, by Austin Holyoake. 10 cents.

No. 13. A Specimen of the Bible—Esther, by Austin Holyoake. 10 cents.

No. 14. The Acts of the Apostles: A Farce, by Austin Holyoake. 10 cents.

No. 15. Ludicrous Aspects of Christianity, by Austin Holyoake. 10 cents.

No. 16. The Twelve Apostles, by Chas. Bradlaugh. 5 cents.

No. 17. Who was Jesus Christ? by Chas. Bradlaugh. 5 cents.

No. 18. What Did Jesus Teach? by Chas. Bradlaugh. 5 cents.

No. 19. New Life of Absalom, by Charles Bradlaugh. 5 cents.

No. 20. New Life of Moses, by Chas. Bradlaugh. 5 cents.

Other numbers of Manna for all sorts of hungry people are in preparation.

THE IRON-CLAD SERIES.

No. 1. The Atonement, by Charles Bradlaugh. Price 5 cents.

No. 2. Secular Responsibility, by George Jacob Holyoake. Price 5 cents.

No. 3. Christianity and Materialism Contrasted, by B. F. Underwood. 15 cents.

No. 4. The Influence of Christianity on Civilization, by B. F. Underwood. 25 cents.

No. 5. The Essence of Religion, L. Feuerbach. 50 cents.

No. 6. Materialism. Dr. L. Buchner. 25 cents.

No. 7. Buddhist Nihilism, Prof. Max Muller. 10 cents.

No. 8. The Religion of Inhumanity, by Frederic Harrison. 20 cents.

No. 9. Relation of Witchcraft to Religion, by A. C. Lyall. 15 cents.

No. 10. Epidemic Delusions, by Dr. F. R. Marvin. 25 cents.

No. 11. The Masculine Cross and Ancient Sex Worship (in paper cover). 50 cents.

No. 12. Paine's Age of Reason. 25 cents.

No. 13. Essay on Miracles, by David Hume. 10 cents.

No. 14. The Land Question, by Charles Bradlaugh. 5 cents.

No. 15. Were Adam and Eve our First Parents, by Charles Bradlaugh. 5 cents.

No. 16. Why Do Men Starve? by Charles Bradlaugh. 5 cents.

No. 17. The Logic of Life, by George J. Holyoake. 10 cents.

No. 18. A Plea for Atheism, by Charles Bradlaugh. 10 cents.

No. 19. Large or Small Families? by Austin Holyoake. 5 cents.

No. 20. Superstition Displayed, with a Letter of Wm. Pitt, by A. Holyoake. 5 cents.

No. 21. Defense of Secular Principles, by Charles Watts. 5 cents.

No. 22. Is the Bible Reliable? by Charles Watts, Secretary of the National Secular Society, London. 5 cents.

No. 23. The Christian Deity, by Charles Watts. 5 cents.

No. 24. Moral Value of the Bible, by Chas. Watts. 5 cents.

No. 25. Free Thought and Modern Progress, by Chas. Watts. 5 cents.

No. 26. Christianity, Its Nature, and Influence on Civilization, by Chas. Watts. 5 cts.

No. 27. Christian Scheme of Redemption, by Chas. Watts. 5 cts.

No. 28. Thoughts on Atheism, by A. Holyoake. 5 cents.

No. 29. Is there a Moral Governor of the Universe? 5 cents.

No. 30. Philosophy of Secularism, by Chas. Watts. 5 cents.

No. 31. Has Man a Soul? by Chas. Bradlaugh. 10 cts.

No. 32. The Origin of Christianity, by Chas. Watts. 5 cents.

No. 33. Historical Value of the New Testament, by Chas. Watts. 5 cents.

No. 34. On Miracles, by Watts. 5 cents.

No. 35. On Prophecies, by Watts. 5 cents.

No. 36. Practical Value of Christianity, by Chas. Watts. 5 cents.

No. 37. Progress of Christianity, by Watts. 5 cents.

No. 38. Is there a God? Bradlaugh. 5 cts.

No. 39. Laban's Prayer, by Bradlaugh. 5 cents.

No. 40. Poverty, by Bradlaugh. 5 cents.

Other Iron-Clads are in active preparation. Any one who orders Manna or Iron-Clads to the amount of \$2 will receive to the value of \$2.25. In quantities of \$5 to one address we discount 20 per cent, all prepaid by mail. Address

A. K. BUTTS & CO.,

PRINTERS AND IMPORTERS,

36 Dey Street, New York.

Send for new Catalogue of Liberal works.

Odds and Ends.

BILLINGSISMS.

THERE iz nothing about a man that wily out last a nik-name; it will stick to him as long as a bobtale will to a dog.

MOST people repent of their sins bi thanking God they are not so wicked az their nabors.

HONESTY is like munny, a man haz got to work hard to get it and then haz to work hard to keep it.

HONESTY iz the best kard in the pak; it iz always trumps and there iz no man big phool enuff but what kan play it right every time.

HONESTY haz been prazed mor and practized less, than enny of the virtews, but it stands in need ov no one's praze and fears no one's rebuke.

HONEST men are skarse and what i am afrade ov now iz, that they are going to be a great deal skarser.

A bizzzy-body is like a ritch cheeze—full ov little things.

I have known men who were so pious that when they went a fishing on Sunday, they allwuss prayed to the Lord for good luk.

APPLE dumplin and pumkin pie have done about as much to civilize man as enny two missionaries that have ever lived.

GOOD vittels is next to good morals enny time.

YU may talk about virtew az mnch as yu pleze, yu kan't never inokulate a man with virtew fust rate on an empty stummuk.

GIVE a man four apple dumplings, with some good kind of liniment on them and after he haz et them and they have settled down to hard pan, yu kan krawl up to him on either side with a dose of morality, or even sum new kind ov sope for taking spots out ov clothes.

WHEN a man ain't good for enny thing else, he iz just rite to sett on a jury.

A thoroly lazy man iz ded enuff to be buried, and hiz funeral ought to be advertised at once.

GRIT iz a good thing to have but yu don't want too much of it. I hav known folks who had so much grit that they didn't know when they was whipt.

IT iz difficult to define a suksess az it iz to akount for the meazles.

WHEN a woman wants anything she wants with all her strength, and everybody else's strength too.

A fanatic iz the wust man we hav to kon-tend with; reason has no effect on him, and it is agin the law to klub him.

I have seen people so fastidious that they couldn't see an obijkt of charity without plunging their hand into one pocket and taking out a ten cent piece and then put it right back in the other, thus satisfying their charity, and saving their money.

"Used up."—An umbrella.

Deacon Lee is being tried by the Baptist church of Honey Creek, Vigo county, Ind., for coveting his neighbor's wife.

Two questions before a Western debating club were: "Is it nessersary that femails shud receive a thurry literary edication?" and "Ort femails to take part in pollytix?"

A gentleman asked a friend why he married so small a wife. "O," said he, "I thought of all evils, I would chose the least."

An Alabama editor closes an article on the corn crop with the remark: "We have on exhibition in our sanctum a pair of magnificent ears."

A new commandment for domestic service: "Thou shalt not entice away thy neighbor's cook, nor his man servant nor his maid servant, by the offer of higher wages."

An unfortunate man in Indianapolis, who lost several toes by a car wheel, was consoled by an Irishman near with. "Whist, there! you're making more noise than many a man I've seen with his head off."

A LADY had a favorite lap-dog which she named Perchance. "A singular name in-

deed," said a friend, "how came you to call it by that name?" "O," said the lady "I named it from Byron's dog, you remember where he says, 'Perchance my dog will howl.'"

"Yes, Job suffered some," said an Illinois deacon, "but he never knew what it was to have his team run away and kill his wife right in the busy season when hired girls want three dollars a week."

A young lady entered a Troy music store recently, and approaching the clerk said: "Still I Love Thee." He replied: "We haven't it." "I Cannot Love Another," said she, and receiving a similar answer, left the store.

A keen-witted servant in Troy, told the milkman the other day that he gave his cows too much salt. "How do you know that?" said the lactealist. "Sure I kin tell be the milk that they drink too much water entirely!" said the girl. The milkman drove off in a hurry.

"What's your business?" said a magistrate of a police court the other morning to a prisoner. "I am an observationist, your worship." "An observationist! what is that?" "One who looks around in the day time to see what he can steal at night, if it pleases your worship."

A mourning mother after the death of a loved boy, thus wrote:
Dear Johnny's gone; he could not stay,
On heavenly meads he brouses,
And now we sadly put away,
His little checkered trousers.

A patriarchial Piute Indian has startled Virginia City, Nevada, by pointing to the summit of Mount Davidson, near the place and exclaiming: "Peco tiempo, pretty dam soon, come one big rain, you bet. Knock-um down all houses; heapee people die, mouthful mud, you bet."

A man who stammered was accosted by a traveler with, "Say, friend how far is it to Smithville?" The tongue-tied man began: "S-s-s-six-m-m-mi—" and then losing all control of himself in his anger he roared: "Go 'long straight down the road, damn you, you'll get there long before I can tell you."

A hard-shell Baptist preached in Washington lately, and took for his text, "God made man in his own image." He then commenced: "An honest man is the noblest work of God." He made a long pause, looked searchingly about the audience, and exclaimed: "But I opine there has not been a job in this neighborhood for nigh on fifteen years."

"How do you feel in such a coat?" said a young clerk of more pretensions than brains to an elderly plain dressed man. "I feel," said the elderly gent, looking at the young man steadily, with one eye half closed, as if taking aim at his victim, "I feel, young man, as if I had a coat on which has been paid for, a luxury of feeling I think you will never experience."

THIS is the way the people who live on the coast of Maine describe their weather: Dirty days hath September, April, June, and November; From January up to May, The rain it raineth every day.

All the rest have thirty-one,
Without a blessed gleam of sun;
And if any of them had two and thirty
They'd be just as wet and twice as dirty.

A countryman stepped into young Whitlock's drug store—who by the way, keeps a miscellaneous assortment of books, among them Hugo's "93"—and said confidently: "I want to fool the old woman; she's bin kinder hevin the ager, and wants something to warm her up, but she won't take nothin' but number six, and that don't faze her. I see by the paper that you have got some '93; I want a dime's worth and if that don't fetch her, she's gone."

A clergyman who owned a farm, found his ploughman sitting on his plough, resting his horse. Quoth the clergyman—"John, would'nt it be a good plan for you to have a good stub-scythe here and be cutting a few bushes along the fence while the horse is resting a short time?" "Would'nt it be well; sir," said John, "for you to have a tub of potatoes in the pulpit, and when they are singin', peel 'em awhile to be ready for the pot?"

AN EXTRAORDINARY BOOK!
FIFTY YEARS AHEAD OF THE TIMES!!

PLAIN HOME TALK.

AND

Medical Common Sense.

By E. B. FOOTE, M. D.

A Most Remarkable Work, published in both the English and German Languages.

CONTAINING

Nearly 1,000 Pages, and 200 Illustrations.

Price, \$3.25.

It contains a full description of all Diseases given in plain language adapted to the Comprehension of the General Public; with the most Rational, Reformatory treatment. It contains a vast amount of valuable Information not to be found in any other Medical Work.

PART I.

This Part treats of Disease. Of Blood, mental and nervous derangements—how we violate our moral nature. The food we eat, its conversion into bone, muscle, &c.; The liquids we drink; The atmosphere we live in; The clothes we wear; Bad habits of children and youths; Bad habits of manhood and womanhood; (these essays are startling in nature and remarkably illustrated). The male and female element in nature; The ethics of social association; Prostitution; its moral and physical effects; Unhappy marriages; Why they are detrimental to the nervous and vascular fluids; Wealth; Failures in business; Excessive study; Melancholy; How to preserve the health of children; The physiological instruction of children; Sleep; CLEANLINESS; Sunshine; Therapeutic electricity; Animal magnetism; Water; Woman doctors; Rapacious doctors.

PART II.

This part treats on Chronic diseases: Catarrh; Chronic Affections of the Throat; Consumption (this essay on Consumption should be read by everybody); Chronic diseases of the Liver, Stomach and Bowels; Dyspepsia; Constipation; Diarrhea; Piles; Aches and pains; Neuralgia; Rheumatism; Affections of the Eyes and Ears; Diseases of the Heart; Chronic Affections of the Urinary Organs; Diseases of the Kidneys; Private words for Women; Derangements of the Menstrual Function, Falling of the Womb; Vaginal affections; Amorous Dreams; Man-hating; Sexual Dyspepsia; Ovarian Diseases; Hints to the Childless; Causes of Sterility; Local Diseased Condition of Man and Wife; Excessive Amativeness; Temperamental Inadaptation. How to Promote Child-bearing; Private Words to Men; Diseases of the Male Organs; Impotency; Paralysis; Syphilis; Other Chronic Diseases.

PART III.

PLAIN TALK.

This part treats of the Sexual Organs; The Causes of their Disgrace; Their Influence on Physical Development, and on health; Their Influence on the Social Position of Women, and on Civilization; (the philosophy of this subject is fully discussed on all conceivable points); History of Marriage; History of Polygamy; History, Customs and Principles of the Oneida Community; History, Customs and Practices of Mormonism; Early Customs; History of Monogamy; The Advantages and Disadvantages of both Systems; Historical Chips with reference to Marriage; Marriage as it is in Barbarism and Civilization; Marriage in the Old and New World; Defects of the Marriage Systems; Demerits of Polygamy and Monogamy; The Remedy; Sexual Immorality, Causes and Cure.

PART IV.

ON THE IMPROVEMENT OF POPULAR MARRIAGE

This part treats of How Marriage may be better than it is; What we Want; Adaptation in Marriage; What Constitutes Mental and Physical Adaptation; The Vital Temperaments; What Combinations are Best; Why Marriage is now a Lottery; Mental Marriages; Physical Marriages; Philosophy of Elopements; sexual Moderation; Its effects upon both sexes; Jealousy; Its Infallible Remedy; The Intermarriage of Relatives; Essays for Married People; The Wife the Equal Partner; Sleeping Apart; Conception, Sexual Indifference; Food for Expectant Mothers; Card to Married People; Child Marking, its Philosophy; Larger liberties should be allowed to ladies to contract or propose marital association; Card to the Unmarried.

This brief summary gives but an inadequate idea of the interesting character, originality, practicability and instructiveness of this wonderful work.

Every Family wishing a Medical Work of the very Highest Order, cannot afford to be without **DR. FOOTE'S**

PLAIN HOME TALK and

MEDICAL COMMON SENSE.

With each copy is presented a splendid Chromo, entitled "Throw Physic to the Dogs," representing a pretty girl administering medicine to some five sick canines.

Enclose the Price of the Work, \$3.25, to

D. M. BENNETT, 335 Broadway, N. Y.

Publisher of THE TRUTH SEEKER.

and Dealer in all Liberal, Spiritualistic and Scientific Books. Sent post-paid by mail.

DON'T FAIL

TO ORDER A COPY OF

THE

Heathens of the Heath,

A ROMANCE,

Instructive, Absorbing, Thrilling!

BY WM. McDONNELL,

Author of "Exeter Hall."

The Greatest Book

that has been issued for years.

THE ENORMITIES OF THE CHURCH,

PRIESTCRAFT, THE MISSION-

ARY SYSTEM,

and other pious wrongs shown up.

A perusal of it will open

THE EYES OF THE BLIND.

Read it and hand it to your

Neighbor.

No Person who buys this Book will Regret the Investment.

It contains nearly 450 pages. 12mo. Is printed from new type, on good paper, and gotten up in excellent style.

Published at THE TRUTH SEEKER Office.

PRICE:

In Paper Covers.....\$1.00

In Cloth, neatly bound..... 1.50

Sent by Mail, post-paid, on receipt of price

Address **D. M. BENNETT,**

335 BROADWAY.

New York.

The Trade supplied at a liberal discount.

Scottish Western Loan Co.,

G. L. HENDERSON & CO.,

Bankers,

Le Roy, Minnesota,

BRANCH OFFICE, 137 BROADWAY, N. Y.

MONEY INVESTED

IN FIRST MORTGAGES

On Improved Farms in Minnesota and Iowa,

Running 3 to 5 years, with Coupon Interest Notes, drawing 9 per cent. annually in advance, or 10 per cent. paid semi-annually in advance, free of expense to the Loaner.

10 per cent. paid on receipt of money at the Bank, or in New York until invested.

For full particulars, send for Circular. To Jan. 1, 1876.

Nothing Like It!

THE

LADIES' OWN MAGAZINE.

Has no rival. It is a new departure in literature. Its standard is always in the van. "It reminds one of the days of Addison and the Spectator," says a recent writer. "It is fifty years in advance of the age"; says another. "It is a literary gem of rare brilliancy, and an honor to the state of its adoption," says a New York writer. The Ladies' Own is filled with interesting and instructive stories, able essays, beautiful poems, racy letters and thoughtful editorials. Its fashion plates and descriptions are full and complete; and its Scientific and Health Department instructive and practical.

SUBSCRIPTION \$2 A YEAR.

WITH A BEAUTIFUL CHROMO.

Three numbers of this year free to all who subscribe before November 1st.

AGENTS WANTED.

Large Cash Commissions or valuable premiums for clubs or subscriptions. Sample of the chromo and magazine, and circular to agents with terms. Post-paid for 50 cents.

Address,

"LADIES' OWN MAGAZINE,"

No. 33 Park Row, N. Y.

The Truth Seeker.

DEVOTED TO

SCIENCE, MORALS, FREE THOUGHT, FREE DISCUSSION, LIBERALISM, SEXUAL EQUALITY, LABOR REFORM, PROGRESSION,
FREE EDUCATION, AND WHAT EVER TENDS TO EMANCIPATE AND ELEVATE THE HUMAN RACE.

OPPOSED TO

Priestcraft, Ecclesiasticism, Dogmas, Creeds, False Theology, Superstition, Bigotry, Ignorance, Monopolies, Aristocracies,
Privileged Classes, Tyranny, Oppression and Everything that Degrades or Burdens Mankind Mentally or Physically.

"Come now and let us reason together;" Let us hear all sides; Let us divest ourselves of prejudice and the effects of early
education; Let us "prove all things and hold fast to that which is good."

Vol. 2. No. 5. { D. M. BENNETT, } NEW YORK, NOVEMBER 1. 1874. { 335 BROADWAY, } \$1.75 per Year.
EDITOR & PROPRIETOR. SINGLE COPIES, 8 CTS.

The Truth Seeker,

PUBLISHED SEMI-MONTHLY.

TERMS:

One Copy, one Year.....\$1.75
Six Months.....1.00
each Month, making a Monthly.....1.00

One Copy sent extra for every ten Subscribers to one address.
Canadian Subscribers will please send fifty cents additional, for extra postage, which has to be prepaid.

RATES OF ADVERTISING.

One Dollar per inch, first insertion; 75 cents per inch for subsequent insertions.

Notes and Clippings.

In the case of a Kansas man being struck by lightning, the coroner's jury rendered a verdict, "He was killed by the Lord, but the Lord is all right."

WANTED.—By the deacons of a leading Congregational church in Boston, a minister; must be strictly orthodox: a young man preferred, if he is not addicted to the use of tobacco and the frequenting of lecture halls and other places of low resort, as the deacons have had enough of that sort of thing. Salary \$7,000 per annum.

BRITISH Columbia is having its share of ecclesiastical wrangling. The Dean of Christ Church, Victoria, has been arraigned before a church court for refusing to acknowledge the Bishop's authority, and for various acts of contumacy. The Dean refuses to be tried, and is sustained by his church wardens.

A NOVEL wedding recently took place at Cincinnati or rather in the air, a mile above the earth. Professor Donaldson and a bridal party of six made a successful ascension, and when at the distance named, the marriage ceremony was regularly performed. Not many couples have been united so far from the earth, and if the event indicates they will be free from earthly cares and troubles, it is to be hoped their objects and aims will likewise be of an elevated character.

At a negro camp meeting in Hutchinson, Ky., an old and enthusiastic woman fell into what seemed to be a trance. Believers said it was an expression of Divine blessing. Disbelievers said it was a sham. The controversy was earnest, and finally bitter, the partisans coming to blows, and confusion reigning throughout the camp. For nearly two days the woman remained still and apparently unconscious, the only evidence of life being a faint pulse and fainter breathing, and the quarrelling went on. At the end of this time she died.

From Temesvar, Hungary, comes the report that an entire sect, formerly Christian, has determined to embrace Judaism. The Sabbatharians have thus far confessed Christianity, believing the Messiahship of Jesus of Nazareth, but celebrated the Jewish Sabbath as the Lord's day. They also observed other precepts found in the old dispensation. They abstained from eating the meat of animals designated as unclean, and commemorated the Day of Atonement. They had to carry on the practice of ceremonies that are Jewish in great secrecy in order to escape persecution. They now propose to become fully identified with Judaism.

NONE of the suits now pending in the Brooklyn courts between Beecher, Tilton, Moulton, Proctor, Bowen, Kinsella, Barnes and others, have yet come to trial, but it is expected some of them will during the present month, when it is probable the public will be inflicted with a renewed recital of the disgraceful Plymouth Scandal. In the meantime, Mr. Beecher draws powerfully. His church is filled to overflowing whenever he opens his mouth to speak. The Sultan of Turkey, the Shah of Persia or the Great Mogul of an Eastern seraglio, could

hardly be more attractive. When a large concourse of people gather to witness the trial or execution of a criminal, it is not because they think him innocent.

A REMARKABLE verdict was given on October 7th in the Recorder's Court in Dublin. A man named Walsh, master of a Catholic orphanage, was indicted for cruelly flogging one of the pupils. The boy about two months ago having had a fight with another lad, was put in a dark cell for seven hours, and then stripped to the waist and flogged on his naked back with a cane. The resident surgeon of Jervis Street Hospital, to whom he was brought by his relatives within a few hours, deposed that he found seventeen wounds from which blood was oozing. Evidence for the defence showed that the boy was rather unmanageable, and the jury, without a moment's hesitation acquitted the master.

ONE of our city papers deems it a noticeable matter that the Rev. Adirondack Wm. H. Murray, of Boston, of horse-flesh and north woods notoriety, and who recently resigned his charge of a leading church in that city, that he retired from his pastoral duties "with his moral character unsmutched." Indeed, is it so unusual a thing nowadays for a clergyman to "step down and out" with untainted moral character, that in an isolated case, attention has to be called to it? Though he may not be distinguished for his amours or a too ardent love for the sisters of his flock, his fondness for fine horse-flesh, fast driving with a stylish, fancy "turn out," is well known. And though it does not look like the humble follower of a very humble individual to resign his stewardship because the trustees were unwilling to make the church as grand and ostentatious as he wished, we are glad to learn he has preserved a good moral character.

IN THE WRONG CHURCH.—The pastor of a Fall River church having made arrangements to exchange pulpits with a Methodist clergyman last Sunday, the good brother came according to agreement; but, unfortunately, at the appointed time for afternoon service he walked into the wrong church, entered the pulpit, and took his seat. While the choir was singing the voluntary in came the pastor and discovered this brother clergyman seated comfortably in his place. The pastor, who knew him, said: "Are you not in the wrong church?" He replied: "No, I know where I am, I was to exchange with the pastor of this church," to which the pastor replied that he knew nothing of such an arrangement, and proceeded to give out the hymn and preach his sermon as usual. Finally the strange brother whispered: "I really believe that I am in the wrong place." At the church where he was to preach the congregation sang, waited, had prayer, and departed for home.

A RICH CHURCH.—The salaries of twenty-eight prelates of the Established Church of England amount to £152,000 a year, or nearly eight hundred thousand dollars; but to this you must add £30,000 for as many deans. The annual patronage attached to these twenty-eight dioceses is valued at £901,165. This patronage includes canons, resident, archdeacons, and other clerical snuggeries. The value of the real estate of the Established Church of England may be estimated from its revenue, which at its lowest rate is £7,000,000, or thirty-five millions of dollars annually. The Established Church of Scotland (Presbyterian) owns 1,250 churches, educates 140,000 scholars, and raises £140,000 annually for home and missionary purposes. Within twenty years 150 parish chapels, costing £500,000, have been endowed and erected.

All these immense sums are absolutely wrung from the common people. The tax the Christian religion is to the nations that have adopted it, is immense. It is far more expensive than Buddhism or Mahometanism and does no more good. Its devotees imagine, by giving their assent to it, and by supporting the clergy, and missionaries, and by building magnificent churches, they are securing a seat and crown in heaven; but some day they will learn their error. Keeping up the churches in this country, including the salaries of priests, the interest on the money which the buildings cost, and other expenses, amounts in the aggregate to about \$100,000,000 per year. These outlays would be quite endurable if the returns were commensu-

rate with the money expended; but the greater portion of it is used in teaching dogmas which are detrimental to the best interests of mankind.

THE SCANDAL OF TWO CITIES.—In the scandals which for some months have been rife in the cities on either side of us, there are points of similarity as well of divergence. The principals in both cases are orthodox clergymen. In both cases they made victims of female members of their respective churches. Both used the argument, that the ardent desire planted by God in their breasts was not sinful, that it would not be wrong to yield to it, and that God would pardon in them any imperfection they might be guilty of. In one case the injured party was a single woman, in the other a married one. The accused in both cases persisted in declaring themselves innocent. Both induced their victims to write and sign a paper exonerating them from all criminality. Pistols were used as persuaders in both cases, in one instance by the clergyman, in the other towards him; in both cases fear and compliance was thereby produced. Both have warm friends in their own respective churches who will adhere to them through "good and evil report." The clerical duties in one case have been indefinitely suspended, while in the other case the suspension was only temporary. In one case the Church is in moderate financial circumstances, while in the other it is rich, proud, fashionable and worth its millions of dollars; much of which wealth they are willing to expend in shielding their favorite from public censure.

THE JERSEY CITY SCANDAL.—Since our last, the Rev. John S. Glendenning, Presbyterian clergyman, has been brought to a regular trial before the Jersey City Presbytery, and it is not completed as we go to press. Most damaging testimony has been given against the Reverend gentleman, and from the most respectable parties. It seems from the proof adduced, Miss Mary E. Pomeroy, the victim of this designing man, was organist in the church where he preached and that for two years or more he paid very close attention to her, returning home with her from church and frequently extending his visits to twelve and one o'clock at night besides visiting her four or five times during the week. He gave her many presents, among which were a fine watch and chain and an engagement ring. By disclosures which the unfortunate woman made to several parties previous to her death, which occurred three weeks after the child was born, it seems this vile man, by a series of seductive arguments and promises of marriage, succeeded in persuading her to yield to him, which criminal intimacy was kept up for many months, he still promising to marry her. But after it was seen she would become a mother, he not only basely deserted her but with the point of a pistol directed at her breast and by various representations, he compelled her to write a paper exculpating him from all criminality in the case and implicating several innocent persons. He persistently refused to marry the poor girl into whose pure affections he had wormed himself and then deceived; he destroyed her happiness, he vilified her character, and virtually sent her to an untimely grave. The evidence given of her sorrow was often so touching as at times to bring tears from the eyes of nearly all present.

A very bad feature in the conduct of this Rev. gent during the trial was the sardonic grins and almost demoniac sneers he frequently indulged in. Mrs. Miller's rebuke to him on one of these occasions was very timely. "Sir," said she, "I see nothing in this case to laugh at." An innocent man would scarcely act in this way. Despite the danger we may run, in confirming the conviction that a few entertain, that we are rather ready in condemning certain members of the clergy, we have, by the testimony produced in this case, been impelled to the belief, that the Reverend John S. Glendenning is an unmitigated scoundrel, and ought to be severely punished. It is possible the Reverend gentleman may bring in rebutting testimony that will make his case look less black and damning than now. The Graphic in speaking of him says, "One thing is clear; if Glendenning is guilty, he is certainly surpassed in impudence by no clerical criminal who has yet been heard of."

[Written expressly for THE TRUTH SEEKER.]

The Witch of the Wine-Mark.

A Tale of the Royal Colony of Massachusetts.

BY LOTHAIR LOGOS.

CHAPTER IV.

The Fitz Raymonds, less fortunate than Alice, had been deprived of both their parents a short time previous to their becoming acquainted with the Ravenswoods. The shock, although felt severely by them, was ameliorated, to some extent, by the ample fortune that had fallen to them, and by the additional circumstance, that the guardianship to which they had been consigned, was able, affectionate and faithful, which was most opportune, as they were now all that remained of their family on the American continent. Florence and Alice had been educated together, and hence the love and affection that existed between them. Maurice, who was four or five years her senior, had grown up in the worship of Alice, although her mother, with a singular misapprehension of how the case stood between them, had, up to the very day of their betrothal, indulged a sort of vague hope that possibly she and Francis Ellencourt, might one day meet and become attached to each other. This idea had its origin in her great *penchant* for the army, and the pleasure it would afford her to be blessed with a son-in-law, who should, in the line of his profession, be in a position to wage constant war against the Indians, and thus avenge to some extent the death of her beloved husband.

There was, in fact, no reader passport to her favor, on the part of any individual, then an avowed hostility to the red man, and the desire to act promptly and vigorously in the direction of his extermination. This sentiment, however, was widespread; for, as already observed, so severely had the colonists suffered through his cruelty, and want of faith, his very name had become a synonym for all that was treacherous, bloody and base.

The residence of the Fitz Raymonds, although remarkably handsome and picturesque, had been constructed with a view to resisting any sudden attack on the part of the aborigines, and had been already many years in existence. Once the heavy oaken doors were barred, and the massive window shutters, perforated with loop-holes, secured from within, a very small garrison could, for a considerable period, withstand almost any assault of the dusky foe. And hence, the reason why old Dick Giles, while debating at the ferry with Huskins and Sloucher, intimated that if Miss Ravenswood had found shelter with the Fitz Raymonds, it would be difficult to dislodge her.

When Alice and Maurice had entered the apartment, where Florence and Mrs. Fitz Raymond were conversing, they informed the latter of what had just taken place on the terrace. The intelligence seemed to disturb the invalid, notwithstanding all her pride and exclusiveness. She was very far from being devoid of sound common sense in many relations, and being somewhat impressed that, however distasteful the fanatic, as we shall continue to call him from time to time, he possessed no ordinary influence among those who now ruled the land with a fearful, iron rod, she began to entertain forebodings of a most unpleasant character.

"Although we have tolerated the presence of this man for now a long period at the villa," she observed when placed in possession of what had occurred, "I have been always doubtful as to his true character, and have been impressed that there is more of the designing and cruel knave about him, than the blind fanatic. And rest assured of it," she continued, "he will now try and work us some mischief; although I cannot perceive in what manner or in what relation."

"O," replied Maurice, "what have you to fear from a fellow like this, whose only power lies in that vile tongue of his? I cannot credit the rumors of his influence with this accursed secret tribunal that appears to be the mainspring of this terrible persecution; for, certainly, no sane man or body of men, would intrust such a fellow with the slightest power or put any credence in his discretion."

"Yes! yes!" dear Maurice, said Florence, "but understand that the body of men to whom you allude are themselves desperate fanatics, who may regard such religious nuisances, as this man you speak of, inspired of the Lord to work out their own evil designs, and sometimes base their action upon his vicious ravings."

"I am far from being at ease in this matter," remarked Alice, "although of late I began to conceive it a duty to check the conduct of this fanatic in relation to myself; for now whenever he makes his appearance here, it is only to exhort me to give up all my worldly hopes and prospects—to dissolve every tie that binds me to friends and kindred, and to devote myself to the cause he has espoused, and join him in his daily wanderings with a view, as he says, to 'rescuing souls from perdition, and exterminating the accursed race of witches' which he insists is now afflicting the land with fatal diseases and dangerous spells."

"The wretch!" exclaimed Mrs. Ravenswood, who now for the first time heard of this. "I am glad

you have intimated to him that he should cease his intrusions here; for now I know that he is some godless madman or villain who has been sent as a curse on the earth."

"And that Peter Huskins—what a fiend he is," rejoined Florence.

"Yes," said Maurice, "I have no doubt that Sloucher is a scoundrel; but I regard him powerless in every relation on the grounds I have already stated: although his having taken up recently with that villain Huskins is somewhat suspicious."

"Indeed," continued Alice, "this quite alarms me; for I supposed only that the man was but a wild fanatic who bestowed all his powers upon simply berating with his tongue, the enemies of the Lord, as he calls them, and that however aggressive in this direction, he had never conspired with the monster Huskins to fill our prisons with innocent persons of both sexes, or to shed so much blood here already to the disgrace of humanity."

"Rely upon it," replied Maurice, "that, with all the fellow's sanctity, he has no power with the secret council that we have heard so much of; else he should have a better coat to his back, and not be abroad, as they say he is, at all hours."

"Do you say at all hours?" exclaimed Alice with some symptoms of alarm.

"At all hours," repeated Maurice. "Why do you make the enquiry with such earnestness?"

"Really," returned Alice, "I am half ashamed to acknowledge, that, on more than one occasion lately, I fancied I had observed some figure very much resembling his, moving in the shadows of the trees near my chamber window when I was about retiring for the night. Again I caught a glimpse of some one, exceedingly like him, quite close to my lattice in the moonlight very recently. Of this I am satisfied, although, from the fact of my not wishing to give uneasiness to the household, I did not mention the circumstance at the time, save to Robert, our man, who, after having closely examined the premises, would have it that I had been mistaken."

"O, dear! O, dear!" observed Mrs. Ravenswood, now in a state of real alarm, "why did you not apprise me of this, so that I should pay more attention to bolts and bars? But perhaps after all you were mistaken! Is it not possible that you may have been?"

"Quite possible! Quite possible!" rejoined Alice, with a view to reassuring the invalid, "although mistaken or otherwise, my opinion of the man which was never very high, has undergone a change this evening in nowise favorable to him; for I am well satisfied that the terrible shadow which passed over his already sufficiently repulsive features, when I and Maurice rebuked him for his conduct but a few moments since, was an indication of a heart capable of any iniquity or crime possible to the means at its command, whatever these might be."

"Well, now that he has been forbidden the villa," said Florence, "it is to be hoped that you will hear no more of him; for, after all, as Maurice says, 'no sane person would entrust him with the slightest power, or place even the smallest particle of confidence in what he might choose to say of any person whatever.'"

"I trust that Maurice entertains the correct view of the case," returned Alice, "but should he be mistaken even, I can scarcely picture to myself any injury that this man could inflict upon either of us now present."

The conversation flowed in this channel until it was time for Maurice and his sister to think of re-crossing the river to The Heights, as their residence was called, so bidding Alice and her mother adieu, they sailed forth from the villa just as the twilight began to deepen about it and to shut out all distant objects from the view.

The villa was situated fully a mile from the ferry; but the evening being crisp and cool, the walk was delightful; and as old Giles was at his post, both brother and sister were soon out alone with him on the river. They were prime favorites with the ferryman, although they had become acquainted with him but quite recently, as up to within a few weeks, whenever they had crossed the river they had used their own boat and brought their man, John Langton, with them—as trustworthy and stout-hearted fellow as was to be found in or about Charleston. And hence Alice had not, until the night already known to the reader, become acquainted with old Giles, for whenever since his appointment as ferryman, she had crossed the river, it was in the Fitz Raymond's boat, that had, as may be supposed, been eagerly placed at her service by Maurice. Even the invalid, when the weather was warm, had been tempted to avail herself of it once or twice, and pay a visit to The Heights, where she enjoyed a fine view of the Bay, from a lofty eminence, upon which the residence of the Fitz Raymonds stood.

Old Dick was most communicative on the short passage; and as he knew their character and was aware of their sympathies, he was loud in his denunciation of the atrocities that were devastating the colony through the agency of the Indians and the frightful religious bigots that seemed to vie with them in acts of cruelty; although actuated by totally different motives.

As there was no one save the three in the boat, opinions were interchanged very freely upon this

subject, when Maurice learned for the first time that the governor, who was as superstitious as superstitious could be, had been prompted to consider the advisability of calling upon the colonists to at once organize an armed force in addition to that already in the field, to carry on still more active operations against the French and the Indians, who had for the last two years combined to harrass the colonists, and who were now nightly laying waste the unprotected portions of the settlement. This intelligence, was received with pleasure by Maurice, who immediately determined to join any expedition that might be fitted out to this end. In this hasty resolve he was influenced by more than one motive; for notwithstanding that his patriotism was of itself sufficient to induce him to enter the field against a common foe, a desire to distinguish himself in the eyes of Mrs. Ravenswood as one anxious to avenge on the red man, the calamity that had befallen her and her fair daughter, long previously, had no little share in prompting his sudden resolution; so that when he stepped on shore, a short distance from his dwelling, and bid a kind "good-evening" to Dick, he felt that a new era was about to open on him, that could not fail to be attended with great hardships and perils. This conviction, however, he kept to himself for the present, not being desirous of awakening any unpleasant sensations or forebodings on the part of his sister, whom he well knew loved him dearly.

When Sloucher had turned away from Maurice and Alice on the terrace, after having eyed them both intently and with a strange lowering countenance which caused the fair young girl some uneasiness, his eyes turned green and an expression of demoniacal calmness and intelligence began to overspread his features. At first his broad, though sunken chest rose, and fell convulsively; but soon the tempest seemed stilled within him, although its lurid and portentous light suffused his dark and repulsive brow. His huge bony hands clutched his staff so nervously that the tips of his large coarse fingers became significantly white; while the corners of his wide mouth, creeping gradually toward his ears, until his thin, brown lips, stretched like rusty wire across the jagged fangs that armed his cruel jaw, wrought into the terrible expression of his face a leer or grin so absolutely hideous, that the wonder well might be, how a human countenance could possibly wear an aspect so devilish.

When he arrived at the gate between the lawn and the highway, and was shut out from the terrace by the evergreens that clustered about the spot, he paused for a moment, and turning toward the villa, whose chimneys were still distinctly visible, he raised his staff and, shaking it in the direction of the terrace, exclaimed in a voice hoarse with the intensity of his emotion, but no longer tinged with the solemn twang of the conventicle:

"And so I have heard from your own lips, Alice Ravenswood, that I am no longer a welcome visitor at your abode; and I have seen enough to know that your heart is given irrevocably to Maurice Fitz Raymond! Be it so! But, what of mine, that, for the last two years has been worshipping you in this hideous and accursed form that I drag about? Aye! What of mine? Listen to me! Your fate is sealed! You shall never wed Maurice Fitz Raymond; and unless I can clutch you and bear you off, I care not where, as my own—yes, my own—don't start! you shall die! Die by my hand!—by the fagot, or by the rope! I know the villa well," he continued, "and have often in the dead hour of the night, stood beneath your lattice in the hope that you might perchance approach it, or that I should be able to get a glimpse of a single ray of light that came streaming past you through its bars. It was you who gave a new direction to this fanaticism of mine, that I first adopted to serve my own guilty soul, but which now recoils upon me with crushing force. Within the short space of a couple of years, I have become a shining light in the Church, a slave to you and what I now am, from this moment, an enemy to all mankind! O! God, how I thirst for the blood of that son of Belial, whom I have just seen seated by your side. Had he clutched me, I should have torn him limb from limb, and justified the act. But I shall see you if possible once more; and shall this very night steal again to your lattice, and play the spy in conjunction with the lover. Who knows what may turn up in my favor. Even a more hideous looking object than I, has won a fair lady. But, no! there is no chance for me here. If mine you are ever to be, it must be through force—through violence; and if once in my power—if once in a position that I can lay my hands on you without arousing the suspicions of those whose instrument I am, I shall ask no more of Fate. Leave the rest to me."

No sooner had the last sentence of this terrible apostrophe dropped from his lips, than he turned into the road leading to the town close by, musing, and muttering to himself as he slowly walked along. Soon he entered the quiet, narrow streets, and turning into one of the most unfrequented, he rapped at the door of a comfortable-looking log dwelling situated in a narrow, open space looking toward the river. The summons which appeared to have something peculiar in its manner was answered speedily; for no sooner had it been given, than the door was cautiously opened; and by no less a personage than Peter Huskins, the witch-finder.

[TO BE CONTINUED.]

"What Will You Give us Instead?"

BY HUGH BYRON BROWN.

The arguments and facts of the Radical are invariably met by his Christian opponent, when conscious of the weakness of his defense, with the above question, or with the admonition: "better be on the safe side." Having in the former number of THE TRUTH SEEKER answered the "Safe Side" argument, I propose to consider now the question "what instead?"

I will premise, however, by saying that the question is really not a pertinent one, and might justly be treated as one foreign to the subject matter. First, because he who undertakes to prove a belief, or dogma untrue is not necessarily under any obligation to substitute something in the place of the thing proved false. Second, because it does not logically follow that any system of religious belief must necessarily be substituted for one found untenable when subjected to the crucial tests of modern criticism or scientific discovery. It is no doubt true as taught by Comte in his "Positive Philosophy" that the law of evolution obtains equally in the mental as in the physical world, and that man in his progress up from savagism must needs pass through three great mental stages of development, beginning with *fetichism*, which gives place to *polytheism*, which in time changes to *monotheism*.

But we are now emerging from the theological into the scientific, where positive knowledge takes the place of belief and speculation, and find in that, everything that is essential to our well being here, and of our happiness hereafter, should that be found to be in the order of nature.

Religious beliefs, and the worship of a supreme personality, were inevitable in the infancy of the race; they become less and less so, as it advances, and develops. If as is generally assumed, man is a religious being, and must have something to worship, the law that compels him so to do must be a universal one, applicable to all men, who must all feel that want which they do not, at least not in the sense of requiring a personality as an object of worship. Only comparatively a few among the more enlightened nations are *religious*, in the common acceptance of that word, and this in a great measure is the result of education, commencing with the child, who, left to himself would not naturally be devout any more than moral without instruction. A system that requires constant reiteration and special training, at great expense and labor, cannot be a natural one.

But though not pertinent to the subject, the Radical by no means evades an answer to the question, and rather courts the opportunity of showing what in his judgment should be substituted instead, which I proceed to do.

Radicals, or at least those of the Positivest school, are conscious of the fact that man's nature requires and must have an object to worship—something to aspire after and to venerate—something that will arouse enthusiasm and call forth, and exercise the higher emotions and aspirations of the soul. A great power for good is lost both to the individual and to the world, when as is very generally the case to-day, men, in discarding the old God have failed to enthroned the new.

The conception that has obtained in the past, and to which worship has been paid, and from which, much both of good and evil has resulted, is necessarily a rude and imperfect one, yet possibly adapted to the needs of the barbarous tribes who conceived it, but which the race has wholly outgrown. But as the elements of man's nature forever remain the same, the need of his nature for something to give exercise to his emotions will ever exist, and must be supplied before love, peace, harmony and justice will take the place of discord, anarchy, unrest and injustice that everywhere prevail.

Instead, therefore, of the Jewish conception of Deity, which we have outgrown, we offer in its place as an object of worship a known and real God, for an unknown and intangible one—a reality for a myth—a substance for a non-entity—one who is tangible to the senses, and who comes within the range and scope of our intelligence—one who needs our services and who will be benefited by our devotion, and who is at once both a subjective idealization, and an objective fact—in a word, we offer in place of the rude childish conception of a personal God, that of *Humanity*. "The only Supreme Being that man can ever know, in whose image all other Gods were made, and for whose service all other Gods exist, and to whom all the children of men owe labor, love and worship," and of whom they are themselves an infinitesimal part.

As in the worship of the *old* wherein we simply transferred all our ideal of the beautiful and the good to the object of our worship, so from the unknown and the unknowable where they can be of no practical use, we will again transfer all our loyalty, duty, self-sacrifice and devotion to the divine humanity; which being an objective fact as well as a subjective conception, can be directly, as the worshiper himself will be indirectly, benefited by the transfer.

Instead of the Christian religion, which is based on superstition, and thoroughly selfish in its motives and methods—immoral in its tendency, contradictory in its character, and powerless to solve the social problems

of the age, or to reconstruct society, on a scientific and permanent basis, we offer one that is based on *positive* knowledge—wholly unselfish in its motives and aims, entirely adapted to the requirements of human nature—universal in its scope, consistent with itself, and beneficent and moral in its character. In fine, we offer instead of the *old* the *new* religion of Humanity, whose polity for the government of the individual and the regulation of society is—"Love as the principle—order as the basis, and progress as the end."

A fatal defect in Christianity as a system is its persistent attempt to secure right feeling and action in men, by constant appeals to their selfishness. They are never requested to do what is right for its own sake, and because it is the right thing to do, but always, either to gain a reward, or to avoid punishment.

Men are taught to repress their evil propensities (and some that are not evil) with the promise, and hope of receiving a recompense hereafter for their self-denial and sacrifice here.

The immorality of Christianity lies in its doctrine of "vicarious atonement," by which men are encouraged to live in constant violation of law, with the assurance that its consequences can be assumed by another, while they by an act of volition can escape the punishment. And secondly, by stimulating and exciting men's egotism and love of self, rather than by repressing both and making the happiness of each subordinate to that of others.

By the code of the new religion, every man owes to humanity love, labor and service, and he who renders none of these to his God, (humanity) fails in the first and most important duty of man.

Whereas the old faith deprecates the possession of wealth, and undervalues it as a social power, insisting only that he that hath shall give as alms to him that hath not. The result of which is to create more poverty than it relieves. The new philosophy teaches that wealth being created by the joint labor of all, is *social* and not individual in its character, and that he in whose hands it has accidentally accumulated is only an almoner, or trustee for its proper use for the benefit of the whole, and that he who uses his wealth only for his own individual and selfish ends commits a crime against humanity, and is recreant to his duty, and deserves the scorn and condemnation of his fellows.

But "what," it will be asked, "can you give us in exchange for the inspiring hope of another and better life, the existence of which you deny, or at least question?"

If some are compelled by the force of facts and the deductions of reason, to doubt and others to deny either the possibility or the utility of a future life in the popular meaning of that conception, it does not therefore follow that there is no such state corresponding to this very general belief of mankind.

The Materialist, or at least, those of them who accept the philosophy of Comte, or of that of Herbert Spencer, assert the immortality of man equally with the Christian, but with this important difference, that while that of the Christian is *objective*, the immortality of the scientist and philosopher is only *subjective*.

The former conception is a supremely selfish one, having its root in man's intense love of his individuality which makes the individual good, the prime object of life, whereas the supreme good and great object should be that of humanity as a whole. The inevitable result of a belief in an individual immortality, is to belittle the present, and to cause the neglect of the *here*, and *now*, in anticipation of a much more glorious and enduring hereafter—the life that now is, which a certainty being overshadowed by an imaginary one in the future.

When man shall have given up his dream of another life, (which if not susceptible of proof, he must,) he will, perforce, bend all his energies to making the present existence what he has dreamed of enjoying in the future.

The immortality that we offer in place of the objective one, is that in which we live in the memory of our surviving loved ones,—in the forces engendered in our organization while living—in the good or evil that we accomplished in our lives and in the race as a whole of which we are infinitesimal parts. Although the form perishes, the atoms of which it is composed assume new forms, and thus live forever.

No force once generated by or through a living organism can ever cease to exist; but lives on when the body through which it is manifested itself is dissolved.

Although the forms of our "loved and lost" are no longer visible, they can never cease to live in our memory. Their kind words, good deeds and devotion to duty, are embalmed in the hearts of surviving friends, and become not unfrequently a greater power for good after the form has vanished than while in being. The individual perishes, but the species live on ever—the parents live in their children and our ancestors in ourselves.

But "what will you give us in place of our divinely inspired bible, by which to regulate our conduct and model our lives, after you have destroyed the faith of mankind in its divine origin?"

The Materialist no less than the Spiritualist, recognizes the fact that right thinking must precede right living; hence the necessity of a code of ethics and

moral instruction therefrom. But any moral code or religious system, which is destitute of a polity, for the direction and regulation of society, as well as of the actions of individuals, is sadly defective and must necessarily fail to secure society from anarchy and social disaster.

The great defect in the Christian system is that it has not a polity capable of organizing society on a sound and scientific basis, and that in consequence the most gigantic evils grow up, side by side, with its beneficent institutions, it being powerless to prevent, and with only sufficient power to feebly attempt, if at all, to regulate them. I need only instance the social evil, the unequal distribution of wealth, causing poverty and crime on one side, and immense wealth, with its attendant evils and dangers on the other; the existence of war and slavery, and the true relations of the individual to society. The defect in its moral teaching is equally apparent. The force and effect of its ethics or moral code, (which, by the way, is no more Christian than pagan,) is constantly being weakened and counteracted by the immoral, because false and selfish, theological conceptions, and the indiscriminate commendations of the recorded acts and teachings of men, much of which is impure, faulty and false, but held to be above question or criticism, because found in the pages of a so-called sacred book.

The Radical, in his war on the old faiths, seeks only the destruction of that which is false and bad, in order that the true and the good may take their place. It is a great mistake to suppose that any truth can be destroyed or weakened; because the theological dogma or system on which the truth was supposed to rest is proved false. The code of morality, which is assumed to be Christian, and from which it is assumed to have its origin, and to derive its binding force, was in reality as perfect and complete, ages before the inception of either Judaism or Christianity as it is to-day. These principles are inherent in human nature, and no age, nation or religion can exclusively appropriate them. We therefore propose, simply to eliminate from our code of morals, its pretended theological basis and divine sanction—assumptions that were perhaps necessary for rude and semi-savages in the first stages of civilization, but mischievous when, as now, retained after men have outgrown the necessity of the invention, as children cease to regard with implicit faith the stories of the nursery.

Instead of the theological basis and divine sanction, we substituted a principle of action found in human nature, and claiming no higher authority, namely: love for our race and devotion to duty.

Appeal is no longer to be made to men's fears or to their selfish interest; but to their inherent sense of right and justice.

Man must learn a lesson from the ant, that of devotion to the interest of the whole as the surest path to the welfare of the individual, and that he who helps to bear another's burden thereby lightens his own; that the individual is nothing—the race everything. Egotism and selfishness must give place to *altruism* and devotion to humanity; and to that end the education of the coming man should be such as to fit him for the duties and responsibilities of this life, instead of another, of which we have no knowledge; for when men live for a state of existence which is illusory (as we believe)—when all their hopes are placed there—they are apt to neglect the duties which lie close to their hands, and such considerations of personality make egotism the great object of existence!

The cultus that we propose should take the place of theology is one that shall be competent to solve all the great social problems that concern the well-being of man, and that shall have a remedy for all social wrongs.

The strife between capital and labor—the antagonism between the rich and the poor—and the evils that flow from accumulated wealth held exclusively, as now, for the gratification of individual and selfish purposes, will cease when men learn that wealth, being the creation of the joint labor of all, is essentially social and should be held by its possessors, simply for the benefit of those, by whose labor it was amassed.

The social problem will find a solution and a remedy, when physiological science shall take the place of authority, and when our code of ethics shall be made to conform to the facts of human nature, and consequently to the needs of human beings.

By the substitution of a subjective, for an objective immortality the hopes and efforts of the race will be withdrawn from the unknowable future, and centered upon the *here* and *now*. The recognition of a human, instead of a divine providence, will concentrate human activity upon its environment, from which alone all progress and material prosperity is derived.

By insisting, as we do, that science shall take the place of theology, and that the priesthood and the pulpit shall become the vehicle for the instruction of the people in useful knowledge, we shall escape the torments that a diseased imagination has in the past inflicted on the race, and will secure the solid and lasting benefits that positive knowledge, when untrammelled by superstition, is capable of bestowing on man.

New York, Nov. 1st., 1874.

Read "The Heathens of the Heath."

The Truth Seeker,

A JOURNAL

OF REFORM AND FREE THOUGHT.

D. M. BENNETT, Editor and Prop'r.

No. 335 BROADWAY, NEW YORK.

The Bible No. 13.

There are many additional points relative to the story of the deluge that might be alluded to, showing its complete incompatibility with the teachings of science, but as we have much other matter in the same book to pay some attention to, we must not dwell too long upon any one part of it.

Before leaving the subject, however, we will say a few words in reference to the assuaging of the waters, or their evaporation after the big rain was over. It will be borne in mind that the water covered the entire surface of the earth, to the depth of five miles or more, and that the evaporation of this vast body of water was no insignificant operation. The story says, "God caused a wind to pass over the earth and the waters assuaged." We submit it that it would take a pretty stiff breeze and long continued, to evaporate such a quantity of water, and the questions naturally arise, where would the vapor find place? Where could such a volume of water, in the form of vapor, be stored? It is well known that the evaporation which takes place on the surface of the earth is sustained in the form of clouds, etc., by the atmosphere, and that when the accumulation arrives at a certain point the atmosphere cannot longer retain it and it descends again in the form of rain and snow. As it would be utterly impossible for the atmosphere to retain permanently, in form of vapor, one millionth part of such a great quantity of water, the assertion that all was so retained is an utter absurdity. This must be obvious to the most partial observer of Nature's laws. Though it might evaporate any number of times, the atmosphere could not retain it, and it must inevitably fall to the earth again. This is conclusive as to the falsity of the narrative. The person who wrote it knew nothing of the utter impossibility of such an event ever taking place.

The first thing it seems Noah did after leaving the ark and taking with him his family and the preserved species of all animated existences, was to erect an altar unto the Lord upon which he offered burnt offerings of one at least of every clean beast and every clean fowl that had been with him a year in the ark, and which seems to have been preserved for this express purpose, and the sweet smell of this savor seemed to have a remarkable effect upon the Lord, for he "said in his heart I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth, neither shall I smite any more every thing living, as I have done." Now if Noah could have builded this altar and burned these animals and fowls for the Lord to smell as a sweet savor in his nostrils, one year earlier, and thus have got him into a pleasant humor with all his creation, what a vast destruction of life it would have averted, and what great labor and trouble it would have saved the two.

It seems after the flood was over that the Lord became convinced of the inutility of the destroying remedy for the ills that existed, and the results proved the correctness of his convictions, for when, from the seed or stock which Noah had preserved in the ark, the earth had again become peopled with a new race of animals and men, they were just as wicked as they were before the flood, thus showing conclusively that the entire experiment had been a failure, and that the labor had been completely thrown away. It seems the Lord so regarded it, for he promised he would not do so again—another instance of his repenting his course and changing his mind; and though we are afterward told he never does this thing, and that he is unchangeable, "the same yesterday, to-day and forever," and in other cases that he was not a man, that he should repent, we are nevertheless required to believe the older story at least as true, for in a number of places in Genesis we are informed the Lord *did* re-

pent of what he had done. As it is perfectly easy for our Christian friends to believe both statements are true—that he does repent and that he does *not*—we should, perhaps, admire the facility with which they perform the difficult task.

As we said, so thoroughly did the Lord seem impressed with the inutility of the drowning process, that he voluntarily entered into a covenant with Noah that he would not again resort to it—that there should never be another flood to "cut off all flesh," and to destroy the earth. To seal the bargain it says he set his bow in a cloud. Many believe this was the origin of the rainbow; but as the rays of the sun falling upon mist or fine rain produce it, and as the same causes under the same conditions must produce the same results, it is but fair to suppose that this simple phenomenon occurred millions of times before Noah, as it has millions of times since. The writer of the book of Genesis was evidently ignorant of what produces the rainbow.

Inasmuch, however, as God seemed to be in a benignant mood when he "set his bow" in this instance, resolving never more to destroy life by a flood, what a fine thing it would have been for men, and women, and beasts and fowls living upon the earth one year previous to that, if he could have set his bow then, and decided not to drown out life from the earth. They then would have been recipients of the same mercy, kindness and justice that he accorded to other beings; but that was an instance when God was not the same, yesterday, to-day and forever. It was their misfortune to live at a time when the justice of a Deity required such a vast destruction of animal life because his plans had not worked as he expected, and because the conduct of his creatures had been in accordance with the natures and motives with which they had been endowed.

Among the first things which Father Noah did after he resumed the regular avocations of life was to plant a vineyard and engage in the grape culture; but it is a pity it had to be recorded of this good man—one who had found special favor in the sight of God, that he should be deficient in the virtue of temperance to the extent that he should get "beastly drunk," and lay naked in his tent. His son Ham seeing the nakedness of his old father while lying in this drunken sleep, mentioned the fact to his two brothers, when they stepped into the tent backward, or with their faces averted, so as not to see their father's nakedness, and covered him with a garment. The conduct of Ham does not seem to have been very reprehensible, but his father was very angry at him for it, and cursed his son Canaan bitterly, dooming him and his offspring to servitude, to his brethren and their offspring. We can see the beauty of this phase of Divine justice when we remember our Christian friends have said this fact of Ham happening to see his father's nakedness, and mentioning it to Shem and Japhet was the reason why his offspring who were certainly not guilty, were destined to thousands of years of servitude, bondage and degradation.

If Ham committed a fault it would seem natural justice to punish him and not his offspring. And it would appear that Noah's getting so drunk and cursing his grandchild was a much greater offence than for Ham, accidentally or otherwise to have discovered his father's nakedness. But according to the Bible, Divine justice has time and again been so different from human justice that it is very natural for us to conclude it means to punish one class, for what another class has done. It seems cruel that Canaan's offspring had to be cursed with the worst slavery the world has known because Ham committed a trivial offence. If Noah had remained sober and kept his garments on, the poor Africans, (who are said to be the children of Ham,) would have been spared the servitude and ignominy which has been their fate for thousands of years—a strong illustration of the evils of intemperance.

After the flood, it seems men decreased in longevity. Before the flood they were said to have lived eight and nine hundred years, and one man nearly a thousand. After the flood their lives materially shortened, averaging two or three hundred years and gradually lessening until Abraham's time, after which they

seemed not to live much longer than people do now. Whether this was in consequence of the miasma which resulted from the stagnation that succeeded the evaporation of such a body of water and the consequent decomposition of dead vegetable and animal matter upon the surface of the earth, the story does not tell us, though we may well suppose it was very considerable, and well calculated to engender disease and shorten life.

The Objects of Life.

The mass of mankind evidently mistake the great objects to which life here should be devoted and by which it should be governed. Whether the intense selfishness which actuates the greatest numbers, arises in part from the religious systems of the world is a problem to be solved. We see with pain the better part of our natures are made to subserve the baser. The noble philanthropic, humanitarian elements which should control our actions are too often made secondary to sordidness, selfishness and baseness.

Self aggrandizement, the promotion of private ends, the advancement of family interests and the accumulation of wealth by foul or fair means is too much the ruling principle of the age. The world has mistaken the true source of happiness; it consists not in studying selfish objects and accomplishing private ends. It arises not solely in seeking to benefit self, and those closely allied to us, by amassing wealth, with which to outshine our neighbors and those less able to accumulate gold. Glitter and tinsel, diamonds and pearls even, do not bring happiness, and are not the objects that should direct our efforts.

True happiness is found in self-abnegation. It is promoted more by seeking the common welfare of humanity than in forcing our impulses and efforts in narrow and selfish channels. The world of mankind are our brothers and sisters, and our highest duty lays in the direction of those by whom we are surrounded. The greatest hearts and the happiest are those which are expansive enough to embrace the welfare and happiness of their fellows.

The noblest specimens of our race, have been those who have willingly sacrificed themselves for the general good. When a dire calamity befalls a community or a family, when life is imperiled, as in a burning building, it is the noblest, bravest souls that promptly offer themselves to face danger and death to rescue the terrified mother and helpless children. That was a noble, magnanimous man, who once when a mad dog was seen rushing down the street of a town, snapping here and there at his helpless victims and spreading death in his track, and who when the multitudes fled before the animal in terror and helplessness, comprehending the necessity of the situation and with strong muscles and a stouter heart he sprang forward and caught the mad animal in his arms, and with powerful grip literally choked the dog to death, thus saving the life of numbers by sacrificing his own. He was bitten by the animal in the struggle, as with bare arms he held the brute, and thereby brought a terrible death upon himself. He comprehended in an instant the deadly danger which menaced the unprotected multitude, and he saw a sacrifice must needs be made, and he flinched not to make it in that trying moment. A grateful people raised a monument to his memory and enshrined him in their hearts. Better far to die thus, than live a selfish coward.

In the case of the stranding of a vessel upon the rocks in a storm with the angry surf hurriedly dashing it to fragments and the helpless victims sinking beneath the waves, it is the grand, brave hearts of the beholders on shore who volunteer to hazard their own lives, and in an open boat brave the mad billows to rescue the helpless ones who are sinking to rise no more. Better that one or more go down in the effort to save their dying fellow creatures than that none should step forward to risk their lives for others.

When a country is attacked by a foreign foe, when the homes and firesides are invaded, when the welfare of humanity is menaced, it is the bravest class of men who abandon selfish objects and hasten to meet the foe and drive him back. They stop not to count present cost and danger; they see the necessity of immediate defence and they step forward to serve the

public good. How ignominious a nation would be which had not brave men to willingly offer themselves to defend the weak and helpless, and meet in conflict the common foe! How much nobler those true men who leave the comforts of home to serve the public good than those who shun danger and hardship and seek only to work for selfish ends and in gathering wealth.

True heroes however are not all to be found in the tented field, nor in the ranks of an army. The severest struggles and most arduous duties are not always those of a soldier. The highest service to the public good is not necessarily in laying down our lives on the battle field. The needs of humanity are varied and are served in many ways besides in military life. When a pestilence, like yellow fever or cholera, decimates a city, and hundreds are prostrated by the hand of death, when whole families are brought low, and thousands are fleeing from the scene of danger, how truly noble it is in those who sacrifice their personal safety and comfort and give their lives for the good of the suffering ones, and through the day and the long hours of the night watch over the sick, and minister to their necessities, and who pass from house to house like angels of mercy to seek the stricken and relieve their needs. Such are heroes as truly as those who face the cannon's mouth. The world always honors those who are ready to sacrifice themselves for the common good.

Humanity is one immense family and each individual is a member of it. The wants and necessities of this family are various and urgent. It should be the pleasure and study of this family how best to serve the common good, and how best to promote the greatest amount of happiness. Happiness is clearly one of the principal objects of existence, and those find the most of it who seek to increase that of others. There are many ways in which this can be accomplished.

There is a certain class of teachers who inculcate the doctrine that happiness is not designed for this life; that we should not seek for it here, but direct our attention to the life beyond this, that we should work for that life solely. This is a mistaken view. This is the only life we really know much about. We find it susceptible of being made cheerful and happy or wretched and miserable. It is a mournful truth that the wretchedness of the human family is greatly in excess of what it ought to be. If we all struggled in the right direction this world might be far happier than it is. It should be the object of every one of us who have an existence here to make this world a little better, and to leave it somewhat improved for our having lived in it. None are so humble that they cannot do something for the general good, and some have immense opportunities of benefiting the race who let them pass unimproved, and they thereby deprive themselves and the world of much happiness they otherwise might have enjoyed.

Heaven is a condition, rather than a place, and it can be established in many localities. We can have it, if we will, in this world, rather than defer it to a future life. If we will all try to convert this world into a heaven we can make it one indeed. By doing this—by striving to augment the happiness of those around us, we increase our own, and prepare ourselves in the best possible way to meet the existence that is said to await us when we leave this. Let us all remember, however, this life demands our present attention. While in this world we should work for this world. Our duties are *here*, and not in that uncertain future, of which we know very little. We can know much of this life here and now, and can find out but little of the other, though we strain our eyes in looking, and listen to all that is told us about it. Those who tell us about the beyond unfortunately know little more about it than we do. Then as we see so much to be done here, so much requiring our efforts and services, let us direct our attention to the objects that surround us, and not spend our time or strain our eyes to see what we cannot see.

Let us improve this world to the best advantage, let us convert the dreary wastes to pleasant gardens of flowers and fruits. Let us cultivate the rose and pluck up the thorn and thistle. Let us have oranges, grapes and peaches in place of noxious weeds and

nettles. Let us have no Upas trees that poison our brothers and sisters, but plenty of trees and shrubs and plants that bear fragrant flowers and healthful, luscious fruits. This world, as bad as it is esteemed, can be made a very heaven if all would try to make it so. The elements are here, if we will only utilize them. If mankind will only learn the truth, and act upon it, that selfishness is the bane of our life, that benevolence and philanthropy produce far more happiness than their opposites, that aiding a brother is better than seeking to injure him, we can thus plant the flowers and cultivate the fruits that will make us happy. Love is better than hatred. Sympathy and kindness are vastly superior to indifference and cruelty. A smile is better than a frown; a kind word is better than a harsh reply; a good act is much better than an unkind one. Good deeds are so much better than bad ones, and just as easily performed; virtue is so much better than vice, and just as much within our power and reach, let us all make it the business of our lives to cultivate the one and root out the other. Let us study how we can best disseminate the many happy influences, and most effectually exterminate discord, selfishness, avarice and hatred. Let us seek to diffuse general intelligence and knowledge, and thus dispel ignorance—the one great source of vice and misery. Let us aim to encourage industry and economy in the affairs of life, and furnish remunerative employment to the masses. Let them understand that that does a person the most good which he earns and produces himself. Let the business of life be arranged with the view of having no millionaires and no paupers. Wealth is good and desirable, and many have the faculty of acquiring it. This we would not discourage, but let it not be hoarded for selfish purposes. Let it be so used as most to benefit the family of humanity. Let industrial schools be abundant, driving idleness and ignorance from our midst. Let the young not be allowed to grow up in idleness and ignorance, to be thieves and paupers. Let them be compelled, if need be, to attend the industrial schools named. To such as are not able to find employment for themselves, let it be furnished them. Let there be no drones in the hive. Every individual in the great family has a duty to perform in life, and he should not be allowed to shirk it, nor to pass his days in idleness, living upon the labor of others.

Gaudiness and show should give place to utility, and frivolity to usefulness. Cheerfulness should always be cultivated, and rational amusements encouraged. Temperance should be enjoined, and selfish desires made subservient to the general good. The baser animal passions should be held in check and full scope given to the higher and better impulses of our natures. The grand principle of life, that the happiness of the individual depends upon the general welfare of the masses, and that the prosperity of the body of humanity rests upon the virtue, intelligence and proper conduct of individuals, should never be lost sight of.

Liberals have a duty in this direction. We are less trammelled by the errors and superstitions of the past than a large bulk of our fellow men. We should become really the light of the world and be able to erect such a standard of excellence and right conduct as shall be a guide to humanity, and around which it can gather for aid. We ought to be able to show the world the superiority of our philosophy—the pre-eminence of well directed, intelligent effort over blind faith and the inculcations of a designing priesthood.

The subject is a vast one and we have hinted at a few points only. We shall have occasion to recur to it again.

It is well known to most of our readers that our Liberal friend, G. L. Henderson, Banker, of Leroy, Minn., has recently opened a branch office in this city, in co-operation with his Western establishment. A portion of his business consists in loaning money for capitalists upon first class improved farms, in Iowa and Minnesota. To those who have a surplus of money they wish to have safely and profitably invested we advise them to place the same in Mr. Henderson's hands. He allows 10 per cent. interest, and guarantees strictly first class security. We assure our friends any business they may place in

his hands will be attended to with promptness and integrity. His address is 137 Broadway.

Our Youthful Musical Critics.

There cannot be found in any other city in the world so many original and astute musical critics of tender years, as adorn the press of this metropolis. Owing to their profound experience, unrivalled culture, intense refinement and miraculous discrimination, they are enabled to place certain artists under a microscope so powerful, and of such singular capabilities, that we can, at once, discover beauties, both vocal and dramatic, that had escaped the eye and the ear of even the most adroit and educated connoisseurs of the Old World.

For example, one of manager Strakosch's barnacles who is learning the fiddle and a musical dictionary, has just discovered that the French-Canadian Jewess—Mlle. Albani—now singing at the Academy, is possessed of such transcendent powers as to throw those of Nillson, the greatest *diva* of the age, completely into the shade!

When a man gets "a quarter's latin" he is a dangerous customer; and so it is with this impertinent driveller who has, it appears recently spent a few weeks in London. While instituting a comparison so uncalled for between these two cantatrices however, he ought to have accounted, in some degree, for the tremendous difference in the aspect of the houses and in the price of stalls on the nights of their separate appearance in the English metropolis. Here we should find a truer touchstone of their respective merits, than he evolves from his inner consciousness—a touchstone indicating on the one hand—"the glorious, the divine, the matchless Swede," on the other, simply, "Mlle. Albani."

This fulsome trash of his but tends to embarrass the spirited impresario he would serve, inasmuch as it attracts attention to the inferiority of all the *new* artists who have recently appeared on the boards of the Academy, compared with the galaxy that illuminated our horizon last season. Time and again he has been counseled to prudence and good English by Strakosch himself, but all to no purpose; he will scribble, flutter about the heels of the opera, and continue to put his foot in it. If Mlle. Albani is the lady of taste and generous impulses that we take her to be, she will recoil from this amateur fiddler though practiced barnacle, and repudiate the false and slovenly nimbus with which he seeks to encircle her fair head; while her able manager will scarcely thank him for provoking comments that may possibly result in the conclusion that the members of the present company at the Academy were engaged at a comparatively low figure, with a view to realizing, if possible, any deficit that may have resulted from the large salaries paid not long since to those magnificent artists, Nillson, Campanini, Capoul, Maurel, and Jamet.

CHARLES BRADLAUGH.—This eloquent Liberal orator arrived in this city by steamer from Liverpool. He left the same evening for Boston, to enter upon the lecturing tour as per arrangement. Our fellow citizens in the principal towns of the country will again have an opportunity of listening to this able gentleman, which we doubt not they will be ready to embrace. There are few men of the present time who equal Mr. Bradlaugh as an orator or a deep original thinker. His fame is well established on two continents and his name will be handed down to posterity as one of the greatest minds of the nineteenth century.

THE PAINE HALL AT BOSTON.—We are pleased to see by a late number of *The Investigator* that this edifice has reached its fifth story, and is nearly ready for the roof. It is expected it will be completed in January next, and be formally dedicated on Jan. 29th—the anniversary of Paine's birthday. It is said to be an imposing structure. It is not only an honor to the Liberals of the country, but an additional ornament to the city of Boston. Much credit is due Messrs. Mendum, Seaver & Savage, who have had charge of the construction of the Hall.

Dr. O. B. Frothingham's Discourses.

Brotherhood and Business.

ROMANS xii. 11: "Not slothful in business: fervent in spirit; serving the Lord."

This is Paul's way of saying that religion and business should go together. He solved the old difficulty by engaging in both religion and business at the same time. He had two callings which he exercised alternately. In the day time he made sail cloth for his livelihood; in the evening he preached. He put his conscience into his sail cloth, and his diligence into his preaching; of that there can be no doubt. But the difficulty with most people is to exemplify all the virtues in a single calling. In a community where there is no business, it may not be hard to practise the sentiment of brotherhood. In a community where the sentiment of brotherhood is feeble it may be easy to remember the precept to be "not slothful in business." But in a community where the interests of business are supreme, to keep the sentiment of brotherhood alive is no light task. Quite the contrary, it is a task which for most men seems too arduous to be undertaken.

A legend of one of the old saints records that being entrusted with a very large sum of money to be expended in building a palace, he, without permission given or asked, distributed it all in alms among the poor. The king on hearing of it, was very indignant as a business man might pardonably be, charged the saint with malfeasance in office and shut him up in prison, as an embezzler of funds. There he lay comforted with the peace of a good conscience until Providence interfered for his release in the manner peculiar to legend. The king died, and instead of being taken to the place where he belonged, was conducted to heaven and there was shown, to his entire satisfaction a superb palace which he was told was his own. On asking how he had deserved such handsome quarters in that privileged locality, his guide answered that the mansion was built with his own money, the architect being the injured saint to whom, in return for this sumptuous abode in paradise, he had allotted a dungeon.

Thereupon the king, smitten with remorse, sent an angel to release the prisoner and reinstate him in his position of trust. This is the way Christian charity in legendary time recompensed defaulters. The kind heart atoned for swindling. Business was of no account as compared with brotherhood.

St. Martin, a great soldier, meets a beggar on a winter's day. The beggar is perishing with cold. Martin could hardly have been warm, having but a light cloak over his iron armor. Nevertheless, he draws his sword, divides the cloak in two and gives one half of it to the mendicant, who, after all, was no mendicant, but an impostor, as so many are now; for he was the Son of God in disguise, who needed no garment whatever. In a business world, Martin would have taken the imposture for granted, and saved his cloak. But in that simple period, the sentiment of fraternal kindness outweighed considerations of common prudence and common honesty.

The ways of business are not in this respect the ways of brotherhood. When a business man undertakes to build a house he does not spend his employer's money in alms giving, but addressing himself to his work, on what are called business principles, he calls for contractors, takes the lowest offer, makes his bargains closely and holds the bargaining parties severally to their terms. Should unfortunate circumstances prevent the contractor from fulfilling his contract advantageously to himself he is still held to it, though at a ruinous loss to himself, and the possible destitution to his family. The workmen are paid their wages punctually as by agreement so long as they work the allotted number of hours. Should they fall through sickness or accident, their places are supplied by new men, and the old ones are dropped. There is no responsibility beyond the terms of the contract, considerations of sentiment, if they come in at all, as very often they do not, are neither obligatory nor expected. The employer and the employed stand together, and for a short period only, in business, not in human relations. One pays money, the other receives it. One pays as little as he must; the other receives as much as he can get. Questions of kindness come up incidentally perhaps, but do not mingle with the questions of want and supply which alone are dealt with in the arrangement. If one needs what the other can give, and the other gives what the one needs, all is done and all is satisfactory. Humanity is another affair. The straightest bargains are legitimate. It is a play of shrewdness, not of affection. Neither professes concern for the other's advantage. Either rejoices when he gains the advantage over the other, though the other may stand more in need of it. The millionaire has no scruples of conscience as a man of business for keeping people in his employ on wages that will not decently provide for their families. If that be the market rate of wages, it is lawful and proper.

I am not condemning; I am only describing. An exchange of equivalent value is the rule. If nothing is given, nothing can be claimed; service for service. The business principle strictly interpreted contains

nothing that forbids disregard of the neighbor, or even unkindness toward him; it makes no account of fraternal feelings; it has no bowels of compassion. It throws no obstacle in the way of conduct that is palpably detrimental to the neighbor's property, and injurious to his peace. It allows men to carry on offensive trades in the immediate vicinity of elegant dwellings; to erect slaughter-houses or bone boiling establishments along side of households where children may sicken from the effluvia; to build stables in the midst of private residences; to drive roaring trades in quiet squares, to open gambling saloons, dram shops, houses of ill-fame, in the districts where gain is honest, without heed for those who are menaced by the moral danger; to cover every inch of a building lot with a factory, a club house or a hotel, cutting off light and air from an adjacent dwelling, and depreciating its value by thousands of dollars. I am not describing the conduct of men, but the logic of principles, and I am doing this in order to arrive at just principles, if that be a practicable thing. It even claims the right to be rigorously unkind.

In a certain business street the observer may notice two huge piles of building divided one from the other by the width of half an inch. The first man who built, incautiously erected his line of wall half an inch beyond his own boundary, thus encroaching by so much on his neighbor's land. This brother Christian, deaf to all remonstrance, proof against all offers of remuneration for the strip of appropriated territory, compelled him to take down and rebuild by exact measurement the wall. He did so, but resolving not to be outdone in loving kindness by his Christian friend, he built his new wall half an inch within his own legitimate boundary. Shortly after this, his accommodating neighbor proposing to cover his own ground with a building, ran his wall, as he supposed, along the surveying line, but really half an inch across it, directly against the building that stood next his own. The cunning setter of the trap waits till the work is completed, and then reveals the situation. The appeals come now from the other side; remonstrances, offers of money, but to no effect. A return in kind, though not in kindness, a reciprocation of services is insisted on. The new wall is taken down and set back to the boundary line, and the mark of separation between brotherhood and business remains to this day. With business men the incident may be regarded as amusing. But the moral aspects of the transaction are not calculated to excite a smile.

Here are the two principles not necessarily excluding each other, but acting apart from each other, and not generally reconciled. Instead of approaching, they seem more and more to diverge. By many they are felt to be inconsistent; by some they are believed to be antagonistic, and mutually exclusive. Either of them, if pushed to extremes, by enthusiasts on one side, or by sordid men on the other, would treat its rival as an antagonist, and drive it off the social field.

Set these two principles at work on larger or smaller scales. Set them at work in the department of charity. The sentiment of brotherhood is a sentiment of compassion. Sympathy is its law, its quality is all kindness and pity, the fellow feeling of man towards man. It has an eye for misery, an ear for distress, a heart for suffering, a hand for want. Its mind is controlled by its feeling, and its feeling is all tenderness towards the needy and afflicted. Worldly wisdom it dislikes and repudiates as hard. No book of political economy lies on its table, the maxim of social science it puts by with disdain. Its ministry is one of good will, equality, fraternity. It gathers the poor in almshouses, the sick in hospitals, the orphans in asylums, the imbecile and lonely, and aged in homes; it begs money from the rich that it may provide comforts for the weak in body or mind; it sets agencies on foot for the relief of over-burdened families, towns or districts; builds cheap tenements for the working people. Kindness in its view, justifies everything. Under the inspiration of sympathy, even ignorance and imprudence are excusable. Cost is not to be considered, or trouble, or weakening of energy, or derangement of natural conditions. Judgment is secondary; sentiment is primary. Love atones for all mistakes; charity covers a multitude of sins against economy and good sense; fraternity, it declares, is worth more than dividends. This is the doctrine persistently inculcated by the sentimentalists, the sentimentalists of humanity and the sentimentalists of religion. To seek and to save the lost, is their endeavor; to pick up the remnants of humanity in the by-ways, and rescue every scrap of it from destruction, at whatever cost.

In the world of business, another, even an opposite doctrine holds, the doctrine that reason should prevail over feeling, that common sense is better than kindness, that considerations of pity, tenderness, sympathy should be kept subordinate to considerations of prudence; that the true welfare of society demands the suppression of compassion more often than its indulgence. Teachers of this doctrine sometimes go so far as to say that active sympathy does more harm than good, that poor houses should be abolished, orphan asylums be closed, refuges and homes be abandoned, alms-giving of all sorts be discouraged. The reason why the race has advanced no further, they say, is that the poorest specimens of it have been the

most carefully preserved by artificial means. The energies of the competent are exhausted in the care of the incompetent; workers maintain idlers; the well waste themselves on the sick; the "sons of men" instead of attending to their business of increasing the material and mental wealth of the world, are away in the wilderness hunting up vagabond sheep. "It is the consideration for the weak brother that has exalted ignorance and stupidity into the ruling power of society." They who take this view of the subject declare that the struggle of life should be allowed to go on without interference on the part of the philanthropists. All must help themselves as well as they can; and if they cannot help themselves must go without help, and take themselves out of the way of the toilers. If a man will not work, neither shall he eat, is the sound rule, and if going without food implies dying, then he must die. Few probably, ever push the doctrine practically to such an extreme, but thus extremely it is taught. If charged with cruelty, the teachers answer that the cruelty is God's, not theirs. The law was enacted by supreme wisdom, and absolute goodness, and must be accepted, not denounced.

The two methods are contrasted in business. The working men complain that there is no fraternity between the employers and the employed, they want a full recognition of manhood; and it is this very recognition of manhood that is felt to be impertinent. On the one side the sentiment of brotherhood is carried so far that all social distinctions are abolished. It is denied that possession confers rights, that money is an article of traffic, that property has prerogatives, that ability entails privileges, that power of any kind justifies the smallest exclusiveness or assumption of superiority. It is denied that there should be any such thing as ownership of land or implements or labor. It is insisted that, in the language of Paul, "Each should seek not his own, but his brother's good." "That we should owe nothing but to love one another." They who have should give. The upper waters should flow into the lower, and both should find a common level. The employer should bestow on the employed, whatever humanity can claim over and above its literal dues, attention, care in sickness, thoughtfulness in misfortune. More than this it is insisted that they who have should share. Giving is resented as an insult. As all are entitled to have, none should be reduced to the ignoble attitude of receivers. On the other side the business principle is so rigidly enforced that something like the ancient system of caste is preserved; the workman having received his hire is dismissed. A large proportion of the numerous calls for help are from men, who being disabled by accident or illness have been thrown on the world by their former employers, and reduced to beggary. Thus on the one hand we have socialism, on the other monopoly; on the one hand no individual rights whatever, on the other the full right of the individual to do what he will with his own; on the one hand the precept "live for others," or the other the maxim, "make others live for you."

In domestic service, the two principles conflict. The disciples of brotherhood pure and simple, insist that the distinction between mistress and servant, the moral distinction, should be obliterated. In primitive states of society it is. All serve, and all are served. There are distinct duties of course, there are well established relations between the hired and the hirer; but the common humanity is never forgotten. There is no contempt, no superciliousness, no assumption of superiority, no undervaluing of service rendered, no stigmatizing of any species of work as menial. The servant is a member of the household, one of the family, eating the common bread, sharing the same shelter, enjoying equal personal privileges. The maid servant is made to feel at home, is taught to identify herself in interest with her master and mistress; she is furnished with means and opportunity for mental improvement, is allowed recreations, leisure for social entertainment, or for moral and religious culture; in fact, is in all suitable respects, as far as tastes and qualifications allow, treated as far as possible as a fellow being and friend, with consideration, courtesy, forbearance, tenderness and sweetness.

[TO BE CONTINUED.]

THE experiment of transferring the blood of a live lamb into the veins of a consumptive patient was successfully performed upon the person of Hermann Dubois at Fall River, Mass., on Friday, by Drs. Julius Hoffman and Weyland of New York city. Every vein which is connected with the jugular vein of the animal was severed and securely tied by the physicians, so as to allow the blood free egress to the arm of the patient. Dr. Hoffman used a small glass tube about two inches and a half long, slightly curved for the operation, thus bringing the neck of the lamb in very close proximity to the patient's arm. The operation occupied one minute and thirty-three seconds, about six ounces of blood being transferred in that time. Mr. Dubois has been afflicted with consumption more than two years, and his friends thought it best to try the experiment as a last resort for relief. At last accounts the patient was doing well.

UNIVERSALISM, and Unitarianism, are but dinner stations on the great highway leading from orthodoxy to common sense.

DR. BLAND.

Ezekiel's Prophecy Concerning Tyre.

BY B. F. UNDERWOOD.

The prophecy respecting Tyre is among those the most frequently referred to by Christian clergymen, as evidence of the divine origin of the bible. Yet this very prediction furnishes the Freethinker with one of the strongest proofs of the liability of the old Hebrew prophets to make mistakes when they attempted to speak of the future.

The prediction is contained in the 26th chapter of Ezekiel. The "Lord God" is represented as saying:

"Behold I will bring upon Tyrus, Nebuchadnezzar king of Babylon, a king of kings from the north, with horses and with chariots and with horsemen and companies and much people.—v. 7.

"With the hoofs of his horses shall be tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.—v. 11.

"And I will make thee like the top of a rock: thou shalt be a place to spread nets upon, thou shalt be built no more: for I the Lord hath spoken it, saith the Lord.—v. 14.

"I will make thee a terror and thou shalt be no more; though thou be sought for, yet shalt thou never be found again, saith the Lord.—v. 21.

According to the prediction, clear and explicit as far as it goes, Tyre was to be destroyed by Nebuchadnezzar, the destruction was to be total and complete, the city never was to be rebuilt, and the site, though sought for, was "never to be found again."

The history of Tyre, instead of verifying the prediction, clearly shows that the prophet's indignation against the proud city that had exulted over the sad fate of Jerusalem greatly exceeded his ability to foresee and foretell the vicissitudes of fortune which awaited it.

In the first place there is no evidence that Nebuchadnezzar ever captured Tyre. Josephus who had access to histories not now extant, never intimates that such an event took place. Not a Greek or Roman author whose works have descended to us, makes any allusion to it. Writers in the latter part of the 4th century A. C. stated distinctly that there was no reference to the capture of Tyre by the Chaldeans in the historical writings then in existence of the Greeks and Phœnicians; and Jerome, the Christian Father, while noticing this fact, was unable to adduce any authority to disprove it. Even the prophet who uttered the oracle, sixteen years afterward, took back his own words, as the 18th verse of the 29th chapter of Ezekiel plainly implies that Nebuchadnezzar was unsuccessful in his efforts to capture Tyre. It is now generally conceded by historians and biblical scholars that there is no proof that the Chaldean monarch was successful in his siege of Tyre, but that there are very strong reasons for the conclusion that the city was not captured by him.

In the second place, we know that Tyre continued to be a large and important city for centuries from the time of Nebuchadnezzar. In the year 332 B. C., it was besieged for seven months, and finally taken by Alexander the Great. It was then populous, wealthy and strongly fortified. Thirty thousand of its inhabitants, we are told, were sold as slaves. In accordance with the barbarous custom of the times, the defenders of the city were executed. It was subject to the Macedonian kings of Syria until the Romans took possession of it in the year 65 B. C., down to which time and afterward it continued an important and prosperous city. The accounts of Strabo and Josephus leave no doubt that, in the time of Augustus, it was more populous than Jerusalem. Its prosperity seems to have been uninterrupted from the first to the fifth century A. C. According to Jerome, who wrote about 414, the city in his time was "the most noble and beautiful in Phœnicia." He was perplexed to know how to reconcile its existence in his day—a thousand years from the alleged date of the prophecy—with the words of Ezekiel, that it should be destroyed and be "built no more." During the Arabian revolution that took place under Mahomet, it was again the subject of conquest, but its capture by the Khalif Omar did not put a period to its existence. When, five hundred years later (1144), it surrendered to the Christians, it was still a beautiful and flourishing city, and so continued down to the close of the thirteenth century, or 1800 years from the time the Hebrew prophet said it should be destroyed by the Babylonian king and never be rebuilt. It was recaptured by the Saracens in 1291. Since that time, it has experienced fitful revivals of prosperity, but has gradually declined, until it is now reduced to a town of about 5,000 inhabitants. It is now known by the name of Sour (or Sur).

The fulfilment of the prophecy respecting Tyre, if literally verified, would be no evidence of the inspiration of the prophet, for when he wrote Nebuchadnezzar was probably already marshalling his hosts, and quite likely besieging the city; its capture seemed probable, and if totally destroyed and covered by the sea, its fate would have been identical with that of many other cities of the ancient world. But the prophet made a mistake, and furnished the Free-

thinkers with an unanswerable objection to his claim that he wrote by the authority of "the Lord God."

Dr. Bellows, the distinguished Unitarian scholar and divine, in one of his letters from the East, wrote:

"We thought over the twenty-seventh chapter of Ezekiel, which so boldly and eloquently predicted the ruin of the proud city, which had already, in the prophet's days, become a synonym of luxury, prosperity and worldliness. The book-makers would have us believe that the prophecies in regard to the destruction of these cities that border on their sacred land, were verified with the most literal fidelity, and that every line of them had a special application and specific fulfilment. The real truth is, that the destruction of all great cities is certain, if only time enough is given; and that a thousand years might usually blot out the foundations of any town, or to build them over with a new city. A few cities retain their names, after thrice as long a period, but they retain nothing else. Damascus, the oldest city in the world, is a city a dozen times rebuilt, and very often destroyed. Tyre has been destroyed and rebuilt and revived at least five times. To which of its destructions are the words of Ezekiel to be applied? The noble indignation of the prophet, venting his solemn sense of the destruction that waits on all the pride of this world, upon prosperous Tyre, would have been just as carefully fulfilled if applied to any other sea-coast city which had reached prosperity. It is of the providential nature of civilizations, as the world changes its wants, and starts new types of life on fresh soils, to decay, and no virtue or piety will save them from this fate ultimately. It is as certain as death for every man. They (Tyre and Sedon) deserved doubtless the warnings, reproofs, and threatenings they received from the holy men who prophesied their downfall, but it required no miraculous vision to announce for them the certainty of a catastrophe which is universal and sooner or later, falls on all great nations and great cities.

The Responsibility—Shirk it Not.

The eagle's wings are clipped. No more shall he flap them from his ancient heights. From a pinnacle where mortal eyes saw him dimly, he has fallen into the mire; there he must "ply an unavailing foot." The veil has dropped; a hideous mokanna stands revealed. Never again shall the Plymouth thunderer fulmine over a continent; his palsied hand can no longer wield the bolt. A packed committee may whitewash him; he will be a sepulchre still. Shearman cannot dodge. Tracy cannot bluff the public. Hereafter they will not "list to the voice of the charmer, charming never so wisely." Like "him of Gaza," he may drag after him a lengthened ruin; but that cannot turn his own steps, they point to the abyss. Possibly we may always have doubts of his guilt; but certainly we must always have doubts of his innocence. "Cæsar's wife should be above suspicion;" Plymouth's pastor can never be. At best, he has saved his moral integrity by confessing his moral cowardice. He who could bankrupt language, to find terms of endearment for a knave and black-mailer, has betrayed a nation's confidence and forfeited a nation's love. Whatever deeper and wider shame the future may hide, the angel has already gone flying through heaven, crying, "*E'pesen, e'pesen!*"

When the stench first arose to the popular nostril, the alert clergy and church hastened to disavow all responsibility for the nausea. Divines pointed with complacent finger to the parable of the tares and strengthened the weak-kneed with the argument from prophecy. Spiritual doctors congratulated the patient upon unwonted vigor to come when the ulcerous mass should have sloughed itself off. "And all went merry as a marriage bell."

Is this altogether satisfactory? Very specious, but very thin. Were Beecher alone, it would be different. Unfortunately he is *E pluribus unus*. I have before me a list of thirty-one clergymen guilty of gross crimes; the list makes no pretensions to anything like completeness. It is a very hasty one. When we consider the desperate efforts that are almost uniformly made to cover up ministers' offences, it will at once be seen that anything like a complete list must always remain impossible. Of the thirty-one, twenty-three are guilty of *crim con*. Now it is vain to insist that a system is not responsible, at least in some sense, for the doings of its authorized exponents. If not accountable for the deeds of such, in reason's name, for what is it accountable? When, in that gigantic spasm known as the French revolution, society struggled at one leap to pass from the radical feudal to the radical republican type, it would have been strange had atrocities not abounded. One can hardly ask an earthquake to be quiet in its operations, or a volcano to erupt with gentility and decorum. But the Church has lost no opportunity to charge all the crimes of that convulsion home upon the principles of the revolution. Be it so; in one sense, certainly, the child is responsible for the mother's travail. But if so, how can the Church, a full grown, if not senescent institution, disown all share in the misdeeds of its public representatives? Again, the Church points with pride to the long list of worthies

that have adorned its annals and illustrated its doctrines. Now it is a poor rule that will not work both ways. If it takes the merit of some, let it take also the demerit of others. Any man can make a fine business exhibit—who shows only the credit side of his account. In the balance we must look at the gains no more than at the losses. I submit it, then, as a dictate of the plainest common sense that the practical working of any system is to be tested by the general average of results, among which results the conduct of its conspicuous adherents, all and several, enters as a most significant factor.

The Churchman is here ready to urge that men who disgrace the Church are bad to begin with; they are wicked *in spite* of the Church. Granted, and the defense resolves itself into nothing. What physician boasts of curing a well man? What surgeon of amputating a finger? Every remedial system shows its power in dealing with the afflicted. The very mission of the Church is to make men better. Failure here is total failure. Down with an institution which spends countless dollars annually for what? To keep good men good and bad men bad! Besides, in the case of the preacher the system is seen at its best; everything favors it; its working is thoroughly free and uninterrupted. Now if the Bible is an exhaustless fountain of holy influence and the clergyman quaffs at it unceasingly; if in prayer he holds daily and close communion with the source of all Good; if as a faithful servant he enjoys the special favor of the Most High; if the promised Paraclete makes a temple of his heart—surely we ought to expect decidedly better of preachers than of ordinary folks. Of all men, for their sins they have the least excuse. But if in spite of all these seeming advantages they prove to be of the earth, earthy, no less and but little more exempt from the frailties of humanity than their less favored brothers (and statistics seem to show this very thing), then must we look with grave suspicion upon all these external aids to holiness and salvation. We judge the tree by its fruit, and the fruit seems by no means as good as we might naturally ask. Some one may here interpose that these delinquents are not real Christians, they are wolves in sheep's clothing. This does not help the matter; if you define a Christian as a good man and member of the Church, then your opponent is disarmed and like the man who had not a wedding garment on. Any man can be beaten by a definition; he who would prove that there is no sleep without dreams has only to define the mind as something that always thinks. As it happens, however, the propriety of including this element, goodness, in our conception of a Christianized man is the very thing in dispute. Christian theology—as a revelation, is distinguished by its *positive dogmas*—to accept these is to be a Christian. Belief, not work, is the central idea of the system. And here we probe to the core of the subject. In its essence, Christianity is not a moral, but an intellectual system. Its moral elements are not peculiar to it; they are crammed in here and there, often very awkwardly, and detract from the beauty and symmetry of the philosophic edifice. Hence as a moralizing and civilizing agent its ill success is becoming every day more manifest. Aside from any theory, the facts of the case force this conviction upon us. The patient may feel better after the boil is opened, the cancer excised; but the physician knows that both are only the outcroppings of a diathesis of the whole body, the poison which shows itself in one spot is spread throughout the man. So, granting that Beecher *et id om ne genus* are morbid growths, there must be a working virus to produce them.

At some other time this worm at the heart may be hunted out and exposed, but not now. Suffice it to say that it belongs not to the religion of Jesus. Of the theology which bears his name he perhaps knew little more than Socrates. His was a moral system whose central idea was love, and whose every command was *do!* Alas that the metaphysical Paul and the mystical pseudo—John so failed to measure the colossal proportions of the master! X. Y. Z.

What Makes the Sky Blue.

The ethereal blue color of the sky is due to minute particles of matter which float in the air. Were these particles removed, the appearance of the sky would be dead black. It is a fact in optics that exceedingly fine portions of matter disperse or scatter the blue rays of light, coarser portions scatter all the rays, making white light. The atmosphere is full of aqueous vapor, the particles of which diffuse white light in all directions. When these particles are enlarged, they become visible in the form of clouds. The vapor particles of the white clouds are supposed to be finer and lighter than those of the dark clouds. That the diffusion of light in our atmosphere, the blue coloring of the sky and the colors of the clouds, are due to the presence of matter floating in the air, has been conclusively proved by Tyndall. On passing a beam of sunlight through a glass tube, the beam is rendered brilliantly visible by the reflection of light from the dust particles floating in the air contained in the tube. But on removing the dust particles, which is done by filtering the air by cotton wool or by causing the air to pass over a flame, the beam of light is no longer visible in the tube.

G. L. Henderson's Article, No. 5.

Article No. 4 closed with the tragedy of Mary Boadman, who "preferred to be dashed to pieces among the rocks of Niagara Falls to meeting the cold and pitiless eye of the social puritan, who is ever ready to see the offense and condemn the offender, but who never seeks to know the causes that inevitably lead to such terrible results.

Were I to ask the readers of THE TRUTH SEEKER to send me instances of cases coming under their notice, where the mother had been abandoned by the other parent, and infanticide or suicide or both had resulted therefrom; I know that letters would come pouring in like a torrent, and there are thousands of cases which are never brought to light—cases which are disposed of by a single paragraph in a newspaper: as, "The body of an infant found in the Cedar river just below the bridge at Waverly, where it had evidently been thrown by its heartless mother;" or, "part of the skull and forearm of a new-born child found in a pigsty, the missing portion having been devoured by the swine." Take up any daily paper and instances like those quoted above, meet your eye. There are on the frontiers, deer, buffalo and beaver hunters and trappers, who set snares for the muskrat, the beaver and wolf—these men live by the death of their prey. They prepare the way for civilization, and they usually make short work with their game. Besides, they require courage to pursue their profession, for they sometimes get crushed under the knees of the buffalo, or are torn to pieces by wolves.

But we know a class of professional hunters and trappers, who live in our largest cities—they are human cannibals who prey upon their kind. Like a pampered cat, they play with their victims, and give them a little liberty now and then. It amuses them to see their victims die slowly. But there is a "devilish kind of mercy" in this human hunter—a species of feline affection altogether without a parallel in the domestic cat. The latter plays with its captive until it is tired, and then fastening its fangs in the most vital part, there are a few convulsive struggles, and all is over. While the former plays with his victim and occasionally takes a savage bite out of the plumpest, tenderest, fairest portion of his captive's body, and then hands it over to another feline or felon, which you will, who in turn with velvet paw and soothing purring song excites his victim with fresh hopes of life, but soon the claw shoots out from the velvet foot, and holds the writhing captive fast until the fangs again do their work of decarnation on cheek, breast, thigh, and again the hapless victim is turned over to a less merciful, more carnivorous beast, who gradually picks the bones bare, and leaves of what was once fresh, fair, and beautiful, a hideous skeleton, a hated, despised, diseased, seared, scorched human soul. The wretches who had lived upon it are not even generous enough to kill it, but leave it to seek a death when and how it chooses. O! how generous! how magnanimous is this whiskered human hunter! No, he does not kill! That would be murder! Neither does he appropriate to himself all the charms he may find in his beautiful captive. That would be supreme selfishness. On the contrary, he divides the spoil, he insists on sexual freedom, Liberty of person, natural right. Mary Glendenning and Mary Boadman were both left free! Absolutely free to choose life or death, and they chose wisely, and well. The first lay quietly down, and died without a murmur. The other with a shriek rushed into the night amid the tumultuous roar of seas—hastening to her grave. She encountered darkness as a bride, she hugged it in her arms. No! No! You say such a monster is impossible in this latter part of the Nineteenth Century. But, hold, I have my witness ready. I can find you two specimens—living specimens—the one in Broadway, the other in Fulton street of this city. I have their names and numbers. For the present I conceal both. They may have a mother or a sister living, and for their sakes I forbear to use names. Well, here is the story: In 1850, a little baby was born in London, England. She was loved, petted and educated by her parents. Before she reaches womanhood she finds herself an orphan, and on this 19th day of Oct., 1874, she brings me the following letter, part of which reads as follows:

"MR. HENDERSON, Dear Sir:—The young lady, Miss G—— L——, who presents this, is extremely anxious to secure a position as a teacher, either out West or near New York. If you desire a companion and instructor for your daughter, she will prove all that will be required as far as I have learned from her residence under my roof. As an honest, conscientious person I can recommend her.

Please let me know what it would cost to send her West? and in whose care you could send her? Send me full particulars. Respectfully, A. R.

The above letter was written by as fair a hand, and as pure a soul as was ever wrapped up in mortal flesh, and I became interested in the bearer of the letter. In brief space she told me her life's story, part of which I have already given, and the following conversation will explain the rest:

"In what way have you tried to find a suitable place?"

"In several ways, sir. In the way you now see, and through the columns of the *Herald*—but—"

"You did not succeed."

"No, sir—that is, I could not find such a position as I could accept."

"Ah, you are proud then. You would not stoop to some kinds of work," and I was about to give the usual experiences of self-made men, who were willing to dig in a ditch at twelve dollars a month or cut cord wood at twenty-five cents per cord as I have done, anything rather than be idle or dependent. But a movement of her head and hand arrested me, and I kept this delicious morsel of self-righteousness to my self.

Her hand had taken a firm hold of her mantle. That indicated decision. The eye had a kind of dewy moisture about it, as though it wanted to swim but dare not.

"Sir, the lady who gave me this letter told me that I could speak to you as I could to my own father were he living, and God knows I need a father now! Well, sir, I saw a notice in the *Herald*: 'Wanted an accomplished young lady as a governess; terms liberal. No. — Broadway.'

"I went there. I was offered a carriage, fine clothes, plenty of money, nothing to do. But I was too proud for that. I spurned his offer with contempt, but he was very polite; to my threats he replied, 'Tell what you please and whom you please. You are poor, I offer you money. You are pretty, I offer you fine clothes. You are friendless, I offer you love. You go and denounce me, then you will be laughed at. You levy black mail. You are a dangerous woman who practice your arts upon an innocent and respectable man.' I next entered an advertisement, and in compliance with a request, I went to No. — Fulton street. It was another offer of love, money and infamy.

"I am too proud for that—I would die first," and the little woman raised her head with that proud look of defiance, which seemed to say, "If I cannot see my way through this world, I know my way out of it.

It is difficult to conceive that such men could ever have had the love and care of a mother. But it is easy to conceive they are doomed never to know what a wealth of love woman can lavish on the true man; a love that force, fraud or gold cannot buy. Such men cannot comprehend what love is. They regard it as they do their segars or wine, something either to stupefy or stimulate, a kind of drunkenness in which they feel or touch a body and experience a pleasure of no higher kind than is felt by inferior animals. If marriage is effected to gratify mere animal instinct, that low animal instinct will re-appear in the offspring. If to obtain wealth, then avarice will be the product. In short, the predominating feeling which may operate to bring together a pair of human beings in marriage, will be sure to re-appear in the fruit resulting therefrom. Dr. Carpenter, F. R. S., in his *Principles of Human Philosophy*, page 691, says: "The sexual instinct when once aroused (even though very obscurely felt) acts upon the mental faculties and moral feelings and thus becomes the source (though almost unconsciously so to the individual) of the tendency to form that kind of attachment toward one of the opposite sex, which is known as love. This tendency cannot be regarded as a simple passion or emotion, since it is the result of the combined operations of the reason, the imagination, and the moral feelings, and it is the engraving (so to speak) of the psychical attachment upon the mere corporeal instinct. Thus a difference exists between the sexual relations of men and those of the lower animals. In proportion as the human being makes the temporary gratification of the mere sexual appetite his chief object, and overlooks the happiness arising from spiritual communion, which is not only purer but more permanent, and of which a renewal may be anticipated in another world—does he degrade himself to the level of the brute that perishes. Yet how lamentably frequent is this degradation."

Yes, lamentable indeed! Up to this point we have looked on but one side of a terrible picture in which there was cold, merciless, deliberate treason, on the one side, and a helpless, hopeless appeal to death on other, to escape a doom worse than death. I am now compelled to open a new chapter of horrors, one in which both sexes are equally guilty of the most atrocious crimes perpetrated under the sanction of law, of religion, and the force of custom. This occurs in every case where there is a corporeal marriage under protest of the spirit. In certain stages of human development there is, as in the lower creation, often but a mere brute conjugation, and as in the brute creation where there is mutual acquiescence, the product may be fine specimens of animal bodies only.

But there are hundreds and thousands of marriages occurring every day, where personal antipathies are overborne by the force of other circumstances, such as social position, wealth, religion, opinion, and the result is domestic misery, hatred, revenge, murder, and children born to re-produce the lives of their parents in their own, moral monsters who fill up the measure of their lives in the penitentiary, or on the scaffold, or physical monsters, diseased, malformed and hideous, inferior to the brutes in usefulness or intelligence, creatures who end their lives in poor-houses or insane asylums.

I close this article by announcing that the legal

marriage is but a preparation for the pure spiritual marriage which is in all cases essential to the highest happiness of the elementary pair, and their product, and which if ignored results in the extinction of the moral nature of the former and is to the unborn the basest act of treason.

[We are so well pleased with the following article of Friend Willicott's in a late *Investigator*, we cheerfully make room for it. It speaks our sentiments exactly. Ed. T. S.]

Organizing.

MR. EDITOR:—Much has been written within the last few months, not only in the *Investigator*, but also in the *Index* and *TRUTH SEEKER*, on the subject of "Organization." Some of those communications have been really excellent, quite to the point; but I have not failed to notice this fact, that very few of them are written over the writer's own signature! How is it possible to form a Society or organization with men or women that we only know by their *nom de plumes*? Those writers seem to be afraid that their friends, neighbors, and towns-people should know that they were not Christians. How often do I hear these words said to me: "I am of the same way of thinking as you are, but it would hurt my business if it should be known." What is that but cowardice the most abject, slavery the most galling? Speak out! What are you afraid of? They can neither kill nor imprison today.

I had the pleasure, a short time since, of meeting with that outspoken Infidel, Col. Ingersoll, and among the many good things he said was this one: "What are ye doing here? If ye have got a good thing, why do ye not tell your neighbors of it?" That's the talk! Tell your neighbors of your joy and gladness. A Congregational minister once said to me, "I do not think there are many Infidels in Brooklyn, for you are the only one that I know." "Yes, there are—I know many; I even know some that attend at your church." "You do! That does not speak well for their consistency, at any rate."

Why are so many Infidels so weak-kneed? Why are they afraid of their own free thoughts? Come out from your hiding places, and no longer give a seeming support to what you do not believe in. Be not ashamed of your high calling, but glory in being Infidels to the Christian superstition. Plant the standard of Free thought in this city of Brooklyn; rally every one of you, men and women, in your proper persons. Here is your able correspondent "Tipton;" I know that he is able of himself to more than half run a meeting. Give me the names of twelve earnest, fearless men and women, and I will hire the hall, and see to it that it shall be duly inaugurated. Plant the standard of Infidelity in this city of Brooklyn, then rally to its support every one of you, men and women, in your own proper persons, then you have all the organization that is needed.

Why will not every reader of the *Investigator*, *Index* and *TRUTH SEEKER* in Brooklyn volunteer in this "Home missionary work," and do something to dispel this more than Egyptian darkness that towers over this so-called "City of Churches?"

Let the Infidels of Brooklyn read this, if they can, and their cheeks not tingle with burning shame! In this great city of Brooklyn, neither on week-days nor on Sundays, is there one meeting held for Free thought, Free Investigation, Free Discussion! No Infidel Association! No Infidel Organization! We should no longer be astonished at this *moral fungi* which has developed here and spread its sickening pollution all over the land. If there had been a respectable Infidel Society moulding and infusing common sense into the minds of the people, think you this corruption would have been possible? Let us see, then, if we cannot this coming winter effect an organization, and tell the "glad tidings" of our salvation—tell what a Saviour we have found.

Organize! Organize!! Organize!!!

Yours,
WM. WILLICOTT,
362 Bedford Ave., Brooklyn, (N. Y.) Oct. 5.

[We cut the following interesting article from the N. Y. Sun.]

A Visit to the Eddys.

What a Stranger saw in their Mountain Home.

EDDY HOMESTEAD, Rutland county, Vt., Oct. 9.—I arrived here yesterday afternoon. The first impressions on a stranger are peculiar. When I entered the plain sitting room, where were four or five strangers, I was informed that there was a strong probability that my company would not be acceptable. At the same time I was offered a seat. I was further informed that several persons had been turned away that day, after coming all the way from New York, and that not one-half the applicants, either by letter or in person, were received. Things looked blue. After a few minutes of suspense I was informed that neither of the brothers, William nor Horatio, was present, having gone to Rutland in the morning. Their sister, Alice, was present, as well as several other ladies, all being in the dining room. One gentleman asked me if I had been to dinner, and receiving a negative reply, volunteered to ask the landlady to furnish me with some. I was informed that I would be welcome so far as the dinner was con-

cerned, but that I would have to wait till the brothers returned before receiving permission to witness a seance.

The dinner was plain and farmer-like, but palatable—potatoes, home-made bread, bacon and gravy, pie, and a cup of tea. The dining room and table are also very plain, as is also the house, which is very old, not a carpet is to be seen. After dinner an hour or so was spent in visiting objects of interest in the neighborhood in company with two gentlemen, who have witnessed many manifestations and are firm believers in Spiritualism. The mountains fronting the Eddy mansion are large, and are covered with a variegated foliage that is beautiful. The clouds that are hovering over and obscuring their tips as I write add a charm to the scene. The weather last night and early this morning was rainy. Near the base of the mountain in front of the house is a cave, almost equal in size to that at Central Park, which has been formed by an immense rock. This rock is about fifty feet in length by forty in width, and in some places is about fifty feet thick.

A seance was recently held in the cave, at which the materialized spirits of several Indians were present—at least those who saw them honestly believe what they say about them. A large Indian appeared on the top of the rock in full uniform. Having a desire to explore I soon climbed the sharp acclivity, immediately above the cave, when I found the ascent gradual for about three hundred feet. Accompanied by two small dogs I pushed on until near the top, seeing all I desired. I saw nothing of the much-talked-of mountain bears, however; neither did I see the Indian.

TAKEN INTO THE CIRCLE.

Returning to the house I found that the brothers had returned. They were standing together in the rear yard. Approaching Mr. Horatio Eddy, I told him that I had traveled from New York for the purpose of witnessing the spiritual manifestations. He replied, "I guess we can get along with you." He at the same time said that he would much prefer that the people would stay away altogether, and that it was not from preference that he gave seances. Both brothers, as also the sister, are industrious, plain, and unpretending in their manner. That they are trying to do anything to deceive the public, no fair-minded man can believe after visiting them. They do not make money by giving seances, and they declare they never will.

Without believing or disbelieving the spiritual nature of the manifestations I witnessed last night, I will describe what I saw and heard.

At half past 7 the visitors were summoned to the circle room, immediately over the dining room. The room is 16 by 48 feet, with three windows on either side. Two plain benches were drawn to within 8 feet of the stage, a narrow structure about three above the level of the floor. About fifteen or twenty persons were seated on the benches, among them Miss Alice and Mr. Horatio Eddy. Mr. William Eddy, a large man, about six feet high, entered the cabinet, taking a seat in the chair. The cab net is so small that not more than one person can remain in it comfortably. A plain blanket, apparently a bed cover, was hung before the door. That was the last we saw or heard of Mr. Eddy till after the seance. Mrs. Cleveland and a Mr. E. V. Pritchard, a middle-aged gentleman whose limbs are unfortunately paralyzed, took seats on the platform, the former at the extreme left, the latter at the extreme right. Mr. Pritchard was next to the cabinet, having barely room to sit, so narrow is the platform. Mrs. Cleveland had more room, the cabinet extending not one-third the width of the room. The rest of the company sat on the benches, nearly all occupying the front one, their hands being joined. Silence reigned for a time, when Joe, the farm hand, was called on for a tune on the violin. He responded with alacrity, but candor requires me to say that the music was execrable. The lamp had been previously partly turned down, but it was as easy to see the faces and bodies of the different forms as they appeared on the stage as to see a man on the streets of New York on a dark night by the gaslight.

THE FIRST SPIRIT

that appeared was that of Honto, the Indian girl. She is about five feet five inches in height, slender, and very beautiful. Her long black hair hung down her back in two plaits, which she threw to the front at the request of Mrs. Strong. She came out and went back four or five times, dancing more or less each time. Mr. Horatio Eddy who was inside the circle, near the stage, having taken the violin from Joe, furnished the music. On Honto's second appearance, a small animal, having the appearance of a rat, accompanied her. It was not seen until pointed out by Honto, when it created a laugh of course.

"It's a rat," exclaimed a chorus of voices.

Mrs. Cleveland, who was dancing with Honto, screamed and jumped about the stage at a fearful rate. Each time the animal came out with its mistress it was declared to be a rat. Finally, after the girl had bowed herself out for the last time, Mrs. Eaton, another spirit, but who rarely appears, cried out in a sharp feminine voice, "It's not a rat; it's Honto's pet flying squirrel," adding, "Mrs. Cleveland, did you feel it scratching your leg?" The lady replied in the affirmative.

During the latter part of Honto's dancing, she drew her dress sufficiently high to expose her feet and legs almost to the knees. They were beautiful. It was simply impossible for Mr. Wm. Eddy, a large and powerfully built man to personate the character, though it probably is possible

for him to personate one or two Indians who followed Honto. They were tall and erect, and looked to be warlike Indians. The first was called Bright Star, having a bright star-like light in his forehead. Another, whose name was not known, when asked by Mrs. Strong if he would not at some future time tell her his name, was distinctly seen and heard to wrap on the cabinet with his knuckles.

Before this part of the seance closed it was promised that Honto would bring other animals with her at future appearances. Then followed what appeared to be a quarrel between Mrs. Eaton and Mr. Brown, the question seeming to be whether the medium could stand any further exhaustion or not. Mrs. Eaton thought he could, but the witch thought Mrs. Eaton was "an old fool."

A little sister of Mrs. Strong's pulled back the curtain and bowed, but said nothing. She has often appeared before, and is at once recognized by Mrs. Strong.

MANIFESTATIONS IN THE DARK.

Mr. Wm. Eddy then came out, and a dark seance followed, Mr. Horatio Eddy acting as medium. His hands were tied behind him, and then tied to the chair. The candle was put out, and the room was as dark as dark could be. The first spirits were those of George Dix and Mayflower, the Italian girl. A number of questions were asked and answered. Dix, in reply to a question by a gentleman as to whether he was materialized from the waist up only, said in a distinct voice, "I am materialized from the tip of my toes to the top of my cranium." Songs were sung by the circle at the request of the spirits, when music on a variety of instruments was played by the spirits. Dix played "Yankee Doodle," on the flute. Miss Mayflower favored the audience with several poems; Mr. Dix with a prayer. Mayflower was very communicative, answering a number of questions put to her by different persons. At the request of the spirits the candle was lighted, and Mr. Eddy requested that the gentleman who had tied him should examine him and see if he was still fastened. He reported that Mr. Eddy was tied exactly as he had left him. The order was then given to extinguish the candle. The light was hardly out before the spirits raised a perfect pandemonium, ringing bells, playing the guitar and accordeon, &c. A combat with swords followed, all the bells, musical instruments, swords, &c., being furnished by Mrs. Eddy for the occasion. The combat lasted for at least two minutes, when a body was heard to fall on the floor as distinctly as the actor is heard to fall when personating Richard.

A CHILD-LIKE VOICE.

Mayflower, who says she is an Italian girl, of about 11 years of age, and died 104 years ago, has a beautiful child-like voice, speaking in broken accents as if her lungs were weak. She occasionally stopped for breath or for lack of words. Her impromptu poems were very beautiful. She bid the audience farewell, telling them that she was going to the moon, to be gone a week. When asked if the moon was inhabited she said that it was, but that the people looked more like apes than human beings. It also, she said, contained many animals. She skipped around with her guitar, slapping the cheeks of several of the audience. Mr. Whitehouse thought that he smelt carbolic acid on her hands, and when he asked her if she had used it she admitted that she had for purposes of materialization. After bidding all an affectionate farewell she and her companion spirits left, she for the moon from whence she will return (if there is any truth in her promise) at the end of six days.

W. H. C.

In connection with the above we will give the following extract from a letter of Col. Henry S. Olcott to the *Graphic* of this city, and who for several weeks has been staying at the Eddys', witnessing the singular representations which nightly take place there:

"I know the full nature of words, and I mean to say unequivocally, a woman—a breathing, walking, palpable woman, as palpable as any other woman in the room, recognized not only by her sons and daughters, but also by neighbors present as Mrs. Zephaniah Eddy, deceased Dec. 29th, 1872—on the evening of Oct. 2nd, 1874, walked out of a cabinet, where there was only one mortal, and where, under ascertained circumstances, only this one man could have been at the time and spoke to me personally in an audible voice, and nineteen other persons saw her at the same time and heard her discourse.

Now, let the Materialists put that in their pipe and smoke it. Perhaps they may want to begin by stuffing me in as wadding, but they cannot; the fact is so large there will be no room left."

It is asserted by these spirits, we are informed, that in two years they will be able to materialize in public halls, and deliver lectures to audiences in a usual voice, and then disappear, while standing upon the platform, in view of all present. When these things occur, perhaps some of us unbelieving skeptics will be compelled to adopt new theories relative to spirit existence. We hold ourselves in readiness to embrace truth whenever it is made apparent to our consciousness. [Ed. T. S.]

THE charge is made against the Rev. Dr. Swing, of Chicago, by a brother clergyman, that he is "simply a pantheistic Ariian of the Eutyphian type, who does not preach the Apangasmal brilliance of eternal glory." O! is not that awful? Should not such a man be burned?

THE latest style of buckskin gloves for fall and winter use are styled "Plymouth Buck Gloves." The clergy ought to be partial to them,

New Opening.

WE call attention to our friend Morris Altman's extensive advertisement on the 13th page. He is very favorably known as a merchant to many of our readers, and also as an earnest and consistent Liberal. Having recently re-entered business, he takes this occasion to lay the fact before the readers of THE TRUTH SEEKER and to apprise them of the character of the goods he has to offer.

He gives special attention to filling orders by mail, and guarantees satisfaction both in quality and price to all reasonable persons who favor him with their patronage. We have the fullest confidence in his integrity and vouch he will do full justice to those who may send him their commissions. We advise our patrons who want goods in his line to send their orders to him. The following we extract from a notice of the New Store, in *The Graphic* of the 21st inst.

RECENT NOTABLE OPENING.—Mr. Morris Altman, so long and well known as one of the firm of Altman Brothers, in Sixth avenue, yesterday opened a large and fine stock of millinery, trimmings, ornaments, hosiery, underclothing, perfumery, flowers, and fancy dry goods generally in his new premises, lower corner of Sixth avenue and Nineteenth street.

Although the preparations were hardly completed, the establishment was early visited by fashionable customers attracted by the reputation formerly achieved for taste, enterprise, and moderate prices. The millinery department was especially attractive. A large number of imported bonnets were on exhibition, and displayed the very latest ideas of the most famous French artists. Few styles have been seen this season that could compare with them; each one was a gem, and original as well as elegant in design and combination.

The trimming departments are all worthy of inspection, particularly the passementerie and jet aprons, jackets, belts, and the like. These are very handsome, and also very low-priced.

The flowers and feathers are of finest quality, and show the latest vivid flashes in color and tone—brilliant new scarlet and ponceau, canary deepening into brown, and autumn-tinted leaves and berries. The hosiery and undergarments are features which receive careful attention, and in hosiery particularly there are excellent qualities in leading stripes and balbriggans at a considerable reduction from ordinary prices. A large perfumery department has been instituted, and will receive constant and attractive additions as the holidays approach.

The Scotch Clergy.

MR. EDITOR: It was customary for the Scotch clergy, in the seventeenth century, to forbid the mother to receive into her house her own son if he had offended her. She must not even give him food. In speaking of one case, in which the mother was made to confess that she had sinned in loving and sheltering her son, but "promised not to do it again and to tell the magistrate when he comes next to her." Buckle says: "She promised not to do it again. She promised to forget him whom she had born of her own womb and suckled at her breast. She promised to forget her boy who had oftentimes crept to her knees and had slept in her bosom and whose tender frame she had watched over and nursed. All the dearest associations of the past, all that the most exquisite forms of human affection can give or receive, all that delights the memory, all that brightens the prospect of life, all vanished, all passed away from the mind of this poor woman, at the bidding of her spiritual masters. At one fell swoop all were gone. So potent were the arts of these men that they persuaded the mother to conspire against her son that she might deliver him up to them. They defiled her nature by purging it of its love. She was lost to herself, as well as lost to her own son. To hear of such things is enough to make one's blood surge again, and raise a tempest in our inmost nature. But to have seen them, to have lived in the midst of them, and yet not to have rebelled against them is to us utterly inconceivable and proves in how complete a thralldom the Scotch were held, and how thoroughly their minds, as well as their bodies were enslaved."

"What more need I say? I bring to elucidate the real character of 'one of the most detestable tyrannies ever seen on the earth. When the Scotch Kirk was at the height of its power, we may search history in vain for any institution which can complete with it except the Spanish inquisition. Between these two there is a close and intimate analogy. Both were intolerant, both were cruel, both made war upon the finest parts of human nature, and both destroyed every vestige of religious freedom. One difference there was however, of vast importance. In political matters, the church which was servile in Spain, was rebellious in Scotland." Those were the days of piety and Puritanism. B. F. U.

B. F. UNDERWOOD will lecture at Beaver Dam, Wis., Nov. 13th, 14th and 15th; at Milwaukee, Nov. 22d and 29th; at Berlin, Wis., Dec. 4th, 5th and 6th; at Lake City, Minn., from Dec. 8th to 15th; at Cairo, Ill., Dec. 22d.

Communications.

Fog-horn Document!—No 1.

BY JOHN SYPPHERS.

The preachers (who I would call God's self-styled vice-regent and hell fire cremationists), are still blowing their fog-horns! But, nevertheless, how rapid is the soul growth—how fast the mind expands—how serene becomes the conscience, and how sweet the sleep, of the man or woman, who once comes out of the fog, and completely empties their souls and throws up from their cramping stomachs all the dark load of filthy, nasty, putrid stuff that the fear of God, fear of the devil, fear of death, hell and the grave, which old corrupt theology has peddled out to us ever since we were innocent children in the nursery and in the Sunday-school. With such stuff as this they filled us up full to the neck.

Bless God, bless God, for the removal of these mountains of sin and human misery that have been rolled away within the last quarter of a century by the inflowing light of a new dispensation, whose cheering waves are still rising higher and higher, and are becoming stronger and stronger, until they have swept clear around the world and now come lashing back, increased in strength and vigor, to the place of beginning.

How beautifully the skies are clearing away, and what a world of dark mysticism, which the soul-roasting clergy have blown into the minds of the people from their fog-horns, has been swept away. Each denomination has adopted a different fog-horn, and as the clergy are all sounding these gospel trumps at once, the sound becomes so uncertain that the people are confused, and know not which way to go. The scripture says that if their horns give an uncertain sound, how shall the people gather themselves to battle? The church has always had a certain number of scarecrows, by which they endeavor to scare the people into their folds. But now the people have become bold thinkers for themselves and don't scare worth a cent.

She can't scare even a *Hottentot*, with her big volcano of brimstone, hell fire and blue blazes. Intelligence has spread among the people on all subjects, but especially upon religious subjects, and among many other things they have discovered that this hell, fed with cheap brimstone, over which they have been held so long, is purely an imaginary scarecrow.

King James' translators manufactured the bible hell out of the names of a couple of valleys near Jerusalem. Gehenna and the valley of Hinnom were their names.

An Eastern traveler tells us how he roared and laughed when he went down into this hell of the bible and there found great trees growing *right in the very bottom* of it!

What an age of discovery! only think of it—*trees growing on the very bottom of the bottomless pit!* But the fog-hornists, and soul roasters know so little of the nature of a soul as to think that fire can burn it. Of what crude material they must think a spirit is composed. Spirit-matter cannot be touched by any decomposing agent in nature, fire not excepted. In fact it will quench the very essence of fire. Fire coming in direct contact with spiritual beings would not, nor could not be felt by them.

The spirit being so much more powerful than any other element would put out and quench any fire (even hell itself,) infinitely quicker than a Babcock Extinguisher would put out a candle. Yet the soul-roasters get huffy because we don't believe a word they say, when they tell us that God is going to cremate our souls in hell if we don't do and believe as they tell us, and come into the church which is his only insurance office against hell fire. They will carry our policies for a certain amount of greenbacks a year. Methodist, Baptist, Presbyterian and many other protestant insurance offices will carry policies for the people much cheaper than the Catholic office will. But then she is the oldest, richest, and possesses the most paid up capital of any other religious insurance company now doing business in this country. In fact, she is the great old "Etna" of the world! I have heard in my time, old hard-shell Baptists and other followers of John Calvin, preach that there were "infants in hell not a span long."

But old John was a hard old sinner; he had a world of "brass" and "cheek" to set himself up as the founder of a church. But many of his followers are just as "cheeky" as he was. In my way of looking at things old John was a murderer—a *cremationist*. But he generally burnt his subjects alive. He burnt poor Michael Servetus, yea roasted him alive, merely for an insignificant imaginary offence. Old John was very successful in making points.

He made five points, and won you know. One of his points declared that Christ was the eternal son of God. Servetus would persist in reading this *backward*, affirming that Christ was the son of the eternal God. Then old John boiled over with wrath, and a spirit of intolerance possessed him. He told Mike that he must recant or burn—Mike "couldn't see it."

John then told him to make ready, for to-morrow he must burn. Old John always had great faith in

fire, especially hell fire! He believed in treating his opposers to heavy doses of *red hot arguments*. He believed from the bottom of his heart (if it had any bottom) that *fire* could be successfully used in religious controversy.

It is no wonder to me that David Swing, with his native goodness of heart, got ashamed of old style Presbyterianism and made an effort to modify and bring it up to a standard of a more enlightened age. The cremation of souls is a humbug. "The thing can't be done." But as to the cremation of the *body* I am in favor of it. It is a horrid idea to be eaten up by worms; but a nice and scientific idea to be purified by fire. I have no doubt the worms are already whetting their teeth and rejoicing in the prospect of a square meal and a feast of days, on the body of your friend John—but it's no use—I shall disappoint them.

There was poor old Wickliff; his religious enemies dug up his bones and cremated them, scattering his ashes upon the river Avon. I remember a verse a college student made upon the occasion, thus:

"The Avon to the Severn runs—
The Severn to the sea—
And Wickliff's dust shall spread abroad,
Wide as the waters be."

Wherever particles of his dust were carried, there his principles sprung up and flourished, throughout all lands. His were scattered by his enemies—I wish mine to be scattered by my friends.

I saw a most laughable piece of heathenism set forth in a late Presbyterian catechism for *children!* The child in answering questions is made to say, that if he dies out of the church, he will go to hell with the wicked, there to burn in endless torments, in a big lake blazing with fire and brimstone, and that there his wages will be paid to him in the coin of death and hell, and that his principal business in hell will be to writhe, to roar, to curse and kick the fire brands in every direction, blaspheming the name of God forever and forevermore! Any man, I think, would make a good exchange by leaving a church that teaches such things to their children and going and joining the Hottentots!

It is said that Jim Fisk has got a corner on brimstone in hell and is likely to make a nice thing out of the speculation. Now if some ingenious Yankee doctor can invent a salve that will draw *hell fire out of burns*, he can make a fortune by peddling it through the lower regions! But I believe from the very bottom of my heart, that those old cast-iron, soul roasting, hell-fire cremation preachers lie on God when they tell us that he spends much of his time in daunting the souls of men—not even sparing the beautiful little dove-like, blue-eyed, curly-headed, innocent, prattling infants of our bosoms. His only *begotten* son admired and loved those little ones so that he took them in his arms and caressed them saying, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." But then what is the use to talk about Christ, and tell what he did. *He has no followers!* he was a poor man, and preached against the rich, against money influences; but the churches have now made merchandise of his gospel; preaching has become a matter of money—a "bread and butter" arrangement; just as much so as the dry goods or grocery business has.

The modern bogus concerns called churches are run altogether upon money, and cost the people of this country nearly a hundred millions a year. They claim Christ as their founder, but look, how poor he was—not two suits of clothes to his back—never had ten dollars in his pocket at a time, *that is*, after he gave up the carpenter trade and turned preacher; he and the strolling crew that followed him, were "dead broke," more than half the time. When the tax collector called on Christ and Peter to settle their poll-tax, Christ sent Peter to the lake to borrow a *denarius* from the fish to settle the bill. Christ was an improvident man who didn't seem to care a d—n whether he had a "red" in his pocket or not, nor whether he had a roof to shelter him when night overtook him. Says he: "The foxes who have nothing but holes in the ground, the birds of the air who possess nothing but nests in the branch, are rich compared to the son of man, who has no where to lay his head." He never went a cent on rich folks but his cry was "How hardly shall they that have riches enter the kingdom of heaven."

To be a follower of Christ we must preach just what he preached, act just as he acted and be just as poor as he was.

But look at his pretended followers—rich and aristocratic—their gospel shops glittering with gold and silver—pulpits ornamented—aisles carpeted, and pews cushioned. If a poor man was to stick his nose in there, he would soon be made to understand that it was a rich man's church—and no place for him.

The most ludicrous thing on earth is to see those preachers, priests, and bishops, as I have seen them, dressed up like a clown—a great cross upon their breast—a watch chain, the size of a young log chain around their neck—a ring on their fingers with a set in it the size of a brick bat—a chew of tobacco in their mouth not quite as big as your fist, and a plug of the same filthy tobacco in their pockets! Followers of Christ indeed!

What a spectacle Christ would have made, going

out to preach and attend to his father's business, with a big ring on his finger, a chain round his neck, and a big plug of tobacco in his pocket, after the style of Bishop Dougan for instance, of Chicago. I have no doubt, if Christ was to return, that his first exclamation would be, "Oh for a whip in the hands of every honest man to lash such frauds and hypocrites naked through the world."

I don't think Christ himself ever intended that men should so far loose their individuality as to become slaves to him by calling him "Lord and Master;" I recollect a young man on a certain occasion, called him "good master," but he hushed him up quickly by stamping his foot and pointing his finger up to heaven, declaring that there was none good but God up there.

Christ in spiritual things was quite a reformer; but in business matters he was a signal failure. He advised his followers to take no thought for the morrow. If we should do so, this world would become a great poorhouse filled with beggars and *lazaroni* in less than three years. And again he set a premium on theft, when he taught that if a man take away your coat you must give him your cloak also.

If a man should take my coat, instead of inviting him to get my cloak, thereby enabling him to go warm and saucy, while I must shiver in the winds, I would publish in the papers thus: I hereby give notice to the man who stole my coat that he is known; you will please return it inside of five days, or I will mash you.

Christ as a religious reformer had many merits, but since his enthusiastic followers have made an idol and a God out of him, his benefits to the world have been almost entirely lost. One man's merits cannot be applied to another. There is no salvation by proxy. "Every tub must stand upon its own bottom." If Christ had merits they can only be applied to his own case. They can save him, but not you nor me; you and I must have merits of our own, for they alone can do us good in the coming day. I have learned that "there is no name given under heaven nor among men whereby I can be saved," save the name of *John Syppers*. Nor you gentle reader, no matter how much you endeavor to throw yourself upon the merits of some one else; you will find in the end that you *must fall back upon yourself*, and that your case cannot be reached either by the merits of Christ "or any other man."

New Grooves and Sources of Thought.

The nearer any newly-discovered truth approaches the miraculous, and the more it conflicts with stereotyped prejudices or unsound beliefs, the more liberal we become ultimately.

What, after all, if the ideal were but an imperfect foreshadowing of that which is to be; or that science were at fault in assuming that all her triumphs and discoveries are attainable on a physical plane only?

Although we have full confidence in the solid work which properly belongs to this world, we are not inclined to allow it to usurp the place of æsthetics upon all occasions. Nor do we endorse that exclusiveness on the part of science, which, assuming that it holds the key to all true knowledge, turns up its nose at metaphysics, and becomes the veriest Gradgrind on our hands. Were this arrogance not met successfully in some way, we should soon be deprived of every spiritual sense, and be robbed of even the few feeble beams that fall upon us through the broken lenses of conflicting creeds. Still, we confess ourselves proud of the many distinguished names which have of late years illumined our material path; but what we fear is, they have too generally regarded all organisms as mere expressions of matter, and built their theories, upon uniform coincidences only, and without the slightest reference to occult primary causes, appreciable to higher modes of reasoning than they have thought proper to employ.

In view of what seems to be a universal law—that of progression—perfection or the ultimate of knowledge, is unattainable in any state of existence. Who, then, shall deliver judgment, *ex cathedra*, as to what is possible and what is not? Fixed facts are but the anchors of our reason, or the ballast designed to steady us in our voyages of discovery. Had we been contented to follow the finger-poets of those who had so generously undertaken to think for us at the close of the last century, where would the world be to-day? And were it not for the metaphysician—the dreamer, if you will—how many thousands of years would it be still lagging behind?

The mind becomes expanded and invigorated in all new grooves and sources of thought; as do the weak, pinched lungs of a factory-girl on the mountain top. If we would achieve great ends, the work-shop of the brain must be swept and newly garnished from time to time, and its implements pointed and tempered afresh. It were better to have failed a thousand times than have never attempted to succeed once, and more praiseworthy to have destroyed a dozen blocks of marble in an endeavor to produce something purely original, than to be satisfied with snatching the chisel from some dead hand, and finishing, as superbly as might be, the work that, designed and nearly completed by another, had been cut short unceremoniously.

Notwithstanding that we abhor that candaverous and long-haired enthusiasm which professes, in bad English, to hold direct communication with Socrates and all the worthies that have ever departed this life, the recent disclosures, regarding Spiritualism, made by Messrs. Cooks & Varley, Fellows of the Royal Society, and by Mr. Alfred Wallace, co-ordinator with Darwin of the theory of natural selection, must open up new sources and grooves of thought, and have a marked effect upon all the religious, political, and social questions of the day. If what these gentlemen, and thousands of others say is true, we are in the midst of a revolution, the results of which can scarcely be exaggerated. Let it once be clearly understood, that the two worlds absolutely touch each other, and that the inhabitants of that which is unseen are occasionally with us still; that departed friends and relatives demonstrate, almost hourly, that there is no such thing as death in the usual acceptation of that word; let this, we say, once take full possession of the public mind, and the vague mysticisms that have so long enveloped our race, disappear like the dew before the rays of the morning sun.

In no portion of the world, however, more than in Germany, would the power of this strange revelation be felt, from the fact that the educated of that country are mostly materialists or strange metaphysicians, and that both should be disturbed instantaneously. The discomfiture of the one, nevertheless, could not be so signal as that of the other; for, while the weird explanations of the German student of the Unknown should only terminate in the presence of a great reality, all that was living of Materialism should be struck dead on the spot.

The supernatural and the laws governing it once known of a certainty, the literature of the Norseman would lose much of its weird fascinations, as all speculations as to the certainty and peculiar characteristics of another state of existence should be at an end. New grooves of thought would be presented to him, in which he should shake himself free of ten thousand myths, with a view to displaying his vigorous genius upon a more exalted plane. And not only he, but the whole world, should grow strong and self-reliant in the light of this new revelation. For once satisfied of the true relations between the visible and the invisible, our reason should become, in every relation, established upon a basis, not liable to be disturbed by either fanaticism or a false conception of things.

As the true ideal may be regarded the poetry or blossom of the real, so may the after-life be termed the poetry or fruition of this. All our aspirations seem to point in this latter direction. Our ideal of earthly happiness is always in the future, and could we but pause to analyze our hopes and intuitions, perhaps it might be found to lie beyond the limits of time and space. Our explorations on this subject have been very vague and unsatisfactory. The truth is, we know but little of ourselves as yet; for there may be no hesitation in stating that, up to the present moment, every man who has written a line upon the subject, has been totally mistaken as to the primary object of our creation.

Is it not obvious that, failing our appearances on this planet, it would have been created to no purpose; as there would have been no sentient being here to enjoy it or to set even the slightest value upon its beauties or upon the creative power and wisdom that called it into existence? What were the transcendent glories of the morning, or the starry splendors of the purple night—what the appalling grandeur of Old Ocean, or the varied and dewy loveliness of the flowery landscape, without a human eye to appreciate them, one and all? Totally valueless! Without intention, point or object! It is we who, in the sublime order of things, give the whole value to creation, and make it worthy of Him who has chosen to accept its estimate at our hands. And hence the deduction, that we are not the "worms" that some assert we are, but rather supplementary gods, or the "broken lights" of Him, as Tennyson has it, who, in his infinite wisdom, has set us as living seals to his works, both visible and invisible; and who, in His matchless benevolence, has ordained that we shall not only live forever, but progress throughout the endless ages of eternity.

What a destiny, then, is ours, and what new grooves and sources of thought shall unfold themselves to us if we become, through this singular modern revelation, masters of the grand question which has so long perplexed and harassed all civilized nations and tongues? That evidences of this destiny may be obtained from other sources, we believe; but so gross are the perceptions of the great mass of mankind, that the establishment of its certainty upon a basis that would be embarrassed by neither civil nor religious misapprehension—a basis that could admit of no two opinions, would be a boon, perhaps the most inestimable that could, at this moment, be conferred upon the human family.

SENEX.

In two days of the Methodist preachers' meeting in Adams, Mass., there were delivered two sermons, twenty-four essays, and three reviews of religious publications, a debate took place on taxing church property, and exegeses of sermons were read by eight pastors. It must have been as lively as a camp meeting.

Excursion by Land Reformers.

Last Sunday several members of the Land Reform Association recreated themselves by visiting an old friend of the cause, Mr. Samuel H. Bronson. The party consisted of Wm. Rowe, J. K. Ingalls, H. Beeny, Fr. M. Smith, H. Sheperd, E. Newberry, and Wm. Paine, Wm. Hanson, Mr. Davis, M. H. Hare, and the undersigned. While the worshippers of their several unknown gods were preaching and praying at them, and trying to praise them in dull and doleful music, enough to make them come down, if there were any, and spank them all, we took the steam cars at the Grand Depot, and were soon hurled to the bank of the Harlem river above High Bridge. At a signal Mr. Bronson sent his boat and ferried us across.

There we found him sublimely living retired upon a charming promontory and beside a grove, and surrounded by his oyster beds, with the wood covered hills of Harlem river at a distance, together with mansions, fields, meadows, and vistas, all gleaming in the smiles of the god of day, through his blue sky. Assisted by his kind and cheerful lady, we were regaled with oysters, raw, fried or stewed, with unadulterated new cider which was well suited to our temperance principles.

Mr. Bronson is an original character, and like all geniuses is eccentric. He cuts right and left at the evils of both church and state, and was one of our first land reformers. He is both philosopher and poet and recites very satirical poetry against the clergy who are living upon false pretences, extorting millions in salaries, while yet only making the poor babes and sucklings of the gospel more ignorant. He gave us an interesting insight into the speculation upon town lots around him. For the whole woods there have for many years been mapped off into lots and sold at fancy prices, with the delusion that the improvements around would reach them. He told of cases of lots passing through a number of speculator's hands, while the taxes and assessments would exceed the original purchase. Such speculation need not be regretted in those who make their money out of the destitute laborer. But the often victimized hard working man, with a large family, oft struggles to pay off the extortionate price, and at last has to throw it up to the rascally proprietor with its heavy mortgage.

At sunset our friend Fr. M. Smith invited us over the hills to his elegant residence at Morrisania. We walked about three-quarters of a mile amid the most charming residences with their dressed pleasure grounds, crossing the boulevard leading to Jerome Park, and rising to the top of an elevated plain, he escorted us into his rural home. We were all received with smiles by his intelligent and charming lady, accompanied by two interesting female friends. She sympathizes in her husband's reformatory views, while some have wives belonging to the church and priests who draw the muscles of their faces down and give the cold shoulder to their husband's friends. We found that Mrs. Smith had in waiting a splendid supper for us, and truly feasted us. But time would not wait and we had to tear ourselves away from conversation, music, and all, to catch the cars for home. Long live our hospitable and ever to be remembered friends, Mr. and Mrs. Smith.

LEWIS MASQUERIER.

Brooklyn, Oct. 15.

The Question of the Hour. What Answer?

From time immemorial the human family have been held in abject subjection to the belief that the invisible holds supreme control over the visible, that the two are distinct entities, the one sovereign, the other subject, and upon this belief the institutions of the world are founded. The effect may be traced in rivers of blood, through scenes of carnage, desolation and ruin, as far in the past as history or tradition reaches. In direct opposition to this stand, the self-evident fact that the visible and invisible are constantly changing places, that they are born of each other, are mutually dependent on each other, and that neither could exist except through the other. The result of this, all grades and conditions of being, from lowest to highest, wherever that may be, are combinations of, and derived from each other in regular succession by interchange between the two. A perfect mathematical demonstration, the reversion of the rule proving its correctness, the reaction balancing the action, and while the most high controls all below all its powers are derived from what it controls, and this fact is fully demonstrated in every organic form. All grades and conditions of being on our planet, whether on this or other side, are simply way stations on the road to higher conditions; each lower being absorbed in a succeeding higher, and whoever expects to solve the problem of existence on the assumed supremacy of part over the rest, call it God, spirit, or what you please, have studied the laws of being to little profit as the present distracted condition of mankind gives ample testimony.

Respectfully,

J. TINNEY.

Westfield, N. Y., Oct., 1874.

In the devout city of Indianapolis it is considered the correct thing to call church concerts by the imposing name of organ recitals.

Why Does Not God Kill the Devil?

BY JOSEPH HAIGH.

Why does not God kill the Devil?
The curse of his earthly domain,
That we might have plenty of pleasure,
Without any sorrow or pain.
Old Adam and Eve in the garden
Would never have eaten the fruit;
If God had encompassed the Devil,
Or had made his snakeship quite mute.
But he gave him the power of persuasion;
That he might accomplish his plan;
And he argued the point to the woman,
And she made it clear to the man.

Why does not God kill the Devil?
Why did he create such an elf?
Or perhaps I'm a little presumptuous,
He may have created himself.
But God is almighty and powerful—
The book and the preacher's say so—
And once, long ago, the Lord banished
The Devil to regions below.
But he seems to be free and untrammelled,
And masterly work he has done
On the earth; for he gains o'er his Lordship,
Ten thousand or more to his one.

Why does not God kill the Devil?
And trouble would never begin;
For then there could be no temptation,
No sorrow, forgiveness nor sin.
Hell-fire might then be extinguished
And save the expense of the fuel,
And many a poor soul relinquished
From punishment horrid and cruel.
The Lord could sit down in his kingdom,
And all could be singing his praise,
With none to dispute he was master
And monarch of all he surveys.

Why does not God kill the Devil,
And wickedness bring to an end?
There could not be much opposition,
For evil has really no friend,
And all would prefer to be happy,
And never would wander away—
But the power of the Devil is greater
Than God's; and he leads them astray.
Recruits he is constantly getting
From God's holy ranks, and ere long,
If the Devil should rally his forces,
The fight would be dreadful and strong.

Why does not God kill the Devil,
If he goes about like a lion,
Frightening the lambs from the Savior,
And driving the sheep off from Zion?
A man never was a free agent,
And neither is he a machine;
He's governed by what is within him,
And that which around him is seen.
If God made the Devil to plague us,
And do us all manner of harm;
Just let him remove the old fellow,
And things will then work like a charm.

Why does not God kill the Devil?
It would so much help the elect;
He leads them so often to trouble—
Much more so than one would expect—
McCarthys and Beechers on trial
For sins that they would not commit,
If the Devil was not at their elbow,
To urge and to aid them in it.
And all the way down in the ranks,
The pious ones often play smash;
Figuring in the salary grabs—
Absconding with public cash.

Why does not God kill the Devil?
I ask this great question once more;
Or otherwise save him from sinning,
And place him on Canaan's bright shore.
The glorious millenium can never
Upon this wicked planet begin,
Until God has killed off the Devil,
Or turned him away from his sin.
Then we shall be perfectly happy—
No evil one here to deceive—
And everything that is unholy,
Along with the Devil would leave.—*Lucyann.*

Nicholas Pike Esq., U. S. Consul at Mauritius recently forwarded to the Long Island Historical Society from the Srychelles Islands a specimen of the wonderful palm-tree the *coco de mer*. This tree grows sometimes a hundred feet high, with a slender stem and a ragged head of green and withered leaves. When the young plant attains the age of 20 or 25 years, and before fructification commences, the leaves have attained their greatest size and luxuriance. The stem then begins to rise. It is nine months after planting before the germ begins to shoot, then instead of rising directly, it shoots away like a root 15 or 20 feet, when it rises above the surface. Each leaf requires a year's elaboration in sun and air before the next appears. The early Dutch and Portuguese explorers found the immense nuts of this palm floating in the sea, and supposed it to be an ocean product—hence its name *coco de mer*.

Friendly Correspondence.

MRS. T. G. TODD, Forest Grove, Oregon, writes: Please send me the semi-monthly TRUTH SEEKER without fail; we don't feel as if we can miss a single number. You are fighting a noble battle for mental liberty. May you prosper as you deserve. We have taken the *Investigator* many years, but we think we can afford to patronize two Liberal papers.

H. H. MORRISON, Greencastle, Ind., writes: I have been reading your paper from the beginning, and I am well pleased with its general contents. It is calculated to suit the masses. I hope every Radical into whose hands it falls will exert himself to increase its circulation. If Liberals do not exert themselves, they may see the time when the saying of the "Father of his country" may be more than verified, "Eternal vigilance is the price of liberty."

CHAS. LAPERCHE, St. Armand, Canada, writes: THE TRUTH SEEKER for October 1st contains an article entitled "Old Abe and Little Ike," which is too good to be allowed to pass without a compliment to its author Mr. John Syphers. With your permission I will add the remark that the God who put old Abe to such a trial must have intended to test his wisdom, rather than his submission as appears in the bible; and if he was a wise God his verdict must have been like that of the old farmer over his dead bull who had attempted to face an engine on a railroad—"Poor Bossy, I admire your courage, but d—n your judgment."

JASON KIRK, Fisher, Pa., writes: Mr. Abraham James, a once noted speaker, has for the past three years been living rather obscurely in a comparative wilderness in Clarion County, Pa., engaged in sinking a well for oil under the guidance of his spirit friends. It is now down to the depth of 224 feet. He is still drilling and is sanguine of success. After fulfilling his mission in this direction he will again enter the lecture field, when his friends will be pleased to learn that he has kept pace with the most advanced thought of the age.

H. EASTON, Sandwich, Ill., writes: THE TRUTH SEEKER grows brighter with age, and is a great favorite with all your subscribers here. Give my respects to John Syphers for his "Old Abe and Little Ike." Well done, I say; would that we had more of such writers; it is time such follies and cruelties were fully exposed and the idea of a personal, passionate God was fully and entirely eradicated from the human mind. Go on kind and generous soul in your good and great work of seeking and publishing the truth until all error is made to hide its head, and the altars of priestcraft shall crumble into dust.

WARREN RICHARDSON, Pueblo, Col., writes: Enclosed I send you my year's subscription to your sensible paper. I find no such mental food as that has proved to be thus far. Our home cannot get along without it. I hope you will receive encouragement sufficient to enable you to maintain the elevated stand you have taken. God knows there is need for such publications. I hope you will succeed in getting oil enough to keep the wheels running, and that you will continue to show up to the world the absurdities of theology and the better path of truth and right.

HENRY SEVERANCE, Dunkirk, N. Y., writes: * * * I do not find so much fault with Beecher; he has not begun to approach that *sublimity of nastiness* that the man did who was said to be the one "after God's own heart." But if all this modern lecherousness is to be added to that of the bible and spread broadcast over the land, the literature of the future will partake strongly of the abominable. I like the manly blows you are giving superstition and bigotry, and hope to see the time when reason and common sense shall be supreme.

A. L. MONROE, Rockford Ill., writes: I like THE TRUTH SEEKER and must have it. I read it and send it out into the world in hopes it may be the means of removing scales from the eyes of the poor benighted sons and daughters of Adam's race. I shed mine naturally, early in life, and the light shines brighter and brighter as age and experience ripen my mind. I am seventy-five years old and hope I have still several years in store. I think this is a beautiful world, and I have no desire to leave it for an uncertain future. I have been a reader of THE INDEX from the first; so you see I am for freethought now and forever. I have not very much of this world's goods, consequently I cannot do but little; but that little is freely done, I wish I could do more.

S. WRIGHT, Coldwater, Mich., writes: I have taken THE TRUTH SEEKER since it started, through the bounty of a friend and now will send personally. It is just what I have wanted for years. It has knocked out the few props left standing around me, placed there by early education, in what I call old-fashioned theology. The few props that remained were weak and the first number of your paper removed them entirely. And now I have to say THE TRUTH SEEKER suits me exactly. Consider me a subscriber while it and I live. The surplus money I send, please use as you deem best and count me as a friend and well-wisher of your paper. Would that it could be spread broadcast over the land.

J. A. RUTHERFORD, Ill., Honey Grove, Texas, writes: I wish you would send THE TRUTH SEEKER for six months to a brother of mine in Alabama who is a Methodist preacher. His address is enclosed. I am better pleased with THE TRUTH SEEKER than with any other paper in the world. I take several other papers, but none seem to me like your TRUTH SEEKER. I think I have told you I was born in the last century—in 1799. I rise early in the morning and am reading and writing by three in the morning. My health is fine for a man of my age. My wife is seventy-two, my son (single) thirty, and they are still asleep while I am now writing. I close, wishing THE TRUTH SEEKER and its Editor a long and prosperous life.

E. G. SMITH, Corning, N. Y., writes: Dear sir:—Accept my thanks for a copy of your valuable paper sent me. I have read it with interest, and think it well fitted to the work before it. I feel an emotional throb of pleasure at each announcement of a mind and press liberated from religious intolerance brought to bear on our common enemies, bigotry and superstition. Already there is a breach in their outer walls; the murmurs of discontent are heard within I hope the time is not far distant when the hands of those laboring in the interests of civilization will be better strengthened for their work.

F. LECLERC, Santa Rosa, Ill., writes: Thinking a word of encouragement coming from this distant land would not be out of place I will write you a few lines. I received your paper last Spring through the agency of one of my brothers living in Kansas, and every time since I have waited for its monthly visit with pleasant anticipations. The task you have undertaken does credit to your courage, but unfortunately none but a printer can appreciate what one has to contend with who is engaged in the thankless work of publishing an independent newspaper. Those who have made a monopoly of heaven, use hell as a weapon against their enemies and invest God with their passions and littleness, will not easily forgive you for tearing off their pious masks and showing there is nothing farther from true religion than their ridiculous church performances. Let them continue to curse and denounce freethinkers; the dwarfish and monstrous God of their creation has but a short time to live. Every thing in nature reveals the existence of a supreme ruling power, scorning tricks and miracles; his presence can be felt outside of the gods of the bible, ours is not a bible God. In conclusion I say, courage friend; struggle on a little longer and success shall reward your efforts.

J. R. PARKS, Tolono, Ill., dates his letter thus: AUG. 31. ANNO LIBERATE, 98. Noble friend of science, I hail you as a benefactor of our race. It does my liver good to see such an exponent of truth as THE TRUTH SEEKER. Encourage education, for it is the best antidote against the *Malaria* of Christianity. Encourage free thought libraries to be open on Sundays for the use of those disgusted with the theology of modern sermons in which preachers use the erratic logic of proving one assertion by another and that by still another. I will send you some names and perhaps a few articles this year and try to start a free thought library. I ask you to adopt A. L. 98 in your next volume instead of A. D. 1874. I have dated my letters in the year of liberty for some years past. We have the names of the months and days already as we desire, let us have the year also; let us try to eliminate errors that have crept into our language through Christian channels—such as the heart being the organ of emotion, the bible and Webster to the contrary notwithstanding, for they must both give way to science which is the world's lexicographer—that giving to the church is charity; or that the use of *Rev.*, before a sectarian preacher's name, has either reason or sense. (There would undoubtedly be more propriety in our using the year of liberty to date from, than the "year of our Lord" in which we do not believe, but as the civilized portion of mankind are using the latter—absurd as it is—it seems easier to adopt and follow a harmless practice rather than project a new style. We however will cheerfully adopt the new style when any considerable number of persons agree upon it.—Ed. T. S.)

DAVID PORTER, Salem, O., writes: THE TRUTH SEEKER is certainly worthy of its title. It fills the space between the metaphysical philosophy of the *Index* and the bare, naked truths of the *Investigator*. We, the people, need such a paper and must sustain it; for there is no power in heaven (wherever that may be) or among men, whereby we can be saved from ignorance, priestcraft and superstition except by a liberal press liberally sustained. THE TRUTH SEEKER is one of the citadels of defense against the evils named. It leadeth not into the wilderness of priestcraft but is a guide to reason, honor and manhood. Its teaching to the freethinkers of the country must not pass by unheeded. If the Liberals of all classes in the United States were church members what a mighty pile of greenbacks it would take for them to keep the Lord's treasury supplied. We would be bled from every pore and every pocket, while the Beechers and Glendennings of the pulpit would arrogate to themselves the special privilege of strutting around without molestation getting up "ankle scenes" and "nest hidings" among the ladies like roosters in a barn yard. These black and white feathered gentlemen have had the walk long enough, fighting the children, fooling with the girls, emptying the pockets of *pater familias*, and playing Holy Ghost with the wives, sisters, and daughters of mankind all over the world. Awake, awake, awake! freemen awake! Renew your subscriptions to THE TRUTH SEEKER. Remember they who would be free, themselves must strike the blow," also that "eternal vigilance is the price of liberty."

D. R. BURT, Dunleith, Ill., writes: I am highly pleased with the books you sent me; they are splendidly written, truthful and bold in utterance and cannot fail of proper appreciation by the Liberal public. Every lover of full and complete emancipation must cherish them as gems of truth most artistically set; no shadowing or coloring to obscure the truth. The volume of Col. Ingersoll's lectures is a masterpiece—an extraordinary book. Language is feeble to properly express the height and depth, and breadth of my admiration of it or my love for its author. Those lectures are streams of living truth and light, spreading in power and brilliance enshrining their sacred truths and their author with immortality. I read your article in the number for September 16th, and sympathize with you in your trials and difficulties. I regret that the friends of mental freedom and a higher civilization are so tardy in coming to the support of their and the world's cause. We cannot too highly estimate our indebtedness to those connected with the Liberal Press, and those investigators and scientists who are giving their lives to the sincere study of Nature for truth and the happiness of man. They are the true prophets and apostles of the day, and are giving direction to public thought and conclusions. They teach the real, not the ideal; truth not fiction and guide us from that terrible hydra-headed monster and tyrant of fear, and belief in the supernatural, out of which are forged the chains of thought, and the weapons of tyranny. They teach man he was framed to stand and not to cringe, kneel or crawl; not to beg or plead with an imaginable, unknown and unknowable being; to learn the forces of nature and command them. They demonstrate the God—rainbow covenant to the understanding of a child to be the veriest myth, and wrest the thunderbolt from the hand of Jove and send it on the useful errands of man. They are developing the true immortality; their principles will be sustained and the loftiest minds in the vast future age, after the miserable superstition of the supernatural and its defenders (in the language of Tyndal) shall have melted like streaks of morning cloud in the infinite azure of the past.

Please forward me THE HEATHENS OF THE HEATH and the balance of the enclosed \$10 accept as a free gift offering to the cause you so ably represent; hoping that the time is near at hand when your reward will be equal to your trials and labor.

[We feel very grateful to our kind friend and wish him to accept our sincere thanks.—Ed. T. S.]

About the "Heathens of the Heath."

BARRE, MASS., Oct. 25th, 1874.

MR. BENNETT: A copy of "THE HEATHENS OF THE HEATH" was received yesterday from your office, for which thanks.

A good opportunity for examining its contents (its exterior having favorably impressed me at the first glance,) was afforded last night, while watching to see the eclipse come on and go off, which has continued over into this "Lord's day," till the last page has been perused. Let me assure you, I consider it faultless, or its imperfections so slight as not worth mentioning. Its ecclesiastical history, exposing the dogmas, cruelties and greed of the Christian Church, is worth ten times the price of the volume, setting aside the romance. The logic of rationalism, so clearly defined, must be recognized by every independent thinker, and cannot fail to open the eyes and convince the enquirer.

The delicate appreciation of the author in portraying the mutual existence and recognition of affection between Esther Meade and John Valiant, presents a marked contrast to the usual sickly sentimentalism of love-making and love-responding, as described by many story-tellers. Some materialists may object to the apparent endorsement of so much *truth foretelling* by the Gypsy; but they must remember that there is no claim for a *supernatural* origin or agency, only a statement of the existence of the fact, which is pretty universally conceded, we believe, as far as the phenomena of mind-reading and some other phases of modern Spiritualism is concerned.

The author, like all others who aim to leave pleasurable emotions upon the mind of his readers, and inculcate good morals, punishes severely all his *bad* characters, yea, even to the violent death, and rewards all his *good* ones. For the sake of justice and humanity, we wish *real* life gave the parallel to this *ideal*; as it is, we poor mortals are puzzled and pained with the reverse.

Of course the clergy and Christian will condemn the book and hiss, "Infidel" for which we doubt not its talented and liberal author is fully prepared, and that he will neither recant nor commit suicide.

ELLA E. GIBSON.

P. S.—I wish to express my sincere thanks to G. L. Henderson, for the clear and frank expression of his views in the articles he has written in THE TRUTH SEEKER, and wish they were in the hands, heads and hearts of every person in the world. "I do think them grand."

A ROUND SHOT.—Horace H. Day, the famous American champion of the working man, in concluding a late article to the *Evening Express*, on Prof. Bonamy Price, who recently had the impertinence to come out from England to teach us finances, observes:

"Perhaps, too, while you have this eminent representative of British learning and finance with you, you will just ask him to make some expressions in respect to a manuscript letter which the writer had the honor to address to him on the 3d of October, 1874. Touching the plan of the writer, looking to the practicability of establishing a system which will accommodate international exchange without the use or intervention of gold or silver, or of any substance which it is possible for one nation to monopolize over another, looking on the broad basis of fraternity and equal advantage to each and all.

Its outline is, simply to abandon gold or bullion to the category of valuable commodities. Let each nation issue for itself the 3 65-100 per cent. interchangeable bonds according to the system set forth in the Indiana platform, bearing in all cases and in all countries the rate of interest not higher than the average annual increase of wealth, say 3 per cent., and thus make the medium of exchange of uniform value—or rate of interest—a legal tender for everything in the country issuing it. Then, in effecting trade and adjusting balances, these interest-bearing obligations of the Government will supply the place of gold.

Under such a system, could there be disastrous overtrading? Every nation would have the power to measure its neighbor, and the country which had no product to exchange, could get none of its obligations abroad, nor control their value at home as a measuring instrumentality for commodities, and therefore must so adjust the quantity as to benefit equally all classes. I say, also, it cannot escape the minds of far-seeing men that all the nations are passing through stages of development, the natural outcome of causes, among which the printing press and telegraph may be named, which have never previously uttered the force of their combined power upon mankind in a general upheaval. Nor of the moral force of that modern organized industry, under the lead of men who love God and their fellow-men, and are looking and working for judgment and justice in the world, and who seek an ultimate common interest, where may be found safety and permanent peace. Let Mr. Price, in the light of these reflections, contemplate the possible near approach of the time when the serious discussion of the wholesome repudiation of all these great national debts can no longer be put off. Let him, and all who share his purposes, consider how dangerous it may be to press the impossible payment of specie, lest the attempt be met by violent overthrow, and wiping out the whole debt, if not those who own it, at the same time."

THE plain duty of the happy is to help the suffering bear their woe.

ALTMAN'S,

301 & 303 Sixth Ave., & 100 W. 19th St.,

ARE OFFERING

EXTRAORDINARY BARGAINS

IN

Ladies' Fine Underclothing,

Which for Superiority of Workmanship, Quality and Price, are not to be excelled in the city.

Ladies' Fine Chemises, warranted Muslin, finished superbly on Wheeler & Wilson machine. French corded band, extremely neat, 80 cts.

Ladies' Fine Chemises finished as above, with 75 tucks, yoke back and front, handsomely stitched, corded braids and sleeves, at \$1.50.

Ladies' Chemises *en pointe* French pattern with fine hand-made needlework edging and inserting, at \$1.48.

Ladies' Night Robes, Utica Mills Muslin, pointed, tucked, and ruffled yoke back and front, full length, at \$1.10.

Ladies' Night Robes, tucked and embroidered yoke, Masonville Muslin, trimmed and embroidered collars and cuffs, reduced from \$2.95 to \$2.25.

Ladies' Night Robes, greatest attraction in stock, made of best muslin, with diagonal puffing and embroidered yoke, back and front, (new shaped) puffed and embroidered pointed collars and cuffs, at \$5.50. Worth \$6.50 to \$7.

Ladies' Night Robes—another attractive article—entirely "our own style," just received, made with diagonal tucks, puffing and embroidery, robe front; very elaborate, \$5 to \$6.

Ladies' Fine Muslin Drawers, trimmed with deep hem and wine tucks at 75 Cents.

Ladies' Fine Muslin Drawers, trimmed with tucks and ruffle and diagonal tucking at 85 cents.

Ladies' Fine Muslin Drawers, with deep hem, cluster of tucks and needle work inserting, handsomely finished on Wheeler & Wilson Machine, at \$1.25.

Ladies' Demi-train Walking Skirts, with double ruffle, cluster of tucks, at \$1.

Ladies' Fine Walking Skirts, made of Lonsdale Muslin, with cambric flower, six inches deep, diagonal puffing and tucking with needle-work inserting five inches deep at \$5.

Train Skirts, fine muslin, deep hem, cluster of tucks six inches long, at \$1.90.

Ladies' Train Skirts, very elaborate, with one row of tucks, puffs, inserting and puffs over, with deep cambric ruffle, at \$5.50.

Ladies' Masonville muslin Underskirts, with ruffles and cluster of tucks, at 95 cents.

Ladies' Cambric Toilet Sacques, trimmed with fine ruffling, at \$1.40.

Linen and Muslin Pillow-Cases and Pillow-Stands, in plain ruffles and needlework inserting, &c., on hand and made to order. Chemises, square-tucked bosoms, trimmed with ruffles, 75 cents.

French Flounces Skirt, at \$1.20.

Corset Covers, trimmed with Hamburg edging, inserting, ruffling, tucks, &c., at 80 cents to \$1.50.

SILKS.

Good Black Silks. - - - - - \$1 and \$1 25
 Better and wider - - - - - \$1 50 and \$2.
 An excellent gros-grain Silk, - - - - - \$2 50
 The very best grades, - - - - - 3 and \$3 50
 Black Lining Silk, 28 inches wide, - - - - - 90c.
 Colored Trimming Silks, all shades, - - - - - \$1 50
 Colored Dress Silks at - - - - - \$1 25, \$1 50, \$2 00 and 2 50
 Black Satins at - - - - - 1 50, 1 75 and 2 00
 Colored Satins at - - - - - 1 00, 1 50, 2 00 and 2 25
 Black and Colored Velvets at - - - - - 2 00, 2 50 and 3 00
 Silk Cloak Velvets at - - - - - 6 00, 8 00 and 10 00
 Velvetens at - - - - - 60c., 75c. and \$1 00, worth 1 50
 Splendid Velvetens at - - - - - 1 00
 All color Velvetens at rare bargains.

Blankets and Quilts.

A pair of Wool Blankets, fair quality, at - - - - - \$3 00
 Do better quality 10qrs. - - - - - 4 00
 Do still better, 10qrs. - - - - - 5 00
 Do first-rate quality, 10qrs. - - - - - 6 00
 Do very excellent, 11qrs. - - - - - 7 00
 Do extra quality, 11qrs. - - - - - 8 00
 Do very best and largest, - - - - - 10 00
 Honey Comb Quilts, - - - - - 1 30
 Best Quilts, fringed and large, - - - - - 1 75
 A good Marseilles 10qrs. Quilt, - - - - - 2 50
 Better Quality 10qrs. Quilt, - - - - - 3 50
 Extra Quality 10qrs Quilt, - - - - - 4 00

M. ALTMAN & CO.,

301 and 303 Sixth Ave., and 100 West 19th St.,

NEW YORK CITY.

ALTMAN'S,

301 AND 303 SIXTH AVENUE,

AND

100 WEST 19TH STREET, NEW YORK.

Gent's Furnishing Department.

Great reductions in prices have been made in this Department, including the following:

75 dozen Merino Shirts and Drawers, formerly \$1 50, reduced to \$1.

50 dozen Gent's all-wool Shirts and Drawers, formerly \$2 50, reduced to \$1 50.

100 dozen Boy's Merino Shirts and Drawers, all sizes, worth \$1, at 50 cents.

50 dozen Boy's Socks, marked down to 15 cents per pair.

100 dozen, four-thread English Half-Hose, extra super stout, marked down to 24 cents per pair.

CARDIGAN JACKETS, FOR MEN AND BOYS

of Domestic and Foreign Manufacture, ranging in price from \$2 50, \$3, \$3 50, \$4 and \$5.

A large variety of

SILK SCARFS, TIES, BOWS, SUSPENDERS, COLLARS, CUFFS, HANDKERCHIEFS, GLOVES, &c.

Collar and Cuff-Buttons, Scarf-Pins, Scarf-Rings, &c., at extremely low prices.

ALSO, A FULL LINE OF

Silk and Alpaca Umbrellas

Of the best Manufacture, at \$2, 2 50, 3, 4, 5, 6, 8 and upward.

SPECIAL JOB LOT

Fine Alpaca Umbrellas at \$1 50.

"OUR OWN MAKE"**DRESS SHIRTS.**

FINE, PERFECTLY-FITTING DRESS SHIRTS, made of Wamsutta Muslin, fine Linen Bosoms, made with any

number of Plaits, open or closed at back,

sold elsewhere at \$15 to \$18, we now

offer at \$12 per half-dozen.

Extra-fine, PERFECTLY-FITTING SHIRTS, made of

New York Mills Muslin, with

RICHARDSON'S BEST LINENS

for Bosoms, made in any style to suit, and equal to any Shirt produced in this City, at \$15 per dozen.

NIGHT SHIRTS,**Flannel Undergarments, &c., &c.,**

made to Order. Directions for self-measurement will be sent to any part of the United States on application, and

All orders by Mail will be promptly and perfectly executed.

M. ALTMAN & CO.**OFFER GREAT BARGAINS IN****LADIES' AND MISSES' MERINO SKIRTS, UNDERVESTS AND DRAWERS.****MISSES' MERINO UNDERGARMENTS** at 45 cents.**LADIES' MERINO UNDERGARMENTS** at 75 cents.**LADIES' FINE ENGLISH MERINO UNDERVESTS** at \$1.10**LADIES' COTTON, WOOL AND SHAKER'S FLANNEL****UNDERSKIRTS**

On hand and made to Order.

CORSETS, HOOP-SKIRTS & PANIERS

In every Style adapted to the present season.

Corsets.

BEST FRENCH WOVE CORSETS, formerly \$1 50, now reduced to \$1.

FRENCH CONTIL CORSETS, formerly \$3, reduced to \$2 25.

THOMPSON'S BEST GLOVE-FITTING CORSETS at \$1 75.

We also include all the Popular Styles of Imported and American Manufacture.

We shall open this week five cases of

LINEN-CAMBRIC HANDKERCHIEFS

In plain linen tape border and Hem-stitch, varying in price from 12, 14, 15, 18, 20 cents and upward.

2 cases LADIES' AND MISSES' CLOTH AND WOOLEN HOSIERY of every size, at reduced prices.

1 case WORSTED EMBROIDERIES.

1 case LADIES', GENTS' and MISSES' FRENCH CLOTH, BERLIN-LINED and DOGSKIN

GLOVES

At most attractive prices.

M. ALTMAN & CO.

Offer the following Real Bargains. All orders for goods not precisely in our line of business, will be executed as favorably as all others:

1 dozen Ladies' White Hose, good quality, - - - - - \$2 75
 " " regular made extra, - - - - - 3 25
 1 " Gents' best English Half-hose, - - - - - 3 00
 1 " Misses' white or colored Hose, - - - - - 2 00
 Ladies' fine Linen Handkerchiefs, per doz., - - - - - 2 00
 Hem-stitched Hdks. - - - - - 3 00
 Gents' good Linen Handkerchiefs - - - - - 3 00
 Children's White and Colored Handkerchiefs, all prices.
 Ladies' Linen Collars, - - - - - 10, 12 and 15c.
 Gents' Linen Collars, - - - - - 15 and 20c.
 Gents' Paper Collars, New Style, - - - - - 15c. per box.
 Ladies' new Fall Kid Gloves, - - - - - 90c. per pr.
 Ladies' good double Button, - - - - - \$1 25
 Gents' Kids, - - - - - 1 25
 Misses' Kids, - - - - - 65
 Ladies' Flannels, - - - - - 60c., 75c. and 1 00
 Gents' Undergarments, - - - - - 60c., 75c. and 1 00
 Lisle Thread Gloves, - - - - - 15, 20 and 25c.
 Gents' Prime Linen Dress Shirts - - - - - \$1 50 each.
 Gents' Flannel Shirts and Drawers - - - - - 1 00 each.
 Pure Linen Napkins, only - - - - - \$1 per doz.
 Neckties for Men and Ladies, at - - - - - 15 to 50c.
 Edging Embroidery and Inserting, - - - - - 25 to 30c.
 Black Gimpure Lace, pure Silk, - - - - - 60c.
 Elastic Braids, from - - - - - 2 to 10c. per yard.
 Worsted Braids, every shade, 6 yards, at - - - - - 6c.
 Clark's best White Cotton, - - - - - 72c. per doz.
 Brook's - - - - - " "
 Orr & McNaught's Cotton - - - - - " "
 Coates' best White Cotton, - - - - - " "

(All the above warranted genuine.)

Good American Pins, at - - - - - 3c. per paper.
 Best " at - - - - - 6c "
 Best English Pins (warranted) - - - - - 10c. "
 Millward's Best needles, - - - - - 5 to 10c., 4c. per paper.
 Colgate's Hotel Soaps, at - - - - - 4 and 6c. per cake.
 Best Honey Soaps, at - - - - - 10c.
 Sets of Jet and Gilt Jewelry, at - - - - - \$1 per set.
 Bracelets of Jet and Tortoise-shell, at - - - - - 50c.
 Pocket Books, at - - - - - 25 and 50c., worth \$1.

House Furnishing Goods.

100 dozen pure Linen Towels, fringed, - - - - - \$2 00 per doz.
 200 " very large Huckaback, - - - - - 2 50 "
 100 " very best prime Linen, and large 3 25 "
 500 " pure Linen Napkins, - - - - - 1 25 "
 500 " pure fine Linen Napkins, - - - - - 1 75 "
 Good Quality Table Linen 7 1/2 wide, at - - - - - 60c. per yd.
 Better " - - - - - 75c. "
 Very best Double Damask " - - - - - \$1 25 "
 finest " 8 1/2 wide, at - - - - - 1 25 "
 Fine Swiss Muslin, Jaconet and Cambric, at - - - - - 20c "
 The best, all Wool Warp Skirts, - - - - - \$1 50
 Half Wool Balmoral Skirts, - - - - - 75c.
 A better Skirt, very rich, at - - - - - \$1 00
 New Style made-up Skirt, at - - - - - 1 50
 Hoop Skirts at all prices and styles.
 A good white or colored Corset, at - - - - - 90c.
 A very fine 4-inch woven Corset, at - - - - - \$1 25
 The very best Corset, embroidered tops, at - - - - - 2 00
 Water-proof Cloth, all colors, at - - - - - \$1 00 per yd.
 Water-proof Cloaks, made up, at only - - - - - 5 00
 Water-proof Suits, neatly trimmed, at - - - - - 7 00 "

All goods are guaranteed as represented, and orders will be promptly sent C. O. D., or by mail for express, on receipt of P. O. Order or Draft. Address

M. ALTMAN & CO.,

301 & 303 Sixth Avenue, corner of 19th St.,

NEW YORK CITY.

Extracts, Queries and Comments.

BY E. E. G.

Behold what the Christians are doing!

The National Congregational Council at New Haven Conn., Oct. 1st. Rev. Zachary Eddy, of Detroit, read a paper on "The Occasion for the Hopes of a General and Speedy Diffusion of the Holy Spirit!" Holy Spirit! what's that? Answered in the "Evangelical Minister's Alliance Boston, Monday, Oct. 12th, by Rev. Mr. Dunn, Presbyterian."

"The Holy Spirit is an invisible being and his (?) work a grand mystery." Indeed! then it (the Holy Spirit) is a person, and of the male gender, a man; and yet his work a grand mystery! We should think so, if his connection with Mary, alleged to have taken place some 2000 years ago is a sample of this mysterious work! But that was a pure and holy "diffusion" like that of the divines of to-day who believe in the "diffusion" of this "grand mystery" and "his work," and who follow the example of this Holy (?) male spirit, by a "speedy" and almost "general diffusion" upon the Mary's of their flock! How happens it that these "Holy spirits" of Brooklyn and other places are not invisible like the one in Judea who visited the Mary of old? Perhaps if Joseph (Theodore) had been present on that remarkable occasion, with a dark lantern, he might have discovered a flesh and blood spirit, performing "his work," which is such a "grand mystery," when "invisible!" Heigh ho! where was or is Theodore's dream when the "confession" was made! Mary was more fortunate, Joseph believed the "dream" that the Holy Spirit (man) "diffused" over or into him, and thus poor Gabriel was saved; while there are no such hopes for Henry—alas! he did not "diffuse" a "dream" into Theodore!

O, Mr. Eddy, please withdraw your paper, and O, ye Council, your prayers, we have had enough, enough, and don't need another "Occasion for the Hopes of a General and Speedy Diffusion of the Holy (?) Spirit," upon any more tender lambs (Lizzy's) of the flock, who feed on Beechnuts! This Holy Spirit is a queer fellow and we can't trust him in his "invisible diffusions," man that he is, in his *grand mysterious work!*"

"Foreign Missions, Rutland, Vermont, Oct., 9th.

Rev. Joseph Nee Sinna, the Japanese preacher, begging for money to establish a Christian Educational Institute in Japan, upon receiving pledges of thousands of dollars, said, with intense emotion, "I think I could carry a hundred thousand dollars in my arms! I feel strong enough to carry it all to Japan!" Wonderful! Couldn't a thief, a pirate, or any other lazy beggar do the same? And yet his modesty was so becoming in boasting over his present Christianity against his former heathenism, that all the money he needed was pledged or promised to be forthcoming! How these Christians do cheat poor sinners so that they can raise funds wherewith to extend this blessed gospel of fraud! Exemption of church taxation helps it along mightily. If the Christians were compelled to pay \$100,000,000 of taxes on their church property, that we poor sinners are legally (?) obliged to pay for them, they would either have fewer thousands to send to Japan missionarying or have less to consume on their lusts. Again,

"Episcopal General Convention at N. Y., Oct. 9th."

A memorial was read from Texas referring to the proposed constitutional amendment, *commanding* its deputies to urge the completion of its action."

Yes *commanding* its deputies, not *instructing* them! Are not these Evangelicals in dead earnest in this matter—put their God, their Jesus Christ, and their private interpretation of the Christian bible into the National Constitution; and thus disfranchise Jews, Mussulmen, Chinamen, Anti-Christians, and even Christians, who are not of the orthodox faith! Monstrous! Wake up Liberals or else you will be caught napping, with an Evangelical Pope in the Presidential chair, and a sectarian government under the control of the Y. M. C. A. flapping its God-Jesus-Christ-Bible-Flag in your face.

Here is a section of one of the resolutions passed at this same convention on Ritualism.

"Resolved, That the House of Bishops concurring in the following canon of ritual uniformity be enacted.

SEC. 1. The elevation of the elements in the holy communion in such a manner as to expose them to the view of the people as objects towards which adoration is to be made, in or after the prayer of consecration, or the act of administering, or in conveying them to or from, bowings, crossings, genuflections, prostrations, reverences, bowing down upon or kissing the Lord's table, and kneeling, except as allowed, provided for or directed by the rubric, or canon, and any gesture, posture, or act implying such adoration, and any ceremony not prescribed as a part of the order for the administration of the Lord's Supper, or holy communion; likewise the use, at any administration of the holy communion, of any hymns, prayers, collects, epistles, or gospels, other than those appointed in the authorized formula of the church, are hereby forbidden."

Forbidden! Why so? are they not God's commands? If not, then has the Episcopal Church been all these years teaching for doctrines the commandments of men, and is "Anti-Christ?" If these ceremonies were ordained by God, then what right have these bishops to repeal them, to forbid their use? Are they not under the commendation of those who "take away from the words the book" (bible) and will not God take away their part out of the book of life, and out of the holy city?" (Rev. xxii. 19.) Surely, how these infallible, ever-lasting decrees of Almighty God go out of fashion—are set up by one set of priests to be knocked down by another set of bishops, in a few years! We should think the Almighty would be as

puzzled to know his own religion as he was to find Adam and Eve, when they hid themselves in the garden. If the Lord wanted his table to be kissed and commanded it to be done, whether mahogany or pine, he ought to be obeyed, and must be grievously offended at the interference of the bishops! Do not they run a great risk in thus remodeling the work of the Lord? What if he should smite them dead for disobeying him as he did 70,000 in olden time for looking into the ark, or turn them into salt as he did poor Mrs. Lot! Have a care, Mr. Bishops, this God of Abraham, Isaac, and Jacob is not to be trifled with.

At the "Quarterly Meeting of the Evangelical Minister's Alliance" before mentioned, Mr. Fletcher, an agent of the Railway Literary Union was allowed five minutes to explain its object which was, "to control the circulation of literature in the railroad cars, on steamboats, and other means of travel, so that immoral publications might not be publicly offered to travelers." He further stated that "the method of proceeding was to secure the right of sale on the same terms as those who had received this privilege from the corporation and then to allow the same contractor to combine his work if he would allow the supervision of the Union." Another speaker expressed a wish that an effort might be made to extend the movement to prohibit card-playing and the selling of prize packages also."

Immoral literature should be sold nowhere, but is not this another dodge of the Y. M. C. A. to set a "Comstock" at work under false pretences to prevent the sale of liberal and radical literature, and substitute sectarian, religious, evangelical reading in its stead? *We shall see what we shall see.* The proposition met a hearty response. Mr. Fletcher said that this control had been already secured in Chicago and Philadelphia, and other places, that a branch of the Union was established in Boston last March, and had secured the oversight of the Eastern road and soon would have the control of the Fitchburg road.

Surely these people are on the alert, and if only immoral literature is suppressed and good reading substituted, we will be thankful, but who is to judge of its immorality? *Comstock & Co.* Then the Boston Journal and most of the daily papers will come under the ban of prohibition, since the matter now published in them was declared obscene when in the *Weekly*. Was it obscene *because* in the *Weekly*?

What a difference there is twixt, tweedle de and tweedle dum! Besides we are not aware that immoral literature was sold on cars, steamboats, at our depots and newsstands; when Mr. F. as agent of the R. R. Literary Union gets control of the cars and steamboats we may be prosecuted for reading THE TRUTH SEEKER in the cabin or in our berth! Who knows?

But this not a tithe of what these Christians are doing.

But I must desist, though much more I could say: for the time would fail me to tell of the Freewill Baptist General Conference, at Providence, R. I., of the Merrimack River Baptist Association, at Lowell, of the Baptist Association of the Southern District of N. Y., of the Norfolk Conference of Unitarian Churches, at Neponset, of the Maine Unitarian Conference at Portland, of the American Christian Convention at Poughkeepsie, of the Episcopal Church Congress, of the Consecration of Bishops, of the Women's Board of Missions held simultaneously with the Foreign Missions at Rutland, of Mrs. Classen, missionary from Turkey, of Miss Park, of the Micronesian mission, Mrs. Bruce of the Mahratta mission, of Miss Mellen of South Africa mission, (and yet we liberals cannot sustain one lecturer in the field), and many other sisters; of Bishop Potter, of Bishop Clarke, of Alexander Vinton, of Ezra Farnsworth, of Russell Sturgis and of a host of Revs. D.D.'s and L.L.D.'s, who participated in and sustained these meetings Oct. 1st-20; and so I will end by quoting some of the wise sayings of the wise Solomon of modern times—even the wise and sainted Henry Ward Beecher!

Twin Mountain House, White Mountains, N. H.

"There is no hatred like that of two persons in the same church, one of whom pretends to be a great deal higher and better than the other, but both of whom pretend to be the same thing. You will hardly find a church which has not in it a certain class that somebody thinks it is right to prey on." That's true Henry just what we outsiders see and say, you are no better with all your boasted piety than we liberals and sinners, then what becomes of your church and your Christianity? O, it is shocking that we sinners are no worse than you Christians, what's the use of your religion. Take care Henry or we shall get ahead ahead of you in morals, if we do not in theology."

Here is another extract from the great preacher's first sermon after his return home, in Plymouth Church Oct. 4th. "God broods as a hen over her chickens in the centre of universal creation, etc." What has he hatched, (a male hen), a litter of young gods and goddesses, alas, humanity.

A brooding rooster would be a stronger sight. Henry your comparison is bad, better try again. He did try again, and ground out a comparison between a man and a bird, thus: "As a bird from the egg and nest * * * we shall emerge, cleave the air heavenward, to dwell forever on the tree of life." That's better Henry, but birds sometimes get shot on the wing, or old pussy catches them for her kittens before they are feathered and out of the nest—surely the Plymouth preacher will not be shot on the wing or caught and devoured by pussy!

Books that it will pay to Read.

The question which Pilate is said to have put to the Christ of the Gospels:—"What is truth?" is as pertinent to-day, as then, and is as difficult to answer.

This reflection was suggested while looking over the pages of two recent works on Spiritualism, published by A. K. Butts & Co., of this City—one *The Defense of Spiritualism*, by Alfred R. Wallace, and a work in opposition to its claims and very damaging (if true) to its pretensions either to truth or usefulness—by Frederick A. Marvin, M. D., Prof. of psychological medicine and medical jurisprudence in the New York Free Medical College for Women.

Both of these writers are men of eminence in the special science to which they have devoted their lives—the reputation of the former being world wide, yet both from their respective stand-points arrive at distinctly opposite conclusions—one presuming Spiritualism to be a disease, and offering that the middle point of its phenomena which if genuine originates, however mysteriously, in the organism of man himself.

The other from patient investigation, extending over an interval of several years, and conducted with all the accuracy and impartiality that scientific men are trained to bestow on the subject under investigation announces that there must be an entity outside of men which produces the phenomena.

Of course the question would be by no means settled by the conclusions of these men, notwithstanding their superior qualities to decide even had they agreed, instead of coming to right conclusions; but they are each contradictions to that end, and will hasten a complete solution of the problem.

Both the adherents and opponents of Spiritualism will do well to read both of these books.

The writers of the above work opposed to Spiritualism, is also author of a small pamphlet entitled, *Epidemic Delusions bearing on the same subject*, which is a very instructive work, and of which the *Troy Press* says: "Dr. Marvin is one of the rising young thinkers. The lecture certainly exhibits a depth of research and breadth of observation."

Messrs. Butts & Co. have also among their recent publications a most unique and curious work entitled, *The Masculine Cross, or Ancient Sex Worship*.

This book is so startling in its revelations and so damaging to the Christian superstition as to call forth notes of angry criticism from that part of the public press whose interests are identified with the popular side on religion, as indeed they do on every other subject.

The object of this book is to show, (which we trust it does) that many of the most sacred rites and symbols of the Catholic and Protestant church have an origin and significance little suspected by those who administer or those who reverence them. This little work is not recommended as a suitable work for immature and juvenile minds, but to the scholar and to those who are endeavoring to trace out the origin, and to find the real meaning and significance that lie concealed in the symbols and rites of religion, will find it a valuable if not indispensable aid. This enterprising house has also recently published and have for sale, two series of choice tracts entitled respectively the *Iron Clad* and *Manna Series*. These tracts are mostly republications of the most spicy, brilliant and humorous productions of such able men as Bradlaugh, Buchner, Feuerbach and Watts of England and Germany and of Underwood and others in America.

These publications are doing a great work in England in freeing the working classes (who are the principal readers of them) from the dominion of superstition. They contain a perfect arsenal of weapons for the destruction of the ecclesiastical *Bastille*, a work which must be done before a better era can be inaugurated for man on earth. Liberals of every school, every where cannot do a greater service to the cause than by distributing these tracts. Among them will be found the following: *A Few Words About the Devil*, *New Life of David*, *The Logic of Life*, *The Atonement*, *Why do Men Starve*, *Free Thought and Modern Progress*, *A Plea for Atheism*, *Moral Value of the Bible*, &c. &c. See advertisement.

A Boston deacon made a sad mistake the other night. Riding home in a horse car he was accosted by a friend with: "Ah, deacon, getting home rather late, eh?" "Well yes," replied the deacon "'tis a little late, but I have attended a prayer and conference meeting over in Chelsea this evening, and the interest was prolonged." Just then he inadvertently removed his hat, possibly to relieve his conscience, when two theatre cheeks fell out on the floor. It is needless to add that Jones and the deacon pass without speaking now.

A RELIGIOUS body having resolved to build a new church, the pastor went about begging very zealously, accepting not only the widow's but the child's mite. In the school, one Sabbath, while instructing them, he compared himself to a shepherd, and then inquired what the latter did with his flock. One bright-eyed little fellow promptly replied, "He shears them!"

"How many people," says Jeremy Taylor, "are busy in this world gathering together a handful of thorns to sit upon."

CHAS. BRADLAUGH'S WORKS.

AUTOBIOGRAPHY of Charles Bradlaugh, with portrait. 10 cents.
 Inspiration of the Bible. A Reply to the Bishop of Lincoln. 25 cents.
 When were our Gospels Written? 25 cts.
 God, Man, and the Bible. Three Nights' Discussion with Rev. Joseph Bayle, D.D. 25 cents.
 The Existence of God. Two Nights' Debate with A. Robertson. 25 cents.
 What does Christian Theism Teach? Two Nights' Discussion with Rev. A. J. Robinson. 35 cents.
 On the Being and Existence of God. Two Nights' Discussion with Thomas Cooper. 35 cents.
 Heresy: Its Utility and Morality. 40 cts.
 Secularism, Skepticism, and Atheism. Two Nights' Debate with G. J. Holyoake. 60 cents.
 The Credibility and Morality of the Four Gospels. Five Nights' Discussion with the Rev. T. D. Matthias. 80 cents.
 The Bible: What it is. A Freethinker's Commentary. Book I. Genesis, \$1; Book II. Exodus, 75 cents; Book III. Leviticus, 25 cents; Book IV. Numbers, 25 cents; Book V. Deuteronomy, 40 cents. The Five Parts, Paper, \$2.50; Cloth, 1 vol., \$3.
 For further works of Charles Bradlaugh, see "Iron-Clads" and "Manna" lists in this paper.

Secular Tracts, Nos. 1 to 8, 1 cent each; 10 cents per dozen; 50 cents per hundred.
 The Secularists' Manual of Songs and Ceremonies, edited by Austin Holyoake and Charles Watts. 50 cents.
 Christian Evidences. Two Nights' Discussion between Charles Watts and B. H. Cowper. 40 cents.
 Sunday Rest, by Victor Schaefer. 10 cts.
 Life and Immortality; or, Thoughts on Being. 10 cents.
 Eight Letters to Young Men of the Working Classes, by Thomas Cooper. 25 cents.
 The Farm-Laborers' Catechism. 5 cents.
 Address on Free Inquiry; or, Fear as a Motive of Action, by Robert Dale Owen. 5 cents.
 Memoir of Percy Bysshe Shelley. 5 cts.
 Excellent Photographs of Charles Watts. "A handsome Infidel." 30 cents.
 A good supply of the above just received from London by

ASA K. BUTTS & Co.,
 36 Dey Street, New York.

Tyndall's Great Inaugural,

COMPLETE EDITION,

Will be ready about Sept. 15,

THE

ADVANCEMENT OF SCIENCE,

BEING THE

Inaugural Address before the British Association for the Advancement of Science, at Belfast, August 19, 1874, by the President, JOHN TYNDALL, D. C. L., LL. D., F. R. S., with fine Portrait and Biographical Sketch.

Also, a Descriptive Essay by Prof. H. HELMHOLTZ, of Berlin, with Prof. Tyndall's famous letters on Prayer, with Reviews from a religious standpoint, by Henry Evans. On heavy tinted paper, in extra cloth, \$1.00. The same in pamphlet form, 50. In cheaper form, 25c.

The Inaugural says: "The questions here raised are inevitable. They are approaching us with accelerated speed, and it is not a matter of indifference whether they are introduced with reverence or irreverence."

The *N. Y. Tribune* says: "Prof. TYNDALL CROSSES THE RUBICON.—It is the opening address of the President of the most important convention of scientific men in the world. Every line of it breathes thought, power, eloquence.... It is in many respects one of the most extraordinary utterances of our time."

N. Y. Commercial Advertiser says: "Prof. Tyndall has inaugurated a new era in scientific development, and has drawn the sword in a battle whose clash of arms will presently resound through the civilized world."

The *N. Y. Graphic* says: "It is a memorable document, and will undoubtedly have great currency, and make a wide and deep impression."

G. W. SMALLEY, London correspondent of the *N. Y. Tribune*, says: "There can be but one opinion of the address as an example of intellectual power and of courageous sincerity rare in all times."

JUST OUT:

Inman's ancient Faiths. \$27.
 Dr. Marvin's Epidemic Delusions. 50 cents.

Dr. MARVIN'S onslaught upon "Spiritualism." 50 cents.

ANCIENT SEX WORSHIP. 50 cents.

READER'S "MARTYRDOM OF MAN." Cloth \$3.00.

FROTHINGHAM'S "SAFEST CREED." Extra cloth. \$1.50.

BRADLAUGH'S "Few Words About the Devil," "New Life of David," and other Sketches and Essays, 5 and 10c. ea.

A. K. BUTTS & CO., Publishers,
 36 Dey Street, New York.

THIS PAPER IS ON FILE WITH

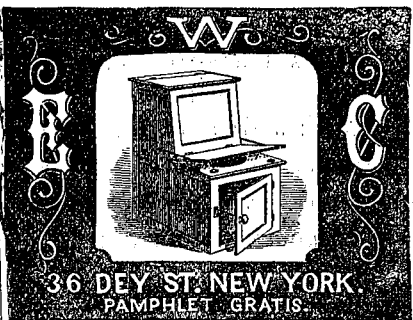


Where Advertising Contracts can be made

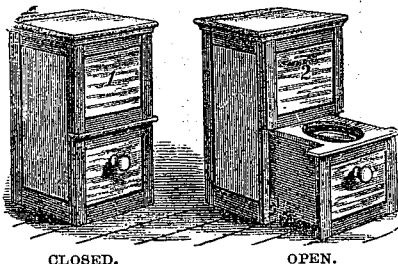
EARTH CLOSET.

The Great Blessing of the Age.

Comfort to the Sick and Feeble.

THE WAKEFIELD36 DEY ST. NEW YORK.
PAMPHLET GRATIS.

Is one of the latest inventions, and has many advantages over all others. The simple act of closing the lid brings the earth forward and drops it directly in the centre of the pail, thus insuring the absolute certainty of covering all the excrements. This is of vital importance. It also has a dust or odor slide, a child's seat, and an extra large reservoir for dry earth or ashes.

THE WATROUS,

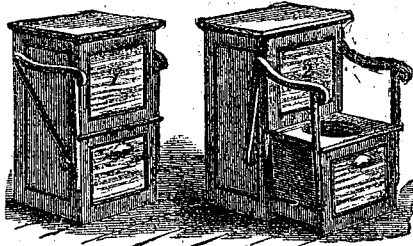
CLOSED.

OPEN.

Is simple in construction, automatic in action, and being entirely inodorous, may be used in any room in the house without offense. When not in use it is a handsome piece of furniture with nothing about it to indicate its purpose.

THE WATROUS:

(With Arms.)



CLOSED.

OPEN.

A CHILD CAN MANAGE IT.

IT WILL LAST A LIFETIME.

LATEST AND SIMPLEST IMPROVEMENT.

A Necessity to the Aged!

Should be in every Guest Chamber!

Every Hotel, Hospital and Public Building should use them.

DRY EARTH FURNISHED ON REASONABLE CONDITIONS.

PRICES. { WAKEFIELD, from \$25 to \$40.
{ WATROUS, from \$16 to \$33.

DESCRIPTIVE PAMPHLETS FREE.

The Wakefield Earth Closet Co.

36 Dey Street New York.

J. M. FOLLETT.

E. B. HILL.

SEWING MACHINE NEEDLES.

We will send by mail, post-paid:
 Singer Needles, for Sixty cents per doz.
 Wilcox & Gibbs, for One dollar per doz.
 All others for seventy-five cents per doz.

Sewing Machine Agents and Dealers please send for circular. We want the patronage of every "liberal" in America.

Say you saw this Adv. in THE SPIRITUALIST AT WORK.

FOLLETT & HILL,

Wholesale and Retail Dealers in

Sewing-Machine Attachments, Needles, Oils, etc., etc.,

CAMBRIDGE, HENRY CO., ILLINOIS.

Choice Summer Books,

JUST PUBLISHED BY

ESTES & LAURIAT.**ATHERSTONE PRIORY.**

By L. M. COMYN, author of "Elena."
 "A quiet, yet charming, English romance of real life. The scenes are life-like, and the story interesting."—*The Examiner*.

1 vol., 16mo., cloth.....\$1 50

VICTOR HUGO'S RHINE.

"A charming book, full of life and spirit."—*Boston Transcript*.

12mo., cloth, beveled, tinted paper....\$1 75

ELENA, AN ITALIAN TALE.

"A more captivating love story has not been published this season."—*Philadelphia Herald*.

1 vol. 16mo., cloth.....\$1 50

SLAVES OF THE RING.

1 vol., 8vo. Paper.....75 cents

By B. F. ROBINSON, author of "Second-Cousin Sarah," "Little Kate Kirby," "For Her Sake," "True to Herself," etc.

A TANGLED SKEIN.

1 vol., 8vo. Paper.....75 cents

By ALBANY FOLANQUE, JR.
 "It is so well written that, having once taken up the book, it will be impossible to lay it down until the end."—*Press*.

DEEP WATERS.

1 vol., 8vo. Paper.....75 cents

"Author of 'Counterparts,' etc."
 "Rumor" is no common story; it has scenes and sentiments of singular force, individuality and beauty.

RUMOR.

1 vol., 8vo. Paper.....75 cents

"Author of 'Counterparts,' etc."
 "Rumor" is no common story; it has scenes and sentiments of singular force, individuality and beauty.

OUR VACATIONS.

How to Go, Where to Go, and How to Enjoy Them. By F. E. CLARK.

1 vol., 18mo.; red edges, 208 pages....\$1 00

"The tourist can not fail to find many valuable hints."—*Mail*.

* * * The above, or any book published in the United States, sent, post-paid, on receipt of price, when not to be had at local book stores.

Religion without Superstition.**THE LYCEUM.**

A Liberal Paper for the Young.

MONTHLY, ILLUSTRATED. 75 CTS. PER YEAR.

THE LYCEUM is just such a paper as every Spiritualist and Liberal should place in the hands of his children to counteract the pernicious influence of Sectarian Sunday Schools and the Orthodox publications for the Young. It is also specially designed to meet the wants of the Children's Progressive Lyceums.

TERMS.

One copy, six months.....\$0.40

One copy, one year.....0.75

Three copies, one year.....2.00

Each subscriber for six months at the above rates will receive as a premium Hudson and Emma Tuttle's new book, "Stories Our Children." Each subscriber for one year will receive the book, "The Childhood of the World," and a pair of elegant little Chromos—"Good Night," and "Good Morning," or instead of the book and chromos a pack of "Arithmetical Cards and Games."

Persons unwilling to risk the subscription price of the paper until after an examination of it, may forward their address with ten cents and it will be sent post-paid three months and then discontinued without further pay if no longer wanted. The publisher is determined to give satisfaction by furnishing a paper and premiums worth more than the subscription price, and hence confidently asks an examination of the merits of THE LYCEUM by all liberal parents who desire their children to grow up free from the bondage of church creeds and dogmas. Address

P. H. BATESON, PUBLISHER,
Toledo, Ohio.**THE MANNA SERIES.**

- No. 1. Original Manna for "God's chosen." Price, 5 cents.
- No. 2. Manna for Jehovah (B. F. Underwood's Prayer). 10 cents per dozen.
- No. 3. New Life of David, by Chas. Bradlaugh. 5 cents.
- No. 4. Facetiae for Free Thinkers. Collected by Austin Holyoake. 10 cents.
- No. 5. 200 Questions Without Answers. 5 cents.
- No. 6. A Dialogue between a Christian Missionary and a Chinese Mandarin. 10 cents.
- No. 7. Queries Submitted to the Bench of Bishops by a Weak but Zealous Christian. 10 cents.
- No. 8. A Search After Heaven and Hell, by Austin Holyoake. 5 cents.
- No. 9. Parsons of the Period, or the Natural History of the Pulpit, by Gegeef (in press).
- No. 10. A Few Words about the Devil, by Chas. Bradlaugh. 5 cents.
- No. 11. The New Life of Jacob, by Charles Bradlaugh. 5 cents.
- No. 12. Daniel the Dreamer, by Austin Holyoake. 10 cents.
- No. 13. A Specimen of the Bible—Esther, by Austin Holyoake. 10 cents.
- No. 14. The Acts of the Apostles: A Farce, by Austin Holyoake. 10 cents.
- No. 15. Ludicrous Aspects of Christianity, by Austin Holyoake. 10 cents.
- No. 16. The Twelve Apostles, by Chas. Bradlaugh. 5 cents.
- No. 17. Who was Jesus Christ? by Chas. Bradlaugh. 5 cents.
- No. 18. What Did Jesus Teach? by Chas. Bradlaugh. 5 cents.
- No. 19. New Life of Absalom, by Charles Bradlaugh. 5 cents.
- No. 20. New Life of Moses, by Chas. Bradlaugh. 5 cents.

Other numbers of Manna for all sorts of hungry people are in preparation.

THE IRON-CLAD SERIES.

- No. 1. The Atonement, by Charles Bradlaugh. Price 5 cents.
- No. 2. Secular Responsibility, by George Jacob Holyoake. Price 5 cents.
- No. 3. Christianity and Materialism Contrasted, by B. F. Underwood. 15 cents.
- No. 4. The Influence of Christianity on Civilization, by B. F. Underwood. 25 cents.
- No. 5. The Essence of Religion, L. Feuerbach. 50 cents.
- No. 6. Materialism. Dr. L. Buchner. 25 cents.
- No. 7. Buddhist Nihilism, Prof. Max Muller. 10 cents.
- No. 8. The Religion of Inhumanity, by Frederic Harrison. 20 cents.
- No. 9. Relation of Witchcraft to Religion, by A. C. Lyall. 15 cents.
- No. 10. Epidemic Delusions, by Dr. F. R. Marvin. 25 cents.
- No. 11. The Masculine Cross and Ancient Sex Worship (in paper cover). 50 cents.
- No. 12. Paine's Age of Reason. 25 cents.
- No. 13. Essay on Miracles, by David Hume. 10 cents.
- No. 14. The Land Question, by Charles Bradlaugh. 5 cents.
- No. 15. Were Adam and Eve our First Parents, by Charles Bradlaugh. 5 cents.
- No. 16. Why Do Men Starve? by Charles Bradlaugh. 5 cents.
- No. 17. The Logic of Life, by George J. Holyoake. 10 cents.
- No. 18. A Plea for Atheism, by Charles Bradlaugh. 10 cents.
- No. 19. Large or Small Families? by Austin Holyoake. 5 cents.
- No. 20. Superstition Displayed, with a Letter of Wm. Pitt, by A. Holyoake. 5 cents.
- No. 21. Defense of Secular Principles, by Charles Watts. 5 cents.
- No. 22. Is the Bible Reliable? by Charles Watts, Secretary of the National Secular Society, London. 5 cents.
- No. 23. The Christian Deity, by Charles Watts. 5 cents.
- No. 24. Moral Value of the Bible, by Chas. Watts. 5 cents.
- No. 25. Free Thought and Modern Progress, by Chas. Watts. 5 cents.
- No. 26. Christianity, Its Nature, and Influence on Civilization, by Chas. Watts. 5 cts.
- No. 27. Christian Scheme of Redemption, by Chas. Watts. 5 cts.
- No. 28. Thoughts on Atheism, by A. Holyoake. 5 cents.
- No. 29. Is there a Moral Governor of the Universe? 5 cents.
- No. 30. Philosophy of Secularism, by Chas. Watts. 5 cents.
- No. 31. Has Man a Soul? by Chas. Bradlaugh. 10 cents.
- No. 32. The Origin of Christianity, by Chas. Watts. 5 cents.
- No. 33. Historical Value of the New Testament, by Chas. Watts. 5 cents.
- No. 34. On Miracles, by Watts. 5 cents.
- No. 35. On Prophecies, by Watts. 5 cents.
- No. 36. Practical Value of Christianity, by Chas. Watts. 5 cents.
- No. 37. Progress of Christianity, by Watts. 5 cents.
- No. 38. Is there a God? Bradlaugh. 5 cts.
- No. 39. Laban's Prayer, by Bradlaugh. 5 cents.
- No. 40. Poverty, by Bradlaugh. 5 cents.

Other Iron-Clads are in active preparation. Any one who orders Manna or Iron-Clads to the amount of \$2 will receive to the value of \$2.25. In quantities of \$5 to one address we discount 20 per cent, all prepaid by mail. Address
 A. K. BUTTS & CO.,
 PRINTERS AND IMPORTERS,
 36 Dey Street, New York.

Send for new Catalogue of Liberal works.

Odds and Ends.

THE child who cried for an hour one day last week didn't get it.

WHEN must time hang up his scythe? When he shall be no mower.

WHY is a beefsteak like a locomotive? It's not of much account without it's tender.

A YOUNG man about to change his condition, says, it seems easier to get a wife than it does to get the furniture.

THE provisions in the ark did not give out. They had as much ham at the end of the voyage as when they started.

WHY is the bridegroom more expensive than the bride? Because the bride is always given away, while the bridegroom is usually sold.

VEN some man slaps me on the shoulder and says: "I was glad to hear you was so vell," und den sticks behind my back his fingers on his nose, I hef my opinion of dat feller.

AN excellent old deacon who, having won a turkey at a charity raffle did not like to tell his severely orthodox wife how he came by it, quietly remarked as he handed her the fowl that the Shakers gave it to him.

UPON the marriage of one of her companions, a little girl about eleven years of age, of the same school, said to her papa: "Why, don't you think Amelia is married, and hasn't gone through fractions yet?"

At a picnic a Missouri chap got his eye punched for speaking to another fellow's girl, and when he tearfully explained that he'd "knowed her these thirty-five years," he got all his hair pulled out.

A COLORED preacher, in discoursing to his people on the efficacy of earnest prayer delivered himself in this manner: "I tell you, brethren, 'tis prayer is what gibs de debil de lockjaw."

HERE is what Chaucer says:

What is better than gold? Jasper.

What is better than jasper? Wisdom.

What is better than wisdom? Woman.

What is better than woman? Nothing.

AN Irishman found a Government blanket recently and rolling it up put it under his arm and walked off saying: "Yis that's moine—U for Patrick, and S for McCarty; be me sowl, but this learnin's a foine thing as me fath'er would say; for if I hadn't any edication I wouldn't have been afther findin' me blanket."

At Ouchy, Switzerland, a boatman pulled out a man who tried to drown himself in the lake. Later he saw him hanging on a tree, and left him alone to enjoy his "fixed idea." He was summoned before a magistrate for not preventing the suicide, and he said he thought the gentleman had hung himself up to dry.

AN old man and his wife who came in by the Central road recently, saw about thirty hackmen shouting "Hack" at them. The man took it all as a high compliment, and turning to the old woman he said: "I tell you mother, they think we are something great, or they'd never had all these carriages down here to meet us. I wonder how they knew we was coming."

A countryman took his seat at a hotel table opposite to a gentleman who was indulging in a bottle of wine. Supposing the wine to be common property, our unsophisticated country friend helped himself to it with the gentleman's glass. "That's cool," exclaimed the owner of the wine, indignantly. "Yes," replied the other, "I should think there was ice in it."

ALL THERE WAS OF SAM.—A contraband came into the Federal lines in North Carolina, and was marched up to the officer of the day to give an account of himself, whereupon the following colloquy ensued:

"What is your name?"

"My name's Sam."

"Sam what?"

"No, sah, not Sam Watt. I'se jist Sam."

"What's your other name?"

"I hasn't got no oder name, sah. I'se Sam—dat's all."

"What's your master's name?"

"I'se got no master now; massa runned away—yah! yah! I'se free nigger now."

"Well, what's your father and mother's name?"

"I'se got none, sah—neber had none. I'se jist Sam—ain't nobody else."

"Haven't you any brothers or sisters?"

"No, sah, neber had none. No bruder, no sister, no fader, no moder, no massa—nothin' but Sam. When you see Sam you see all there is of us!"

AN honest German who had recently arrived in this country invented a new system of mnemonics to use for improving his imperfect knowledge of the English language. When he heard a new word he would couple it in his mind with a word already familiar to him having a somewhat similar signification, and thus by the association of ideas to fix it in his memory. Sometimes, however, his system failed to work with entire success. For instance one day his attention was attracted by a bloated batrachin which was croaking lustily on the edge of a marsh, and he asked his employer the English name of the creature. "That is a bull frog," was the answer. "Yaw, bull oxen; frog, toad—I remember him," said the man. A few days after he came across another frog, and his employer being with him, and wishing to test the efficacy of his mnemonics, asked him if he could tell the name of the reptile. "Yaw," he answered triumphantly, "dot ees un oxen toad."

AN Irish fellow citizen called at the Post Office. "Anny letter for O'Hoolahan?" "Which of them?" "Anny of them." "We can't give out letters that way—what's your first name?" "None of your business what me name is—I want a letter." "We can't tell whether there is any letter for you without knowing what your name is." "I'm a naturized citizen, and ain't I as much right to a letter as any body?" "Why, yes, of course, if there is one for you. I can't tell whether there is any unless you tell me your name." "Gimme a letter I tell you!" "Give me your name I tell you!" "Me name is—me name is—Patrick Mahoney." (Clerk looks.) "There is no letter for Patrick Mahoney." After a little more stubborn insisting, the man started away. A gentleman who had been looking on with much enjoyment inquired: "So you didn't get any letter after all, Pat?" "No," said Pat, with a wink, "but I got even wid him; it wasn't me own name I giv him! Is there any other Post Office in this town where I could get a letter, sur?"

BILLINGSISMS.

JESS So.—All the philosophy in the world won't make a hard trotting hoss ride easy. One ov the most unfortunate persons I kno ov is a third-rate fiddler.

He who haz got nothing to do in this world but amuze himself, has got the hardest job on hand I kno ov.

Punkin pi iz the oldest American beverage I kno of, and it ought to go down to posterity, with the trade mark of our grand-mothers on it; but I am afrade it won't for it is tuff even now to find one that tastes in the mouth as it did 40 years ago.

Nobody really luvs to be cheated, but it duz seem az tho every one waz anxious to see how near they could come to it.

The wust tyrant in the world iz the wife ov a henpekt husband.

About az low down az a man kan git and not spile is tew cit on hiz wife's reputashun.

A good karakter is alwuss gained bi inches, but iz often lost in one chunk.

Fun iz the cheapest fizik that haz bin diskovered yit and the easiest to take. Fun pills are sugar coated, and no change ov diet iz necessary while taking them. Fun iz the pepper and salt of every day life and all the really wize men that hav ever lived, hav used it freely for seasoning.

A man who can set himself to work at enny thing on 5 minnits' notiss has 'got one of the best trades I kno ov.

Virtew that ka:t whip vice, in a fair stand up fite, ennytime, ain't worth havin'.

After trying for more than thirty-five years to hav mi own way in all things, I hav finally cum to the konclusion, to split the difference.

Everybody seems to konsider himself a kind of moral half bushel, to meazure the world's frailtys in.

Health! Economy!

DECENCY.

The Cheapest and Best.

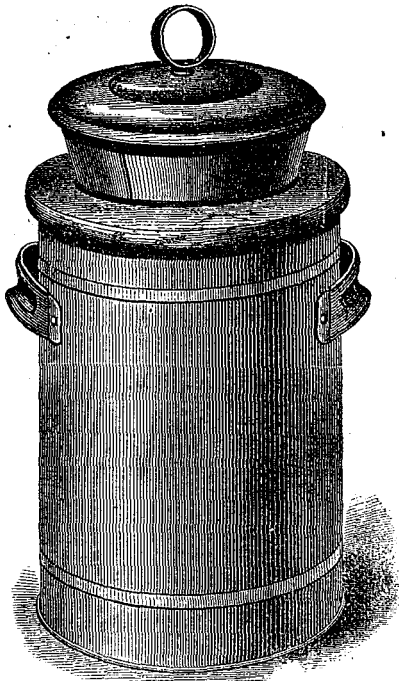
AN EARTH CLOSET FOR \$5.

The Sanitarian Earth Closet

IS A DISINFECTANT, A DEODORIZER, AND HAS NO MACHINERY.

Is the Cheapest by Half.

PHYSICIANS PRAISE IT! NURSES DEMAND IT! INVALIDS, WOMEN AND CHILDREN REJOICE IN IT.



"I think that America will be worth twenty per cent. more one hundred years hence than it would have been without the earth-closet."—HORACE GREELY.

The germs of Small Pox, Scarlet Fever, Cholera, and other contagious diseases are disseminated through the effluvia of human excreta, and especially by privies, water closets and sewers.

Thousands of Wells are poisoned by connection with privies.

Sewer gas in cities presses up past the "traps," which are only water-pockets through which gas rises as through the air. These gases gather most at the highest points of sewerage. Hence, besides "Tenement House Rot," we hear of "Murray Hill" and "Fifth Avenue Fever." Piles, suppressed menses, puerperal fever after accouchment, and Broken Breasts are common effects of privy drafts and exposure; also deadly relapses after various maladies.

Twenty Thousand Earth Closets are used in England. Public institutions and whole towns there are adopting the system.

In India all the Prisons, Barracks, and Hospitals of the Bombay, Madras, and Bengal Presidencies have adopted the system.

In America several thousand Earth Closets are in use, and they are recommended by all the Boards of Health and distinguished Physicians.

THE SANITARIAN

SUPERSEDES WATER CLOSETS AND PRIVIES.

Obviates exposure in stormy weather; prevents foul air in sick rooms; produces \$10 yearly for each user; stops the spread of cholera; promotes refinement; prevents typhoids; looks like a handsome slop jar; removes most of the causes of diphtheria, Diarrhoea, Cerebro-Spinal Meningitis, Piles, etc.; enables hotels to have "an Earth Closet in every room," gives the poor a priceless boon; gives the rich exemption from "Fifth Avenue Fever;" prevents the poisoning of Wells and Water Courses; furnishes the best Fertilizer; stops the destructive of soils—earth robbing. Send for a Pamphlet.

PRICE \$5.00. BOX 15 CTS.

Sent by express to any part of the country.

General Agent for the United States,

D. M. BENNETT.

335 Broadway, New York.

SPIRITUALISM.

The recent extraordinary attention the subject is attracting, and its investigation by eminent scientists, increases the demand for current literature devoted to the subject. In order that all may become familiar with the most able, fearless and widely-circulated exponent of Spiritualism, we will send the

Religio-Philosophical Journal
3 MONTHS for 25 CENTS.

The JOURNAL is a large 8-page weekly paper, regular price \$3 per year, now in its Ninth Year. Address S. S. JONES, Editor, 180 E. Adam St., Chicago.

N. B.—State where you saw this advertisement.

A Book for the Times.

The "Spiritual Delusion;"

Its Methods, Teachings and Effects.

THE PHILOSOPHY AND PHENOMENA CRITICALLY EXAMINED.

BY DYER E. LUM,

Author of "The Early Social Life of Man," 12mo. Fine Cloth. \$1.50.

NOTICES OF THE PRESS.

"That Spiritualism is a 'delusion,' we most firmly believe, and this book contains a full demonstration of the fact. The author has gone through the experience of a believer in the possibility of spiritual manifestations, but abandoned this conviction as premature and unsound through the force of later and more thorough investigation. The positive beliefs of the author on philosophical and theological subjects, so far as these are disclosed, are not, by any means, so trustworthy."—*Presbyterian*.

"This is a calm, careful and candid examination of modern Spiritualism, and clearly shows from its past and present history, that it is unscientific in its methods, unphilosophical in its teachings, and unnatural in its effects. Some of the many impostures of the Spiritualists are exposed, and a large amount of varied information respecting this delusion given. The dedication of the book happily indicates its design."—*Lutheran Observer*.

"This is a clear, conclusive argument against modern Spiritualism, by one who narrowly escaped its fatal delusion. He shows it unscientific in its methods, unphilosophical in its teachings, and unnatural in its effects, and enters into a critical examination of the phenomena upon which Spiritualism rests for its proofs. The author claims that all may be traced to natural causes. The book is ably written."—*Baltimore Episcopal Methodist*.

** For sale by booksellers generally, or will be sent by mail, postage paid, upon receipt of price, by

L. B. LIPPINCOTT & CO.,

715 and 717 Market Street, Philadelphia, Pa.

Scottish Western Loan Co.,

G. L. HENDERSON & CO.,

Bankers,

Le Roy, Minnesota,

BRANCH OFFICE, 137 BROADWAY, N. Y.

MONEY INVESTED

IN FIRST MORTGAGES

On Improved Farms in Minnesota and Iowa,

Running 3 to 5 years, with Coupon Interest Notes, drawing 9 per cent. annually in advance, or 10 per cent. paid semi-annually in advance, free of expense to the Loaner.

10 per cent. paid on receipt of money at the Bank, or in New York until invested.

For full particulars, send for Circular. To Jan. 1, 1876.

DON'T FAIL

TO ORDER A COPY OF

THE

Heathens of the Heath,

A ROMANCE,

Instructive, Absorbing, Thrilling!

BY WM. McDONNELL,

Author of "Exeter Hall," etc., etc.

In Paper Covers.....\$1.00

In Cloth, neatly bound.....1.50

Sent by Mail, post-paid, on receipt of price.

Address D. M. BENNETT,

335 BROADWAY,

New York.

The Truth Seeker.

DEVOTED TO

SCIENCE, MORALS, FREE THOUGHT, FREE DISCUSSION, LIBERALISM, SEXUAL EQUALITY, LABOR REFORM, PROGRESSION,
FREE EDUCATION, AND WHAT EVER TENDS TO EMANCIPATE AND ELEVATE THE HUMAN RACE.

OPPOSED TO

Priestcraft, Ecclesiasticism, Dogmas, Creeds, False Theology, Superstition, Bigotry, Ignorance, Monopolies, Aristocracies,
Privileged Classes, Tyranny, Oppression and Everything that Degrades or Burdens Mankind Mentally or Physically.

"Come now and let us reason together;" Let us hear all sides; Let us divest ourselves of prejudice and the effects of early education; Let us "prove all things and hold fast to that which is good."

Vol. 2. No. 6. { D. M. BENNETT, } NEW YORK, NOVEMBER 15, 1874. { 335 BROADWAY, } \$1.75 per Year.
EDITOR & PROPRIETOR. SINGLE COPIES, 8 CTS.

The Truth Seeker.

PUBLISHED SEMI-MONTHLY.

TERMS:

One Copy, one Year.....\$1.75
" " Six Months.....1.00
" " each Month, making a Monthly.....1.00

One Copy sent extra for every ten Subscribers to one address.
Canadian Subscribers will please send fifty cents additional, for extra postage, which has to be prepaid.

RATES OF ADVERTISING.

One Dollar per inch, first insertion; 75 cents per inch for subsequent insertions.

Notes and Clippings.

CAREFUL estimates put the yield of the precious metals this year in Utah at \$10,000,000. This is against \$5,000,000 last year.

SUCCESS in life is apt to make us forget the time when we were not much. It is just so with a frog on a jump; he can't remember when he was a tadpole, but other folks can.

UNDER the title of "Three Essays on Religion," the late Mr. John Stuart Mill wrote a remarkable work, which is about to be published. The subject is considered under three heads, viz: Nature, the Utility of Religion, and Theism.

AT Salisbury Point, Mass., there are three churches, the minister in each rejoicing in the name of Wright. One lives in the upper part of the town, one in the lower, and the third at the mills; so the people have dubbed their spiritual guides as "Upwright," "Downwright," and "Millwright."

THE idea of licensing the drinkers instead of the drink-sellers, is approved by many temperance societies in Illinois. It is urged that a drunkard's license would be forfeited, and he would be unable to buy liquor, while moderate drinkers would not be hampered.

"THE marvelous multitudinousness of the minutæ of corroborating circumstances are the insurmountable difficulties which unmistakably prevent the skeptic from discovering truth." These were the words of a minister not a hundred miles from Bridgeport some weeks ago.

ELOPEMENT OF A PRIEST.—The Rev. J. E. Gordeman, of a Catholic Church in Philadelphia, is reported to have disappeared with the female organist who played at St. Boniface's Catholic Church, of which he was pastor, to the consternation and lament of the entire Catholic Diocese.

He is also charged with having taken a large sum of money belonging to the Church.

DURING the first year of their introduction into this country, 112,043,500 postal cards have been used. The manufactory at Springfield, Mass., where they are made, has, during the entire period, been running from eighteen to twenty hours per day, with a force of forty hands steadily at work preparing the cards for shipment. Three thousand pounds of paper are daily consumed at the manufactory, and about 700,000 cards are turned out every working day.

AT a recent gathering of some of the prominent publishers in this city, a comparison of the sale of new books, was made; it was ascertained that the most successful book of the spring and summer issue was Mr. Tilton's "Tempest Tossed." All summer long three presses have been kept running to supply the demand for it, and now a fourth press has been added to supply the increased call. On the appearance of Mr. Tilton's last "statement," Mr. Sheldon his publisher, addressed him a complimentary letter characterizing that publication as one of the masterpieces of the English tongue.

MR. GLENDENNING'S TRIAL before the Presbytery of Jersey City has not yet terminated. Some rebutting testimony of rather a weak character has been adduced. His mother very naturally testified to his good character, and his habit of not being out late. (Mothers are disposed to think their sons are good boys.) Two or three ladies testified Miss Pomeroy had denied to them that she and Glendenning were engaged, and that she stated to one the watch was presented to her by a brother, and to another that she bought it herself. One of the witnesses acknowledged she loved Mr. Glendenning. If the truth was in accordance with the rebutting testimony, it does not amount to very much. It is not uncommon for good, virtuous girls to not tell all their acquaintances and rivals when they are engaged, or when they obtain presents.

THE cremation of Lady Dilke's body, which took place in Dresden a few days since, was adopted in obedience to the urgent entreaty of the lady in question, to whom the idea of burial was repugnant, and whose last wishes her surviving relatives felt it a duty, at whatever pain to themselves, to carry out. A statement published by a contemporary, represents men of science as having been present, as if for the purpose of experiment. Their presence was the condition on which cremation was permitted by the authorities.

THE METHODIST MINISTERS' CONVENTION in Pittsfield has been discussing the question of advertising church services in the newspapers. It was argued against the practice by several ministers that people would often attend church in answer to an advertisement rather to be amused than to receive good, and that it incited sensationalism in preachers. Others believed that judicious announcements in the advertising columns of the press was the only practical way of reaching the public. No formal expression of opinion could be agreed upon by the Convention.

A CLERGYMAN ABLE TO MAKE UP HIS MIND.—A distinguished clergyman of Brooklyn has just returned from London, where he had an interview with the Rev. Charles H. Spurgeon, of world wide fame, in which the Brooklyn scandal was discussed. Mr. Spurgeon stated his prejudices at first were all upon the side of Mr. Beecher, and he was loth to believe him guilty; but he said these doubts and prejudices were dispelled by Mr. Tilton's last statement. The powerful array of facts and arguments adduced in that document had driven from his mind all hopes of Mr. Beecher's innocence, and had forced upon him the painful conviction of Mr. Beecher's guilt.

"THE FIRST BLOOD" FOR TILTON. Mr. Beecher and his attorneys recently made application to the court, before which the suit for damages of Tilton against Beecher is to be tried; that Mr. T. be required to bring him a bill of specifications, naming all the times and places when the acts of adultery between Mr. B. and Mrs. T. were committed, as well as specified amounts of damages he had thereby sustained. The application was by the legal fraternity considered a novel one, and the decision of the judge was looked for with a good deal of interest. The judge however after mature deliberation denied Mr. Beecher's request, and the same is considered as a victory for Mr. Tilton in the "first round."

THE cave of Cacahuamilpa, in Mexico, is said to be the largest in the world. It is covered by a volcanic mountain with an extinct crater. Mr. Porter C. Bliss has twice examined and explored it, the last time in February of the present year. Six hundred persons constituted the last exploring party, and they were provided with Bengal lights and scientific appliances. After reaching a level at perhaps fifty feet deep, they proceeded 3½ miles into the interior. The roof was so high—a succession of halls—that rockets often exploded before striking it. Labyrinthine passages leave the main hall in every direction. Stalagmites and stalactites are abundant. Below this cave, at a great depth, are two other immense caves, from each of which issued a branch of a great river, uniting here. These two rivers enter some five miles distant at the other side of the mountain, flow parallel, and issue at last together.

THEY have kissing fairs in Iowa for the benefit of the churches—price ten cents a kiss. But it is not stated who is expected to pay the money—the lady or the gentleman.

MR. COLLYER, who decided not to come away from Chicago, says: "I was advised that if I went to New York I should be like a horse drifted down from a carriage steed to an omnibus jade. Just as soon as the New York folks found I didn't suit, they would jerk me out, throw me on one side, and let me go the dogs."

IN a lecture on "Ancient Egypt," delivered by Bayard Taylor, before the Young Men's Hebrew Association, at the Academy of Music in this city, on the eve of October 22d, the lecturer began with the assertion that civilization was older than we are willing to admit. Even the subject of woman's rights was gravely discussed by Aristophanes, and the recent discoveries in ancient Egypt show to what an advanced stage her people had attained. The history of Egypt is well preserved in her monuments and her temples.

IN no part of the world had a people such favorable conditions under which to develop and grow in wisdom and in power. She was blessed with a climate without storms, a soil which is eternally fertilizing itself, and nature cast around her bulwarks of defence in the seas and the deserts. Under these circumstances the people obeyed the eternal law of development, and 12,000 years ago had reached a point in civilization which placed them far above surrounding nations.

THE scientific knowledge of the Egyptians covered nearly all branches known to our modern world. They first divided the circle into 360 parts. Long before the Chaldeans they observed the motions of the heavenly bodies. They first divided the year into 365 days: Women among them were as highly privileged as men. On the tombstones the wife is always mentioned as the supreme mistress of the house, and sons often bore the names of their mothers instead of their fathers. There was, indeed, no important right which the woman did not share with the man.

THE great era of Egypt was long before the time of the Pharaohs spoken of in the bible. The older dynasties were marked by originality and development. But in Egypt, as in Rome, with power came corruption, and the people went backward instead of forward.

OUR NEW POST OFFICE, is approaching completion. There are on the planet few finer or more imposing edifices. An idea of its size can be arrived at by stating it covers twenty-one city lots. The frontage on Broadway is 340 feet, on Park Place, 350 feet, the north, fronting the City Hall, 200, and the south, 120 feet. It looms up grandly above the surrounding splendid buildings, and looks like a giant among pigmies. Its graceful facades and lofty domes are conspicuous in the approaches from either direction. The internal arrangements will be capacious and convenient for the postal business. The basement is one vast room of more than an acre in area. This will be the general working room, where the vast amount of letters, papers and packages to the amount of one hundred tons per day will be assorted for the mails. From this subterranean beehive ten elevators will transport the tens of thousands of epistles and publications to the floor above, which may be termed the Post Office proper, where the general delivery and over six thousand lock boxes will be. The Postal force, including clerks, letter carriers, &c., will number over 800 men. The granite blocks composing the building were all dressed in the quarry according to specified directions and numbered and marked where they belonged. So accurately has this been done, a dozen men have been able to lay the blocks in the building as fast as 800 men could prepare them at the quarry. The building contains about 360,000 cubic yards of granite, 20,000 yards concrete, 42,000 barrels cement, 10,000,000 bricks, 10,000,000 pounds of iron. The slating on the roof weighs 222 tons. It is expected to be ready for occupation by January first, and will cost when completed some \$7,000,000. Uncle Sam has truly been liberal to build us so fine a post office. From this stupendous structure it is to be hoped THE TRUTH SEEKER will regularly take its departure to meet its readers in all the states and territories for many years to come.

[Written expressly for THE TRUTH SEEKER.]

The Witch of the Wine-Mark.

A Tale of the Royal Colony of Massachusetts.

BY LOTHAIR LOGOS.

CHAPTER V.

ROBERT Miles, the domestic to whom Alice had alluded, had been in town during the whole of the period occupied by the visit of the Fitz Raymonds at the villa. He was, therefore, not aware of what had transpired between his young mistress and the Fanatic, until he returned and learned the circumstance from her lips. He, like the rest of the household, had long held Sloucher in utter abhorrence, and he had on more than one occasion, expressed to her his conviction that the obtrusive zealot was less of a blind and unreasoning bigot than of a knave. On hearing what had just occurred, however, he observed with earnestness:

"After all, Miss Alice, I am sorry that you have been so outspoken with him; for somehow I feel he is a dangerous man, and possessed of more power among our rulers and in the Church than we are well aware of. And, what is more, I should not be surprised if he was found to be in league with that infamous scoundrel, Peter Huskins; for, just as I was leaving town, I, by the merest chance, caught a glimpse of him entering the house of the latter."

"Indeed!" returned Alice, who had previously left her mother on hearing Robert's voice in the hall. "It must be, then, that he turned his steps toward the witch-finder's dwelling on leaving the villa, so short a time has elapsed since he was on the terrace."

"So it would seem," rejoined Robert, "and I warrant me, such fellows as he won't be among those who are soon to take the field in support of the men who are now defending us against the terrible inroads of these savages and the French; for I heard, not half an hour ago, that the Governor had consented to call for two hundred volunteers to occupy the frontier, somewhere between here and Cape Ann, as well as to keep an eye upon the treacherous red men who are to be found in small parties prowling about the settlement."

Alice felt a faintness stealing over her as Robert went on descanting upon the new move on the part of the authorities; for she well knew, that her lover would be among the first to join the projected expedition, and could not but perceive that the service was one of great hardship and danger. However, not wishing to exhibit any feeling on the subject that might attract the attention of her faithful servitor, she adroitly changed the conversation, and began to enquire as to the rumors afloat regarding the fate of those who had been imprisoned on the fearful charge of witchcraft.

"Oh!" replied Robert to one of her interrogations on this point, "they whipped Sarah Jones to-day until her flesh stuck to the lash, in the twist of which one of the nipples of her breast was found entangled. They will brand her to-morrow, the brutes! and, it is thought, she will get the halter next day; and all because she has, it is said, a mole on her left shoulder, and has spoken lightly of the Church, which they hold to be a sufficient proof that she is a witch, and in league with the foul fiend."

"A mole on her left shoulder!" ejaculated Alice. "And can it be possible that so trifling or natural a blemish is seized upon as sufficient grounds for the persecution or the death of any of the poor creatures who are now lying in prison awaiting their final sentence, on charges that might well bring a blush into the cheek of the age?"

"It is possible," replied the other, "for the Governor and nearly all the ministers of the Church are impressed with the conviction that such blemishes, as you call them, are among the surest evidence of persons having dealings with the Wicked One; and, acting upon this vile supposition, they have already put more than one woman to death."

Alice shuddered and drew her shawl about her shoulders more closely. She had often heard of "witch marks" and the like, but was not aware that upon their existence alone any case ever rested against a prisoner. Now, however, her eyes seemed to be opened on this point; and, from all that might be inferred from the expression of her countenance, the intelligence affected her in some painful and mysterious manner.

Robert, who had been brought up in the family, was shrewd and intelligent beyond his station. He was in the prime of life, and had dandled Alice on his knee while she was yet a child. He was therefore privileged beyond the remainder of the domestics who came and went as the necessities for change presented themselves; while Alice, who was well aware of his courage and true nobility, had all confidence in his fidelity and affection. Hence, on perceiving him coming up the avenue on his return from the town, she went forth into the hall to meet him so that her mother should not be disturbed by any conversation that might take place between them, and that she should herself be at liberty to make any observations she thought proper upon the diabolical change that had taken place in the countenance of the Fanatic,

when she took him to task for his offensive language, and gave him to understand that his presence would be no longer tolerated at the villa.

After this brief interview with her humble friend, she rejoined her mother, informing her of the intended call of the Governor and of the fears she entertained of Maurice responding to it at once.

"What!" observed the invalid on receiving the information, "Repine at the occurrence of an opportunity of avenging your father's blood, that has never ceased crying from the ground for the past ten years? Were Maurice not to avail himself, without a moment's hesitation, of such good fortune, he would be unworthy of you, or of my respect and esteem."

"I know, dear mother, how we have suffered," returned the fair girl, "but why this constant bloodshed? Why is there not more love and happiness in the world? And although I feel that the wicked red man ought to be punished for his cruelty and treachery; yet were he to die a million deaths, he cannot restore to us the one dear life of which he has robbed us."

"Alice," retorted Mrs. Ravenswood, "what has paled the blood in your veins, or extinguished the spirit belonging to your race? Have you forgotten that awful morning, when all that I have ever loved on earth was brought into that hall out there a bleeding and almost shapeless mass? If the picture has faded from your memory, girl, it is with me still, and I would have it framed with the skeleton forms of the accursed tribes that wrought it upon my heart and brain?"

Alice had never seen her mother so greatly excited since the period of the calamity referred to; and fearing the effect upon one so frail, she feigned to evince no further repugnance to the course Maurice was likely to take in relation to the expected enrollment. In fact she felt that under any circumstances it would be unwise of her to offer the slightest objection to any chivalrous move he might make in this direction; being thoroughly satisfied, that if he succumbed to any argument or pleading upon her part, and failed to take the field, should opportunity serve, he might be hurled at once from the exalted position he held in her mother's estimation.

The excitement of the few observations made by the invalid, brief as they had been, was too much for her. She consequently was constrained to retire at an earlier hour than usual, leaving Alice to her own thoughts, while gazing upon the sky through a window that looked from the parlor upon the terrace, where her attention was soon attracted by the movements of Robert, who was examining the lattice of her chamber that was situated on the ground floor in a wing of the villa a few paces distant. It was through this lattice that she had, as she was still inclined to believe, seen the form of Sloucher among the trees, and once quite close to the woodwork, when she was about to retire to rest; and now, as she perceived Robert inspecting it, and testing its fastenings, the suspicion began to grow upon her, that, although he had sought to impress her with the idea that she was mistaken at the period, he had been quite differently impressed himself. However, she was determined not to disclose to him the little discovery that she presumed she had made, and without noticing his movements further, or apprizing him of her proximity, she turned away, and as lights had already been brought, gave herself up to reading, and to the weaving of chequered fancies, until past her accustomed hour to seek repose.

Now, although Robert Miles was as open and as generous as the day, he was as shrewd and as well informed a fellow as was to be found for one in his position in any portion of the settlement. When, therefore, he heard of the menacing countenance of the Fanatic on receiving the rebuff from Alice, after having been already berated by Maurice, he began linking rumors and incidents to little facts that had come under his own observation, bearing, as he thought, upon the case at issue. In the first place, he had become satisfied that the Fanatic was not only a dangerous person, who was the main-spring of much of the religious persecution that had fallen upon the town and its environs, but that of late he had become the almost hourly companion of Huskins. All this and more he picked up through various channels, and from keen observation, but divining that any knowledge of it on the part of either Alice or her mother, might lead to active hostility against Sloucher, he was silent on the subject; believing, as he did, that such a course would be prejudicial to their interests. So long as the Fanatic supposed them to be on friendly terms with him, all, he felt, would be well; but he was convinced, as fully, that the instant they aroused his suspicions, or evoked his enmity, he would instantly seek to work them some foul mischief.

But there was one secret, above all others, which Robert Miles had discovered, and which now lay heavy at his heart. He had become aware of the love that this wretch had dared to entertain for Miss Ravenswood. This he had learned by mere chance one night as he lay watching the stars through the branches of the trees near the wing in which Alice's chamber was situated. On several occasions previously, after the household had gone to rest, he fancied he had discovered the shadow of a man beneath the trees on the terrace, but whenever he attempted to verify his sus-

picious, by stealing out to examine the spot, there was nothing unusual to be seen. On this occasion, however, and while the Fanatic was farthest from his thoughts, the forbidding apparition cautiously stole into view within a few feet of him, and while gazing upon the vine-covered lattice of Miss Ravenswood's sleeping apartment, there disclosed the secret which led him daily to the villa—communing with himself in low but distinctly audible tones, whose purport and stifled vehemence had absolutely paralyzed the listener.

One might suppose that, after this, Robert would have laid the whole affair before his young mistress or her mother; but strong though the temptation was to do so, he resisted it for the reasons already assigned, and from the conviction that the Fanatic merely worshiped at a distance, and that the union of Alice and Maurice should soon set the matter of her destiny at rest. At one moment of the Fanatic's rhapsody, however, he was tempted to bound to his feet and reveal himself and his knowledge of the intruder's presumption; but, if the truth must be told, he too stood in awe of the wretch, and felt that the disclosure would serve no good purpose at the period. But in arriving at one secret, another mystery was explained, for now he appeared to understand clearly why it was that within the last few months all the dogs belonging to the villa had been poisoned, and why that every fresh one procured to guard the premises, shared the same fate.

It was, then, under a pressure of all this knowledge, which had just received new significance from the occurrences of the evening, that Robert stole forth in the dim twilight to examine the casement in question. He found it, as he believed, perfectly secure; although through its heavy bars a glimpse of the chamber within could be easily obtained by any person standing close by them on the outer side. To this latter he paid little attention; and as he presumed that if the Fanatic intended to resent, by some foul injury, the treatment he had received in the earlier part of the evening, it would take some time for him to lay and perfect his plans whatever they might be, he turned once more into the villa, and was soon ensconced in his own comfortable quarters.

Alice had sat reading and musing so long and so abstractedly that it was late before she gained her chamber. Nor had she observed that shortly after she perceived Robert at her lattice, the wind arose suddenly and the rain began to descend in torrents. She was now, however, struck forcibly by the marked change which had taken place in the weather, and seemed to think that it harmonized to some extent with her own feelings; for, somehow, she was ill at ease. The intelligence she had received regarding the call of the Governor, and the terrible aspect of the Fanatic's countenance disturbed her greatly, 'till she began to fear that, after all, there were some thorns hidden in the rosy path she had marked out for herself, although in what precise portion of it she could not divine. And, then, what she had heard about those moles and witch marks, from Robert, filled her with an indefinable terror.

"Horrible! Horrible!" she whispered hoarsely to herself as she placed the wax taper upon a handsome little table close by the window, beside a beautiful small mirror. "I am filled with nameless forebodings," she continued as she looked fearfully around her, "and what if I should —" Here she paused suddenly, and taking a seat before the mirror, began to coil up her raven hair and then to undress slowly.

When she had laid aside her rich bodice, and removed the costly kerchief that had concealed her fair bosom, she bared with trembling fingers one of her exquisite shoulders, and as if fascinated by some fearful spell gazed in seeming terror upon its reflection in the glass. This seemed incomprehensible, as there was nothing to mar its supreme loveliness, and nothing to interrupt its dazzling whiteness, save a small crimson wine-mark in the shape of a rose leaf which really heightened its lustre. It was this, however, that now appeared to move her whole being, and to almost deprive her of speech; for in it she had suddenly discovered the elements of misfortune and perhaps of death; for was it not one of those evidences that were taken daily as proofs, that the persons who bore them were in league with the arch enemy of mankind, and consequently worthy of the rope or the fagot? She became excited beyond measure while contemplating what she now was inclined to regard as a fatal omen, and had just turned away her head in anguish when she fancied she caught the glare of a man's eyes through the bars of her lattice, over which she now perceived she had neglected to draw the curtain. With a suppressed cry she instantly extinguished the taper, and was plunged in utter darkness. Beginning, after a few moments, however, to entertain the idea that she had possibly been mistaken or the victim of her morbid excitement, she, without re-lighting the taper, disrobed, and was soon reclining upon her soft and inviting couch, where she sought, but in vain, to forget in slumber all the unpleasantness that seemed to beset her at once, and where she lay unrefreshed until the day had nearly dawned, when Nature gently weighed her eyelids down, and set her poor heart free.

As stated in a previous chapter, the exclusiveness of the Ravenswood's, and the fact of the sources of

their wealth not being clearly understood by the ignorant and superstitious in and about the town, had led, as already observed, to certain mysterious whispers respecting the familiarity of one or both of them with the Destroyer of Souls. These whispers not having been indorsed by the Fanatic or Huskins, though rife enough, were indulged in with such caution, that they had never reached the ears of those whom they were supposed to concern most. Now, however, they appeared to be on the eve of becoming of some importance; for no sooner had Sloucher seated himself by Peter Huskins's fireside, than they became a topic of conversation; the subject having been introduced adroitly by the Fanatic, who had deceived the witch-finder into a most implicit faith in his judgment, humility, sanctity and power, and had impressed him with the firm belief that he was ordained by heaven a special champion of the elect.

"Yes," he replied to Huskins in answer to some remark on the subject. "I have had my doubts for some time of both mother and daughter. No one knows where they obtain their wealth, and many of the cows in their immediate neighborhood have gone dry. And, besides, I myself have lately seen two black cats sitting on the terrace, as if in close conversation. They disappeared the instant they perceived me, and when, a few moments subsequently, I met the young wench in the hall, she seemed terribly excited, and sought to avoid me, as though she had not had time to regain full mastery of what I suppose I must call her natural form."

"It must be looked after," returned Huskins with an ominous flash of his small, green eyes. "The Evil One and his agents are besetting us on every hand, and if we are not active in cutting off the latter from the face of the earth, the servants of the Lord will be overwhelmed with famine, disease and death. But we must not move without good grounds in a case so important as this. I have heard all the rumors about these Ravenswoods, and have pondered them well, but seeing that you did not attach much credit to them, I came to the conclusion that they could not be sustained; and the more so, as I learned from a certain source that the infallible sign of the Evil One—a mole or the like—is not to be found on the person of either, and you know that the true and most dangerous witch is always sealed by him with some such seal; and that wherever it is found, the charge of a league with the foul fiend is regarded as proven; and the fagot or the halter is at once brought into play."

"I am quite aware of the truth of what you say," returned the Fanatic, "but there are other evidences of witchcraft which are quite as conclusive as mole or mark; although I admit the infallibility of these latter, and from all I can gather there is enough already known of the inmates of the villa to substantiate the charge that they have dealings with the Enemy of Souls. But lately Stephen Bently's mare broke her leg opposite their gate, while I have just heard that not a dog that approaches the house but falls into convulsions and dies on the spot."

"Now that I remember it," returned Huskins, "I have heard that animals do die about them in this way, and that no dog can exist on the premises; and this, I think, with the other circumstances you mention, is sufficient grounds for denouncing the young one at least, who seems to me to be more dangerous than her mother, because of the great power of her beauty and her winning tongue and ways."

"You are correct," replied the Fanatic, "but let us keep our own counsel for a few days, as I may be able to obtain in the interim some more important and damning proofs against her than are already in our possession; although I can scarcely perceive that any more are necessary."

The Fanatic having now laid, thus insidiously, the foundation of his yet not clearly defined mode of procedure, turned the conversation upon the subject of the volunteers that were to be called upon at once to take the field against the common enemy. During his remarks he gave it as his opinion, that Maurice Fitz Raymond would, of a certainty, be among the first to enroll himself, inasmuch as he had always asserted that he would embrace the first opportunity of taking up arms against the red man and the French invader; and he expressed a conviction also that this "fierce son of Belial" being once out of the way, operations could be carried on with more ease and certainty against the "woman Ravenswood," as he termed Alice. It was somewhere about ten o'clock when he bade his cruel though less culpable confrere good night; but instead of wending his way towards his own gloomy dwelling he, notwithstanding the wind and the rain that had set in so suddenly, turned his steps in the direction of the villa which he reached a few moments before Alice sought her chamber, and with no very clearly ascertained purpose beyond that of getting, as he had more than once got previously, a glimpse of her beautiful face and form when no other eye rested upon her; although perhaps this desire was mingled with the hope that chance might throw in his way some fact or circumstance that would place her more effectually in his power than those already enumerated so falsely by him; for, notwithstanding all he had said to Huskins, he had not the slightest intention of imperiling her life beyond a point where he could step in and save her, which in case of her

being denounced and imprisoned he should do upon one condition only.

He was dwelling upon this, and congratulating himself on the probability of her being separated from Fitz Raymond within three or four days at most, when the first gleam of her taper streamed through the bars of her casement. No sooner had he observed it than he crept cautiously from beneath the projecting roof that had sheltered him close by, and looked through the lattice. He saw her distinctly, and noted the troubled expression of her countenance as she sat before the mirror twisting her raven tresses into a heavy, shining cable. He was fascinated, when he perceived her with trembling hand and terror stricken eyes proceed to bare her left shoulder, as if to inspect it in the glass, but when his gaze rested on the winc-mark, he staggered back a pace at the magnitude of his discovery, but instantly recovering himself he pressed his face against the lattice once more. It was at this juncture that their eyes met, and that Alice with a smothered exclamation of alarm extinguished her taper. He had seen enough, however, and fearing that his intended victim might alarm the household on becoming aware of the presence of some one at her window, he strode away through the tempest, with a leer of triumph upon his hideous countenance, and a secret in his keeping that he hoped to be able to turn to good account before many suns had set.

[TO BE CONTINUED.]

Bible Prophecies Regarding Babylon.

BY B. F. UNDERWOOD.

The prophecies of the bible are frequently appealed to as evidence of the divine origin of that book. But a prophecy does not necessarily prove superhuman agency. Lincoln was a prophet when he said, "This nation cannot remain permanently half slave and half free." Rousseau was a prophet when he predicted the French revolution of 1789. The old negress, who told Josephine when she was a girl, that she would one day be the Empress of France, uttered a prophecy more remarkable perhaps than any contained in the bible. This prophecy according to the historian Allison, was often related in the social circles of Europe long before Napoleon ascended the French throne.

The Freethinker has a right to demand evidence that any bible prophecy appealed to in proof of inspiration, was uttered before the event predicted occurred; that it has not been changed to correspond with the event; that the account of the event has not been modified to conform to the prophecy; that the prophecy is in clear unambiguous language; that it is not equally applicable to different events; that the whole prediction has been verified, and that the event predicted was clearly beyond the power of man to foresee.

Judged by these reasonable criteria there is not one prophecy in the bible that will sustain the claims of theologians. Take the prophecies respecting Babylon, which are so frequently appealed to in proof of the inspiration and divinity of the bible.

"And Babylon the glory of kingdoms, the beauty of the Chaldees' excellency shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation, neither shall the Arabian pitch tent there; neither shall the shepherd make their folds there; but the wild beast of the desert shall lie there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come, and her days shall not be prolonged." Isaiah, chap. xiii: 19-22.

Jeremiah says: "And it shall come to pass when seventy years [of Jewish captivity] are accomplished, that I will punish the King of Babylon, and that nation, saith the Lord for their iniquity, and the land of the Chaldeans, and will make it perpetual desolation." Chap. xxv: 12.

As God overthrew Sodom and Gomorrah and the neighboring cities thereof, saith the Lord, so shall no man abide there, neither shall any son of man dwell therein." Jere. 1: 40.

It is evident from Isaiah, chapters xiii and xiv, that this sweeping destruction was to be effected by an invading army.

Now what are the facts respecting the condition of Babylon since the alleged dates of the prophecies I have quoted. I will, in answer to this question, give a few extracts from Layard's *Nineveh and Babylon*, the highest authority that can be appealed to on this subject.

"After the defeat of Darius and the overthrow of the Persian supremacy, *Babylon opened its gates to Alexander* who deemed the city not unworthy to become the capital of his mighty empire." p. 454.

"The last blow to the prosperity and even existence of Babylon was given by Seleucus, when he laid the foundation of his new capital on the banks of the Tigris (B. C. 322). Only a few Chaldeans continued to dwell around the ruins of their sacred edifices." p. 455.

"Still however a part of the population appears to have returned to their former seats, for in the second century of the Christian era, we find the Parthian King Evemerus sending numerous families from Babylon

into Media, to be sold as slaves, and burning many great and beautiful edifices, still standing in the city." p. 455.

"In the time of Augustus, the city is said to have been entirely deserted, except by a few Jews, who still lingered among the ruins." p. 455.

"Amid the heaps that marked the site of ancient Babylon herself there arose (in the seventh century), the small town of Hillah." p. 455.

"Hillah may contain about 8000 or 9000 inhabitants. A few half ruined mosques and public baths are its principal buildings. Its bazaar supplies the desert Arabs with articles of clothing, arms, dates, coffee, corn, and contains a few Manchester goods and English cutlery—around the town and above and below it for some miles, arc groves and palm trees forming a broad belt on both sides of the river." p. 457.

"A theory, put forward first by Col. Rawlinson I believe, that the ruins around Hillah do not mark the site of the first Babylon, has I presume been abandoned." p. 456.

"Hillah, like most towns in this part of Turkey, is peopled by Arabs once belonging to different tribes, but now forgetting their clanships in a sedentary life. They maintain however a friendly intercourse with the Bedouins, and with the wild inhabitants of the marshes." p. 417.

From the summit of Birs Nimroud I gazed over a vast marsh, for Babylon is made 'a possession for the bitter and pools of water.' In the midst of the swamps could be faintly distinguished the mat huts of the Kazail, forming villages on the small islands. The green morass was spotted with flocks of the black buffalo. *The Arab settlements showed the activity of a hive of bees.*" p. 427.

"Shortly after my arrival at Hillah, I visited the Birs Nimroud, accompanied by Zaid, and a company of well armed Agayls. Spying a party of the Kazail Arabs retreating from the marshes with their tents and cattle, they fell upon them, and under my shadow carried off a few cows and sheep, inflicting at the same time, some severe lance wounds upon the owners." p. 422.

Thus we see that the city which was to be destroyed by a great army "from the north country," the city whose time was near at hand, whose days, it was declared should not be prolonged, which was to be "perpetual desolation," after the Jewish captivity and never to be inhabited nor dwelt in from generation to generation, where the Arab was never to pitch his tent even; the city which was to "be as when God overthrew Sodom and Gomorrah"—was a large and important city after the prophecies were written and after the captivity of the Jews, that Alexander intended to make it the seat of his great empire; that afterwards it declined gradually like other ancient cities, yet "Jews still lingered among the ruins" in the time of Augustus; that in the second century of the Christian era, it still contained inhabitants and "many great and beautiful edifices still standing;" that at a later date Hillah arose on the site of the ancient city; that the town has now a population of from 8 to 9 thousand, and is peopled chiefly by Arabs; that other portions of the ground on which ancient Babylon stood, are inhabited by Arabs whose settlement show "the activity of a hive of bees," while all around, the green morass is spotted with flocks of the black buffalo; and that a British traveler actually saw Arabs with their tents, retreating from the marshes which form a part of the site of the old city.

It should be borne in mind that according to the ancient historian, Herodotus, Babylon formed a perfect square of sixty miles—fifteen on each side. The same historian informs us that the whole plain of Babylon in the past had been subject to inundations, and that the city was protected by artificial canals and embankments, kept in repairs at vast expense. There was, therefore, nothing improbable in the idea that a portion of the ground on which Babylon stood, would sometime become "pools of water;" but when the fiery old Hebrew prophets, declared in pronouncing Babylon's doom, that the destruction of the city should be speedy and its desolation complete, and proceeded to give particulars of its future condition. They put on record what in the light of present knowledge, must be regarded as proof of the unreliable character of their prophetic writings, and evidence that they wrote not by divine inspiration, but from intense hatred of their oppressor and from impatience of her destruction.

Nelson and some other writers have attempted to vindicate the correctness of the prophecies to which I have referred by quotations from Rollin and Volney; but it seems not to occur to many who still quote these old authors, that discoveries made since their death render their work of no value, so far as they relate to the site or condition of Babylon, not to mention other cities named in the bible.

A LIGHT tone and a weighty word show the master. The steps of the feeble are heavy; the feet of a strong and swift walker seem to touch the earth only by courtesy. Light and sure,—that is the stroke of the artist; heavy and uncertain, of the bungler.

The Truth Seeker,

A JOURNAL

OF REFORM AND FREE THOUGHT.

D. M. BENNETT, Editor and Prop'r.

No. 333 BROADWAY, NEW YORK.

The Bible—No. 14.

In the examination we make of the book which millions revere as the "Word of God," we can not expect to notice every part of it, or to call attention to all the cases of imperfection and error it contains. This would be a more elaborate work than we propose for ourself. Our purpose is to call attention to a part only of the impossibilities and absurdities with which the book abounds, and to show it is unworthy the high veneration accorded it. We dwell longer upon the account of the deluge than we can upon corresponding portions of the book, because it is an important part of the story upon which the Christian religion is founded, and because it is so replete with the grossest untruth. We think we have shown the improbability of such an event having occurred,

1. Because it makes God destroy his own work, not only in the human and animal world, but the vegetable domain as well, necessitating an entire new creation of every tree, shrub, plant, herb and blade of grass. No variety of vegetable life could have survived such a drowning process.

2. Because such a vast amount of water as would cover the earth over 29,000 feet deep could not be produced and does not exist in connection with this planet.

3. If the earth was so submerged, such a quantity of water could never be disposed of or be taken up in the air by evaporation or be retained there.

4. Because it would be utterly impossible for four men to gather together all the varieties of animal life which exist on the earth, with the almost endless kinds of food necessary to sustain them.

5. Because the animals, wild and tame, the birds, reptiles, and insects, from the torrid, temperate and frigid zones could not long exist together under the same conditions, and some would inevitably become the prey of others.

6. Because the ark of the dimensions given, could not possibly contain such an aggregation of animal life, together with the food necessary to sustain it for a year.

7. Because 300,000 individual existences could not live for one day even, in such an ark, made air-tight by being pitched without and within with one small window only.

8. Because Noah and his sons could not attend to such an aggregation of animal life, keeping them from destroying or injuring each other, giving them their necessary food, and removing the filth which accumulated.

9. Because, at the elevation of 17,000 feet, where the ark is said to have rested, it is far above the line of perpetual frost, where the cold is always so intense that thousands of the varieties of the tenderer animals must have perished before they could reach the milder regions below, where they could live.

10. Because of the utter inutility of the whole scheme of drowning the world in order to destroy the human race, when the new world had to be re-peopled by a seed of the same cursed race that was drowned, and the new class proved themselves to be equally as bad in every respect as the one which so much pains was taken to destroy.

We care not to repeat the arguments heretofore used, nor to call attention to the scores of impossibilities and absurdities connected with the story; and with the conviction that the narration abounds with so much that is unworthy the character of a God, so much that is impossible, so much that a rational person cannot really and intelligently believe, we will bid adieu to the subject.

Admitting there are parts of the Bible that contain grand thoughts and elevated ideas, that some of it is poetical and more or less inspired, if you please—in

the sense that poets and orators are inspired in these days—that good morals are inculcated in its pages, the greater portion of it is a mere recital of the wars of the Jews and other nations, the intrigues and cruelties of kings, the perfidy, wantonness and immorality of individuals, and the base and criminal conduct of many of its most noted heroes.

The language is often of so low a character, descending frequently to the vulgar and obscene, narrating not only the commonest affairs of life, the contentions and conflicts, the amours and courtships, the marriages and adulteries, the debaucheries and excesses of a semi-barbarous people in a crude age of the world, that we wonder how a sensible, intellectual people in the present age can accept it as the word of God.

The series of recitals in the book show no superior ability in language or thought that is not equalled by thousands of our own time. It was written by different persons, and at different times; by whom and when is now unknown. Whether they were truthful and reliable we have no means of knowing. Whoever they were they evidently did not themselves think they were writing for God, or that he was dictating to them, and in very few cases in the whole compilation is any such claim set up. With the exception of the prophets it is not pretended by the writers of the book that they wrote by divine inspiration. The most of its sacred character has been accorded to it by compilers, translators and numberless priests who have subsisted upon the people by teaching the doctrines of the book and declaring it to be the word of God.

Many of the writers of the bible have much to say of God, of his holding conversation with various individuals, as Adam, Noah, Abraham, Jacob, Moses, Samuel, David and many others, but they represent him in such an unfavorable light and give him so bad a character we cannot think they did him justice, or that the God they pictured is the deity that governs the universe and fills immensity. They charge him with incentives, motives and impulses so inferior to those we conceive should emanate from Deity we cannot accept them as authorities as to his character and nature but rather as slanderers and vilifiers, making him a being passionate, fickle, changeable, malicious, unjust and cruel—delighting in and directing wars, bloodshed and the wholesale destruction of mankind. In short they make him such a blood-thirsty monster that we cannot regard the being they hold up as the kind Father of all, filled with goodness, benignity and love. We think those authors the crude writers of a crude age, that their conceptions and imaginations were of a crude character—not adapted to the present needs of mankind. They were ignorant of many of the important truths connected with our existence which are now better understood by children.

We cannot look to them as teachers in any of the sciences such as astronomy, chemistry, mineralogy, botany, geometry, mathematics, natural history, &c., for they know nothing of them. Why should we, then, take them any more readily as teachers of divinity? Their ideas of God were most imperfect and crude. They believed him to be a person with body, face and hands like a man. His passions, impulses and desires were also much the same as man's. They had no idea of any world but this, and they necessarily believed him confined to this one sphere. Now, by the revelations of science, we have some knowledge of the immensity of the universe; we have learned there are vast numbers of worlds larger than this, many of them so remote as to require the light of our sun—which travels at the rate of 200,000 miles per second—thousands of years to reach them. As far again beyond the remotest spheres which the most powerful telescopes bring to view, we may well suppose the universe still extends; yes, that it goes on and on forever—an endless, limitless extent, filled with revolving worlds or matter in some form, for nature has no vacuum. In no part of this limitless expanse can we conceive there is no matter. In all these immense distances—farther than the mind can conceive—and in all directions, we must understand the same Deity exists there that exists here. He is as limitless as the universe. How absurd, then, to as-

cribe to him a body, face and hands, and make him to occupy a single point in the universe, sitting upon a throne somewhere above the clouds, giving his attention to the affairs of this small world only. Mankind are gradually emerging from the dark and narrow teachings of the past, and as their knowledge increases, their minds expand and their conceptions of Deity enlarge. They regard him as the soul of the universe, the source of life, motion and existence which always was and always will be. They cannot regard him as a circumscribed, local person, having size, organs and parts like a man, nor possessing such mental imperfection and monstrosities as the Jewish writers ascribed to their God. Mankind will become more and more convinced that the promiscuous writings which compose the Bible are valuable only as mementoes of the past; only imperfect accounts of events that occurred a few thousand years ago, and not teachers to us of science, theology, or divinity.

In the examination of the bible we are equally struck with the impossibility of many of the events narrated, and the culpable, immoral conduct of many of its distinguished characters and heroes who are held up as the special servants of God and in his particular confidence and favor. We will from time to time call attention to some of these instances, to see if they are really worthy the belief and veneration of mankind.

Organization—Work.

The engrossing labors of the Summer are over; the long evenings of Winter are nearly upon us and we have leisure to read, listen and think. It is a favorable time to organize for effective work. There are very few communities in our country that have not half a dozen at least of Liberals, Spiritualists and Freethinkers who dare dissent from the views held by the orthodox churches, and they ought to have the zeal and courage to unite and act in concert in promulgating their views, strengthening their convictions and aiding those to find the truth who are in search of it. These organizations need not be complicated nor expensive. Let the Liberals of a community gather together once a week, at least, and listen to a speech, or the reading of instructive matter, or engage in the discussion of scientific or reformatory subjects. Where the numbers are many a hall may be used for these meetings, but where the numbers are few, and economy is to be studied, meet alternately at the residences of those in the movement. But by all means, organize; have some zeal and life and be not afraid to let the world know you have thrown off the bondage of superstition, and that you take the liberty of thinking for yourselves.

It is time the Liberals of America take a step forward and have an object and purpose in life. If we have discarded the fear of hell and the devil it does not follow we should have no energy or public spirit. Let not our Christian friends out do us in this respect. We have truth and reason on our side, and the brightest scientific minds of the age are uniting with us and showing up the fallacies of the old creeds, and we ought to be infused with zeal, courage, and philanthropy. We ought not to be ashamed to avow the faith that is in us and to let our friends and neighbors know we are the disciples of truth. We trust the day is not far distant, when our cause will be more popular than it has been and when even the timid and weak-kneed will not be afraid to avow themselves unbelievers in the dogmas of the church.

As a brotherhood we ought to feel interested in the progress and disentrainment of our race and in removing the obstructions which lie in our pathway to a higher and better civilization.

In this connection it may not be amiss to foreshadow an advance movement in the Liberal ranks now being inaugurated in this city. It consists in organizing a society for moral, social and intellectual improvement, and for unifying the various Liberal elements which we have among us, upon a fraternal, working basis. In effecting this enterprise it is contemplated to found a system of religion, to organize a church, to establish a priesthood, and to engage in worship.

Let not these words shock the sensibilities of any Liberal friend. We are well aware a strong prejudice

exists against these terms in the sense in which they are commonly employed. We use them in no offensive sense. The first is not a system of creeds but a RELIGION OF HUMANITY. The church means simply a CONGREGATION of those who affiliate together for Humanity's good. The priesthood are merely teachers and lecturers, and equally male and female. The worship is not a blind homage paid to an imaginary God, but a due reverence for all truth, wherever found, and for the highest and noblest impulses of humanity.

It is proposed to inculcate moral lessons, impart scientific truths, and at the same time afford rational and emotional enjoyment upon the Platonic system of instruction, to wit: in dialogues, conversations, and dramatic representations, aided by suitable scenic displays and properties, interspersed with elevating and inspiring songs, sung by the congregation and accompanied by instrumental music.

These meetings, or dramatic representations, will be held on Sunday mornings and evenings, with an afternoon class for children and adults, in which conversational instruction will be employed. It is hoped these meetings will draw together and unite Materialists, Spiritualists, Theists, Atheists, Pantheists, Rationalists, Reformers and all who have thrown off the bondage of creeds, as well as many who, for want of a higher intellectual entertainment, now attend the churches.

It is believed such a movement is needed, and if it is properly conducted, it will become popular, entertaining and instructive. Several dramas, dialogues, and conversations are now being prepared, and it is hoped by January we will be ready to present some of them to the public. If the results are satisfactory here, it is not unlikely the system will be adopted in other places. The plays and conversations will probably be published in due time, so if friends desire to procure these, they can do so. The conversations will be both simple and complex, some requiring two speakers only, and some a dozen or more. It is believed this system of instruction will be both effective and interesting.

The organization is intended to be eminently social, moral and intellectual. We wish to preserve and utilize what is good in the various churches, while discarding whatever is erroneous and objectionable in them. We hope to establish a better system of morals, give a more rational presentation of truth, and afford a higher method of intellectual culture than they do, and to extend these benefits to all classes of society. It is designed to be strictly democratic, and that the poor shall be as welcome there as the rich, the lowly as really as the proud. All humanity are our brothers and sisters, and none who seek truth and virtue shall be turned away.

We will not enter farther into details at this time as regards this movement. In our next issue, we will probably lay before our readers the *Declaration of Principles* adopted, and the plan of organization and government of the congregations.

In the initiation and prosecution of this movement much credit is due to brother G. L. Henderson, who has recently removed to this city. It is an enterprise to which he has given much thought, and it is carrying into effect plans he has long entertained. He is cordially supported and seconded by many prominent Liberals of the city, and it is believed much good will result from the movement. Meetings of members of the organization will be held every Thursday evening on and after the 19th inst., at the residence of Dr. Fr. Liess, No. 310 East Fourteenth street, where those friendly to the movement will be cordially welcomed. Come and deliberate with us.

A New Feature.

We propose to hereafter lay before our readers a report of the lectures and discussions of the LIBERAL CLUB in this city. It is composed of scientific and literary men of ability, and the subjects discussed are usually of a scientific character, and it is believed a report of them will be interesting and acceptable to the readers of THE TRUTH SEEKER.

The article in this issue by friend Henderson on the subject, being a report of the address of the Turkish Consul on *Turkey* will be found interesting. Mr. H.

considers the Liberal Club one of the best elevating and civilizing influences in this city.

We propose also to devote more space to scientific subjects than we have done. Probably a little more science and not so much theology will suit our readers quite as well. We wish THE TRUTH SEEKER to possess a value indispensable to all its readers.

A Word of Business.

There are some twenty-five hundred names on our list, to whom we are sending THE TRUTH SEEKER, who have not renewed their subscription to the second volume. This, of course, we cannot continue. We are not able to furnish the paper unless it is paid for, though we would be glad to do so in thousands of cases if we could.

At the close of Volume 1, we decided to continue the paper to all who had been taking it (unless they notified us to stop it), hoping, as they learned their time was up, they would renew. A goodly number have done so, many thanking us for continuing their paper. Others have written us to stop theirs; and this number is larger than we could wish.

To the number who have not written us, and still take their papers from the post offices, we wish to address a few words direct. Friends, we are glad to send you THE TRUTH SEEKER. We do not like to strike a single name from our list, but we are unable to send the paper unless it is paid for. Money is a vital necessity in keeping it alive. We have informed you before our capital is small, and we depend upon the receipts from our patrons to keep our paper alive. If you will each send us the yearly price of the paper, it will place us in good condition to complete the volume, which is now one-fourth issued; but if you continue to withhold this aid, we cannot go on. Which shall it be?

After the issue of two more numbers, the new postal law goes into operation, by which publishers are required to prepay postage on all papers sent out. This will be an additional tax upon us, and we wish to know definitely before that time, who will continue THE TRUTH SEEKER, and who not.

We ask you, friends, to let us know at once. Write us and remit the \$1.75, and we will continue to send you till the end of the volume the paper we mean to make worth your money.

If you have decided not to patronize the paper longer, we ask you to send us the pay for the six numbers in the second volume already sent you, including this, and instruct us to stop. We hope there is not a Liberal in the country who thinks we ought to send the paper without being paid for it. The price of the six papers sent is fifty cents. Those of you who will not write us a letter or card, and do not want the paper longer, we ask you, as the least you can do, to return the paper through the post office, with your name and address on it, so we may not longer send it to you. Let us know the worst at once. We much prefer you would write us than otherwise. Those of you who still wish the paper, but cannot remit now, but will do so in three months, please write us, and we will send it to you, trusting you on the honor of a Liberal. We hope there are not many who cannot raise \$1.75. We know the times are hard, but remember they are as hard upon us as you.

Publishers will generally add the postage to the price of their papers. If you will promptly renew your subscription to THE TRUTH SEEKER, we will make no such addition.

THE TRUTH SEEKER has a good start. For a young paper, it has done well, and is doing good. The cause of truth and mental freedom needs its continuance. Thousands of our Christian opponents will be glad of its downfall, and will rejoice in its voice being silenced. Shall it be? Shall it be a success or a failure?

We are willing to continue the struggle—to apply ourself to the work, sixteen to eighteen hours a day, and be satisfied with a very moderate share of the good things of this world, if THE TRUTH SEEKER can live. Hopes and kind wishes are duly appreciated, but they will not run a paper—it takes money. Friends, it rests with you. Will you “squeeze out” \$1.75 each, and give it life, or will you withhold it and give it death?

We dislike to ask for money. It is as unpleasant

to us as it can possibly be to any of our friends, but necessity impels us. It is best to come to the point direct. If you wish THE TRUTH SEEKER to continue its blows upon the evils of the times, on dogmas, superstitions and creeds, and in elevating humanity to a higher and better civilization, you must render some “material aid.” It is but a little from each we ask.

There are many names on our list of those who did not subscribe for the paper themselves, but to whom Volume 1 was sent by a friend paying for it and ordering it so sent. Very few of these friends have paid for the Second Volume, but we have sent the paper to such as well as to others. We ask such to write us and inform us whether to continue the paper or not.

Some have asked us why we do not attach a tab to the wrappers on our paper, so subscribers may know when their time has expired. We will answer, the apparatus for the work costs more than we have felt able to spare for that purpose. Subscribers who commenced when the paper started, certainly can remember it. Those who began with the present year, upon our advent to this city, need not be at a loss to know this is the second number on their second volume. It is probably known to most of our readers, a person is legally bound for the price of a paper so long as he takes it from the post office, whether he has ordered it or not.

Friends, we repeat, do not make us wait. Do not forget it. Do not put us off. Let us hear from you. Let us regard THE TRUTH SEEKER as *Our Paper*, and let us all make an effort to sustain it.

We hope all interested friends will send in as many new subscribers as possible to take the place of those who drop away, and thus keep our numbers good. There are thousands who ought to take the paper, that never heard of it. In many towns and cities, where we have two or three patrons only, we ought to have fifty. Friends, if you can send one new name only, send it, it will be acceptable; if you can make it six, better still. If you will all help us “tide over” the present financial stringency, and until the close of the current volume, THE TRUTH SEEKER will doubtless be a fact—a permanent success. Let us all work for this end, and fail not.

The Liberal champion, B. F. Underwood, who is now lecturing in the West informs us he will lecture in New England in February. Our friends in that part of the country will doubtless be glad to hear it.

In our next will appear a somewhat elaborate reply from Mr. Underwood to John B. Willard, whose criticism upon Mr. U. in our number for Oct. 15th, will be remembered. It was not in time for this issue.

Prayers I Don't Like.

I do not like to hear him pray
Who loans at twenty-five per cent.,
For then I think the borrower may
Be pressed to pay for food and rent;
And in that book we all should heed,
Which says the lender shall be blest,
As sure as I have eyes to read
It does not say “Take interest.”

I do not like to hear him pray,
On bended knees about an hour,
For grace to spend aright the day.
Who knows his neighbor has no flour;
I'd rather see him go to mill
And buy the luckless brother bread.
And see his children eat their fill,
And laugh beneath their humble shed.

I do not like to hear him pray,
“Let blessings on the widows be,”
Who never seeks her home to say
“If want o'ertakes you, come to me.”
I hate the prayer, so long and loud.
That's offered for the orphan's weal
By him who sees him crushed by wrong,
And only by his lips doth feel.

I do not like to hear her pray,
With jeweled ear and silken dress,
Whose washer-woman toils all day.
And then is asked to “work for less.”
Such pious shavers I despise!
With folded hands and face demure
They lift to heaven their “angel eyes.”
Then steal the earnings of the poor.

I do not like such soulless prayers;
If wrong, I hope to be forgiven;
No angel's wing them upward bears,
They're lost a million miles from heaven!

Dr. O. B. Frothingham's Discourses.

Brotherhood and Business.

(Continued from our last.)

As society becomes artificial this principle is not so much neglected as repudiated. The servant does nothing but serve. The menial is a menial and nothing more. He keeps his place and it is expected of him that he will be content to remain in it. He is purchased, bought, possessed. Neither his time nor his thoughts are his own. He is supposed to have no desires, no feelings, no aspirations after better things. He has no right to have headaches, or heartaches, be tired, or tardy. He is watched, suspected, kept under limits. It is objected to him if he is social in his feelings. He is thought unreasonable if he asks the opportunity for improving his mind. He is not permitted to be moody or cross, or negligent. He must have no faults—he must be honest and truthful against the strongest inducements to be otherwise, and must consider his monthly wages a very handsome equivalent for all he can do, give, or be. The caste spirit is recognized, and encouraged and pains are ever taken to fix upon it a distinctive badge.

We see this sometimes in the department of church life. It is no uncommon thing for clergymen who have spent their lives in faithful pastoral service to be thrown aside when age has impaired their powers and diminished their attractiveness. The pittance they received in their useful days is withdrawn; it was never more than enough for a bare maintenance and its cessation leaves them destitute. They are objects of charity, literally in many cases mendicants, dependent on the tender mercies of people who never knew them, for the continuance of their lives. The law of kindness is against this; the law of sympathy is offended by it, feeling is hurt and outraged by it. But on business principles nothing can be said. The people wanted a minister, and offered their price for one. The incumbent accepted the terms. As long as the service was rendered the wages were paid. When the service could no longer be rendered, the wages were stopped and given to another man who could earn them. It is quite simple. It is the minister's fault that he is destitute; he should have laid up a portion of his earnings for a rainy day. They who have paid him his wages for a succession of years have done their part. There have lately been several instances in which societies in dismissing their disabled ministers have handsomely provided for their wants in old age. But these exceptions proved the rule, and the effusion of feeling they called forth proved with what a contented and matter of course mind the rule was accepted. The business spirit has so entirely pervaded the relation that generosity creates surprise. Even in the bonds of the gospel, the gospel rule is unrecognized. The law of brotherhood is not supreme even in its peculiar dominion.

There is a tendency on the part of both these principles to turn to extremes and the extreme of either is disastrous. The sentiment of brotherhood, if allowed free play, would encourage improvidence, idleness, thriftlessness. The aggregation of useless life. The neglect of economic conditions. The weakening of the austere provoking that alone ensure a successful issue to the struggle for life. The principles of business, if allowed full play, would pass by much meritorious want, would doom many to perish, would chill the social atmosphere and reduce the communities of mankind to groups of self-regarding combatants for the prizes of fortune.

Must we face one or the other of these melancholy alternatives? Must we be either all heart and no head, or all head and no heart? Must we be sentimentalists or scientists, vibrating between two unhappy and irreconcilable principles, or committing ourselves blindly and perversely to either one? This seems to be our position at present, and a very painful one it is. Must it continue? Is no combination possible that will do justice to both laws without compromising either? We should at least endeavor to find a ground on which both may work.

In some departments this is easy. It ought to be easy for instance in domestic service. It ought to be easy to consider those who live with us in relations of so much intimacy, on whom our daily comfort and satisfaction, and safety even, so closely depend, who have our daily necessities in their keeping, whose dispositions are so important in the administration of our homes, whose moods affect ours, and whose characters are our chief, in some respects, our only reliance. On no class of persons do our own tempers tell more immediately; of no class of persons do we control more immediately the destiny; for no class of persons have we the power to do more in the way of mental and moral improvement. It is sometimes fearful to think how our qualities, nay even our whims, may affect their interior condition. For we represent riches to their poverty, education to their ignorance, culture to their simplicity, power to their weakness, authority to their dependence, elegance to their rudeness, dignity to their humbleness. The privileged lot to their lack of privilege. Kindness to such as these would seem to be an instinctive quality. How can one help putting oneself as it were, in their place,

and making all possible amends for the disadvantage under which they labor? It would seem as if the danger must lie in the opposite direction, if more indulgence than was good, rather than of less than was kind. In a democratic country, the condition of the domestic menial has something in it that is touching if not perplexing, and the least that truly democratic people can do is to make it as bearable as circumstances admit, to reduce the menial cast of it to the lowest point and make it conducive to as much discipline in humane qualities as it will bear. Courtesy, forbearance and gentleness will be consistent with all necessary subordination, and they will assign a noble cause for it. The domestic service question is one of the most troublesome; even the civil service question presents no greater embarrassments. The principal source of the trouble is no doubt the democratic instinct that has reached the humblest ranks of the employed. But this instinct might be softened and educated by the display or those finer moral and sympathetic qualities that attest genuine superiority of character and secure for it a deep and permanent respect. The solution of the problem may be at last discovered not in more wages but in more fraternity. Something must be substituted for the old spirit of caste. The patriarchal spirit of the higher class in the South. The Federal spirit of England and Europe; and that something is HUMANITY which keeps every class in place because it gives to every class its due.

In the world of trade it should be easy to reconcile business and brotherhood, and the success of individual and organized efforts in that direction proves that it is easy to such as are resolute to bring about the combination. Many a merchant finds it profitable to treat his secretaries, clerks, salesmen, as his friends, winning their esteem and affection while he buys their skill. More than one great house or company has found it quite practicable to combine brotherhood and business in a way that perfectly accomplishes the end of both. These examples have been most frequent in England. Everybody is familiar with the first great experiment of this kind, the famous candle company, established for the manufacture of a superior kind of candles. The company had five large establishments, and employed some twenty-five hundred people, nearly five hundred of whom were girls, many of whom were boys. The managing directors of the association, with the cordial consent of the shareholders, attached to their factories schools for the children mechanical institutes for the adults, play grounds for all ages, and refreshment rooms. There were chapels for worship and chaplains to superintend them, and look after the moral and religious interests of the work-people. The sick were provided for, and it was no strange thing for an invalid to be sent for recuperation to the seaside. Such elaborate brotherhood was no doubt expensive, but incompetency, nervelessness, indifference, half heartedness, slackness in work, absence in morals are expensive too. Money in this instance was well spent in knitting ties of sympathy and nurturing humanity. If the brotherhood is left out of business, business loses flesh and blood and becomes a skeleton.

The association of brotherhood and business in charity is less easily managed. Brotherhood has had its way too completely hitherto, and business has taken hold of the matter too recently to have devised methods or instituted action. Sentiment is tenacious of its old prerogative, and refuses to accept an ally on equal terms; and business unwilling to take a subordinate place, makes no serious effort to organize relief for misery on its own principles. The task demands the utmost warmth of feeling and the utmost clearness of intellect; the freest outflow of sentiment, and the freest application of science; compassion without stint and caution without limits; the compassion to be enlarged and deepened in tone by a wise regard for all great interests, and the caution to be saved from chill by a copious infusion of the fraternal spirit. The perishing classes are still human creatures, to be as human creatures commiserated. It must always remain a question how few they need be perishing classes. Whether by some means they may not be saved when just ready to perish, and the effort to save them to the enjoyment of life and usefulness will never require less than all the humanity there is in us. It is a great misfortune that in a work of such magnitude, blunders of such magnitude should be made through over much kind feeling; but it would be a great misfortune if the kind feeling were to decline, and the care of the perishing were left to the "laws of nature," or what we are in the habit of calling Providence. Humanity is the best providence for human beings. Take that away and misery will be ten times more miserable than it is.

For if we ask which is primary, brotherhood and business, the answer must be brotherhood. Brotherhood may exist without business, but business cannot exist without brotherhood. In communities where business has been extremely simple, brotherhood has been exceedingly close. This was the case among the primitive tribes in India. There, the best authorities tell us, existed communities very far advanced in the social humanities. The practical interests or trade and agriculture were thoughtfully protected, the wants of strangers were supplied, the exigencies of sickness and need were met, the rights of property were secured; the general safety was provided for;

domestic relations rested on sentiments of affection and respect.

A council of village elders declared what had always been revered as justice, and that declaration, unenforced by penalty, unemphasized by command, was law. "The aggrieved person complained not of an individual wrong but of the disturbance of order in the community;" and public opinion was the sole certain punishment.

Thus brotherhood existed first in time; does it not still exist first in importance? Does not all business imply brotherhood? What is the merchant but a high-priest mediating between the people of many lands? What are commercial treaties but confessions of human concord and devices for increasing and perpetuating it? What would become of the commercial marine if people were not anxious to interchange products? By what do railway and steamship companies, banking house, manufacturing associations live if not by the strength of human needs and confidences? To what end do they live if not that those needs may be satisfied and those confidences strengthened? What does traffic signify but social sympathy? And what becomes of it when social sympathy is chilled or checked? What became of business when hate divided the South and North? The least sign of disturbance in the relations between England and America makes the business world shudder. The business man has ever clamored for peace. The more extended fraternal relations can be, the better for him. He would like to hear the Mogul and the Caucasian call one another brothers. He hails with delight the disposition of China to lay by its old exclusiveness. He clasps eagerly the outreaching hand of the Japanese.

It is a fine thing for a city to be rich, but unless the humanities are preserved in it, the riches are precarious. If rogues rule, if laws are disobeyed with impunity, if justice is bought and sold, if crime goes unpunished, if the workmen are discontented, if there is alienation between the poor and the rich, if the perishing classes become identical with the dangerous classes, if respect for human life and regard for human character get low, material interests suffer in every department; securities become insecure, and property decreases in value. Brotherhood must first be secured, then business will take care of itself. When Chicago was laid in ashes, the sentiment of brotherhood came to the rescue and turned the business calamity into a human triumph. In a common destitution people discovered a common bond of sympathy, and for the moment the discovery almost made a garden of the ash heap. Material energy recovers itself, business revives, wealth increases, the city is re-built. The spasm of sentiment over, the human interest in one another declines, the struggle for opulence engages the whole community, the old alienations set in, crime augments, murders and other brutalities abound, and the citizens talk of vigilance committees to restore by force the brotherhood, the principles whereof had been neglected.

In an age like ours, an age of material enterprise and aspiration the emphasis of brotherhood must needs be very sharp and frequent to counterbalance the steady weight and pressure of the business force. There have been ages of the world when the claims of thrift and pecuniary ambition and even of the lower selfishness were paramount before all others. And still they need pressing in many applications and in many directions, especially on the undeveloped classes of people. But on the rest, the prosperous, the rich, the prevailing, the other lesson needs to be pressed. Our modern cities London, Manchester, Liverpool, Chicago and New York are not proper substitutes for the heavenly Jerusalem the elders dreamed of, in which none were to dwell who brought defilement, or practised abomination, or made a lie. There is night there and a curse both loud and deep. They have sore need of the sun of righteousness to warm and brighten them; and unless that sun rises with healing on its beams their future will be dark.

Business means brotherhood, involves it at every turn, and unless it promotes brotherhood it defeats itself. Unless it bears in mind from first to last its fine issues, relationships and purposes, it forgets its own ends. If there be a living man who should bear in mind, should compel himself to bear in mind, should make it a religious duty to bear in mind, his connection with other men, with all other men, with humanity itself in its essential principles, that man is the man of business; for with these connections he most directly deals. He most truly and immediately is the servant of the Lord; he is the real agent in knitting classes and communities together, the mediator, the peace maker, the reconciler, he is the true bringer of the atonement; yes, an atonement by blood, for blood is life, energy, courage, endeavor, and these he, if honorable, gives daily, that the commerce, communication, communion of mankind may be promoted. He labors for brotherhood, lives for it, by it, in it; and the sentiment of brotherhood must be his inspiration or he has none. The car of civilization is drawn by two horses, who must pull together, if the car is to run evenly forward. If either fails, society is diverted from its true course and plunged into the thicket. Let them both travel side by side and the goal of humanity will be reached.

Christianity Not a Moral System.

In a previous article, as a moralizing and civilizing agent Christianity was pronounced a failure. To make good this assertion was not difficult, but it is permitted here only to sketch the arguments. Let us first look at that of simultaneity. The establishment of Christianity as the national religion was coeval with the downfall of Greco-Roman civilization, as every one knows; the period of its undisturbed sway followed until the Reformation of Luther. Now if ever a religion had a chance to display a civilization making power, certainly the Christian religion had between the sixth and fifteenth centuries. Did it do so? The Middle Age, the Night of Time, rises up in fearful and ominous reply. The character of this epoch is too well known to require statement. But intellectual activity was not wanting. It was, however, sadly misspent in one prolonged attempt to rationalize a thoroughly irrational theology on the basis of the Aristotelic dialectics, thus illustrating a previous proposition, that the Christian is essentially not a moral but an intellectual system. The epoch-making thought in the Lutheran Reformation, was the Liberty of Reason; it was the idea of the individual struggling into birth. As a religious system Protestantism is a failure. Its speedy and meritable disintegration into sects clearly shows this. It cannot, so to say, mass itself into a consistent whole, and hence a development with it is impossible. All development implying the interdependence of parts and the subjection of the many to the idea of the one, while, as before stated, the central principle of the Reformation is the mental isolation and independence of the individual. Hence Romanists correctly pronounced Luther the Father of Rationalism, and identify logical Protestantism with Infidelity. There is, indeed, no middle ground. Dr. Milner rightly styled his great work "The End of Controversy." Catholicism is nothing but logical, consistent Christianity. Assuming the Bible and the Church as of divine origin, and hence as paramount authority, Papal Infallibility and Ultramontaniam are the only issues; assuming the individual conscience and reason of paramount authority, Free Thought and Rationalism follow of necessity. It asks neither a prophet nor the son of a prophet to foresee that ere the circuit of many suns there will be but two armies in Christendom, that of Pure Faith and that of Pure Reason. The cross-fire is already rapidly thinning out the ranks of the middle men, the Protestants. Their stand-ground is becoming fastly reduced, it must soon vanish to a line, the edge of a ridge of ice; they must slip one way or the other. But not even the importance of this thought can justify no further digression. To return, then, the sixteenth century bore twins to Europe—Rationalism and civilization. They have walked hand in hand. At every step the Church has opposed them. She has contested every inch of territory, and yet with unheard of impudence claims all their conquests as her own. Wherever is light and progress, there is Rationalism; witness Germany, England, France; wherever Rationalism is absent, there is neither light nor progress; witness Spain, Italy, the Tyrol. This comparison seems to me decisive. In view of it I am utterly unable to see how a civilizing power can be claimed for Christianity. Tracing the Religious Idea back to its basic elements, I am convinced, would confirm our position, but this is not the place for such analysis. I shall, however, now vindicate the title of this article and redeem a former promise by a brief expose of the want of the moral and civilizing element in the current theology. As to the doctrine of God, the peculiar feature of the system is that it teaches a Trinity, a one which is at the same time three. In this there is found from one point of view, nothing either moral or immoral. To worship a Triune god is no better and no worse than to worship a *quadrune*, *quintune*, *septune* or any other kind of a *une* God; from another aspect, however, the dogma is an insult to reason, and its acceptance is nothing less than an intellectual lie. Yet the Church, following the daring and impious maxim, *credo, quod impossibile est* (I believe because it is impossible), adjudges to hell or heaven by the standard of faith in this absurdity. To this arithmetic peculiarity of the orthodox Deity is further added the attribute of infinity, this tenet is perhaps equally powerless for good or bad, having been long since and repeatedly proved utterly inconstructible in thought, a sign without anything signified. Again, he is said to be not matter but spirit. So far as we know anything of matter and spirit this is a false opposition, for both appear to be but manifestations (forms) of the unit, force; and so far as we don't know anything about them it is clearly worthless, meaningless. Further, he is declared to have created heaven and earth out of nothing. Well, what if he did? Besides being utterly unthinkable, the dogma is as empty of moral significance as is a knowledge of the chemical constitution of the atmosphere of Sirius (if he has any). And so on throughout the whole God-doctrine is either senseless or moralless metaphysic; the greater part is both. Were Christianity held responsible, as it properly might be, for the historical record of its God, the case would be much harder; for it is easy to see that the Jehovah of the Old Testament was by no means a righteous, though eminently a patriotic

God. Coming nearer home we find the Christian theory of the moral denouement of the universe, aside from flatly contradicting the most certain results of scientific research, is thoroughly immoral and pessimistic. Pessimistic, because according to the orthodox Christian view, the human universe is 999 times infinitely worse than no universe at all. For by a liberal estimate not more than one person in one thousand will be saved; the rest are damned eternally. So in the world to come, for every one infinitude of happiness there will be 999 infinitudes of misery. Language is impotent properly to characterize such a hideous theory, according to which existence is the direst of possible evils, and creation the blackest of possible sins. In the grand result Satan remains victor by an overplus of 998 victories out of every 1000 battles, and the only way for the Christian Jehovah to vindicate his impugned and contended perfections, is to issue the dread decree, "Let there be *nothing*!" Compared with Christian eschatology, the Buddhist doctrine of Nirvana becomes the sublimest optimism. To the Christian the future of humanity is appalling, unutterable night; only here and there a few stars (the saved) struggle with uncertain rays through the depths of infinite, everlasting gloom. This were true, though the rewards and punishments were meted with exact justice; the world would still be a failure, where evil so greatly predominates. But the blackness of the picture is ten fold intensified when we consider that this apportionment of joy and pain is in high-handed disregard of the plainest principles of justice. The condemnation of all for the guilt of one is an outrage to common sense; the pardon of all for the righteousness of one would be equal absurdity, though a much more humane one. But even this last redeeming feature is nullified, the pardon being *conditioned* in the most irrational manner. The utter impotence of *works* in the matter of final salvation is one of the most precious dogmas of orthodoxy; the supreme virtue of *faith* is equally enforced. So is it possible to more completely invert the truth? Careful search will fail to find anything more utterly meritless than an honest faith, as being purely intellectual and involuntary, or more thoroughly contemptible than a dishonest one, as being mere hypocrisy. The clergy have felt the force of this criticism, and in characteristic clerical style have tried to parry the blow. By confounding *faith* with its *objects* and *results*, they have succeeded in discriminating some half dozen different *kinds of faith*; and they need not have stopped here, they could have manufactured a million just as well. This fallacy is too transparent to need exposure. Dr. Talmage contents himself with two kinds, faith of the heart and faith of the head. Many thanks, Dr., for your moderation, but your heart-faith is simply no faith at all. It may be an affection, an emotion,—it may be many things, but faith it is not and cannot be. With all due deference to apostolic dictum, it is just as impossible "to believe with the heart" as it is to digest with an artery. And now I hold it to be a fundamental and decisive objection to Christianity as a moralizing and civilizing institution that it sets up this unnatural and absurd standard of excellence. Its pernicious effects can scarcely be overestimated, that the limits of this article will not permit them here to be traced out. One point further, however. In the words (no doubt, falsely) put into the mouth of Jesus by the pretending John (Fourth Gospel, 20:29) a special blessing is called down on the head of not of him who calmly and dispassionately investigates and then believes just as his head, who not having seen (*i. e.* weighed the evidence) yet believes. Can absurdity go further? Could common sense be more deliberately insulted?

Lastly the doctrine of the forgiveness of sins by God is utterly irrational and demoralizing. That it is impossible for God to forgive a sin is clear on the slightest reflection, and the promise of pardon has in every age proved a most powerful incentive to continued sinning. Witness the Catholic doctrine of purgatory, auricular confession, and indulgences, all logical outgrowths from this pernicious error, the theory of the forgiveness of sins. And here again, the doctrine appears in its worst form, since pardon is granted not for any good deed, but for a faith the more irrational the better, in view of a vicarious offering, a righteous person suffering for millions of unrighteous ones, than which nothing can be more preposterous. Thus a logical and thoroughgoing acceptance of the Christian system means the subversion of all natural ethics, and the substitution thereof of a most artificial compound, alike shocking to conscience and revolting to reason, of equal parts of what we can never know as true and what we must always know as false. It is not surprising, then, if with all their apparent spiritual advantages, preachers turn out to be no better than common folks, and Christians indistinguishable from men of the world. In Mr. Beecher's case the difficulty is much increased. He is very generally regarded as "unsound" in the faith, and a rather extended acquaintance with his works pretty well satisfied the writer that Mr. B. has little more sympathy with the cardinal dogmas of Christianity than many avowed Rationalists. On the great questions of inspiration, atonement, divinity of Christ, and so on, it is well known that Mr. B. straddles the fence; he never has given, and he never will give a clear, intelligible, and unequivocal state-

ment of his position. This is nothing more nor less than time-serving at best. Mr. B. is intellectually dishonest. No great gulf intervenes between all uncertain mental and uncertain moral status. In a very direct and immediate sense, then, is the Christian Scriptures responsible for the fall of its most eloquent exponent. Fortunately this system in its entirety is but seldom embraced. People are Christians simply because their fathers were and are very generally much better than their creeds. The latter form really no part of their intellectual furniture, the belief is merely nominal, and in joining the Church they generally merely change their names. Very seldom does any change in the heart or life date from "conversion." Men and women are converted just as they have the measles or whooping cough, as a matter of course, and "get over" one just as over the other. The orthodox can not but see and lament this gradual fading away of the dividing line between the Church and the world, but Liberalists can but hail it as a dawn of a brighter era of universal brotherhood among men, when orthodoxy now obsolescent shall have dropped its sceptre; and love of truth, not love of dogma, shall sway the soil.

I am well aware of the scattering character of these sentences, but as my object was rather to sow the seeds of thought than to develop any idea fully, I do not regret it.

At some other time and in a more thorough manner may be discussed some of the many questions here merely raised. I have dropped out from the argument only such links as my readers can readily supply.

X. Y. Z.

Religion and Facts.

BY S. P. PUTNAM.

We see the skill and power of man in the varied mechanism by which he conquers nature and lessens his toil, what a wonderful comprehension he shows of the laws and forces of nature in his adjustment. He recognizes every fact, and variable motion. He is prepared for every emergency. His machine acts like a human mind, more wisely than some that we deal with. It acts in harmony with nature, because it is a result of the study of nature. Man subdues nature in accordance with her own laws. A machine that goes against any of her laws is sure to be smashed. It is curious to observe how faithfully man has studied nature in the structure of his machineries; how keenly he has watched all her operation; with what far sight he has looked into all her possible modes of action. He works a miracle, not by pushing nature aside, for that can never be, but by using nature, by unfolding her hitherto undiscovered agencies. Man shows his wisdom by finding out what really is, and out of what really is he makes his machine and crowns it with power.

What a vast advance there will be when theologies and religions are made in the same way; by a study of facts and a recognition of the utter impossibility of riding rough shod over any one of them, however humble. If one wishes to invent a reaper, he does not go into his study and try to evolve it out of his "inner consciousness," by some metaphysical theory. He studies facts, he finds out what is really wanted, what kind of motion and how much of it; and in what direction and how far it must move. He goes straight into the work-shop of nature, and slights no fact however remote its bearing. If he does he fails. So with our theologies and religions, they must be made out of facts. They must be a reflection of the divine order of nature. Hitherto they have been made too much out of mere dreams and suppositions; as if one should make a reaper out of thin floating clouds. Of course science will send all such to limbo. They have no place in this practical life of ours. No one would give a farthing for a machine that was not made in harmony with facts; and so the living world in its higher modes of progress will not give a farthing for a religion that is not in its root and blossom the outgrowth of facts. Science will always delight to honor a religion which is the outcome and fine expression of noblest fact and will crown it with new effulgence as each marvelous discovery appears, but religion founded on mere supposition will be like the chaff which the wind driveth away.

Omaha, Oct. 20.

Another Nut to Crack.

EDITOR TRUTH SEEKER.—In I Samuel xviii. 10, it says: "And it came to pass on the morrow, that the evil spirit of God came upon Saul, and he prophesied in the midst of the house," &c. Now what I want to know is, has God an evil spirit? Christians tell us that God is all good; that he is righteous. If God is all good and righteous, there certainly can be nothing evil about him; then how do they explain this passage?

In I. Samuel xix. 9, we find the same expression: "And the evil spirit from the Lord was upon Saul," &c.—10: "And Saul sought to smite David even to the wall with the javelin," &c.

Will some of our Christian friends please "rise and explain" what is meant by this "evil spirit of God?"

Yours,

WM. GERECKE.

Norfolk, Neb., Oct. 15th.

G. L. Henderson's Article, No. 6.

Marriage, as Carpenter has intimated, results from the "combined operations of the reason, the imagination, and the moral feelings." Fowler and Wells some years ago attempted to arrange marriages between strangers based upon physiological adaptation. The fact that they have discontinued this mode of effecting marriages may be considered as evidence that their theory was based upon error.

In 1814 Sir Walter Scott (in "The Pirate," p. 167, Globe edition,) seems to have lifted the veil under which lies hid the law which is ever at work balancing all social differences. "Mina Troil, the serious, the prudent, the reserved; whose countenance and manners indicated so much elevation of character—Mina, the lover of solitude, and of those paths of knowledge in which men walk best without company—the enemy of light mirths, the friend of musing melancholy, and the frequenter of fountain-heads and pathless glens—she whose character seemed, in short, the very reverse of that which might be captivated by the bold, coarse and daring gallantry of this Captain Cleveland," the pirate, the outlaw. Scott goes on to show that the very opposition in their character was the real principle which drew them together. "That as unions are often formed betwixt couples differing in complexion and stature, they take place still more frequently betwixt persons totally different in feelings, in taste, in pursuits, and in understanding; and it would not be saying too much, perhaps, to aver that two-thirds of the marriages around us have been contracted betwixt persons, who, judging *a priori*, we should have thought had scarce any charms for each other.

"A moral and primary cause might be easily assigned for these anomalies." The natural law being "that the general balance of wit, wisdom, and amiable qualities of all kinds, should be kept up through society at large. For what a world were it if the wise were to intermarry only with the wise, the learned with the learned, the amiable with the amiable, nay, even the handsome with the handsome? And is it not evident that the degraded castes of the foolish, the ignorant, the brutal, and the deformed, (comprehending, by the way, the greater portion of mankind) must when condemned to exclusive intercourse with each other, become gradually as much degraded in person and disposition as so many orang-outangs? When therefore we see the gentle joined to the rude, we may lament the fate of the suffering individual, but we none the less admire the law which thus balances the moral good and evil of life;—which secures for a family, unhappy in the disposition of one parent, a share of better and sweeter blood, transmitted from the other, and preserves to the offspring the affectionate care of at least one of those from whom it is naturally due."

I have quoted this remarkable passage from Scott because it was written before sociology had begun to take the rank and dignity of a science. Indicating a wonderful degree of penetration and sagacity. This philosophy crops out in many of his other works where he shows the baneful influence of artificial social divisions, in which the aristocracy of blood, the accident of wealth, the sanctity of religious opinions were effectual in preventing the union of loving hearts; but were instrumental in effecting monstrous alliances, resulting in social deterioration. It was reserved for Michelet to write the best defence of the rights of women that has ever appeared. I am glad that France produced the author of "Le Feme" and "Le Amour," since it was France who, amid the blind fury of the revolution, denounced marriage as a superstition, and swept it away with the other institutions which they regarded as the products of a dark age and an ignorant priesthood. It was natural that this institution should share the fate of the other institutions of the church. Rousseau conceived the idea that human equality would be impossible so long as any of the existing institutions of society remained. Therefore, he reasoned, the true social state is a "state of nature," in which there was to be absolute personal and sexual equality and freedom. That he honestly believed all existing institutions to be a departure from the original "state of nature" is indicated by the fact that he took practical steps to extinguish not only the family but the very names by which the institution was known. He bundled up his own three children a few hours after their birth and left them at the door of a foundlings' hospital in spite of the remonstrances of their mother. He regarded her tears and agony as but the artificial result of a departure from the primitive state, in which the tribe and not the family should own the child. Contemplating as he did the universal corruption an aristocracy rioting in wealth and sensualism; the million languishing in poverty and degraded by ignorance, now rotting in the bastille or driven like sheep to the shambles to manure the battle fields of Germany—used as checkers in the hands of kings in their game of ambition. Victory resulting in glory to the general but deeper poverty to the people—no wonder that Rousseau looked upon such a state as infinitely worse than the worst barbarism. Michelet, though an old man when he wrote his "Love" and "Woman," and though he had lived to see the rise and fall of the second empire with all its corruption and social degre-

dation—a degradation deeper than that witnessed by Rousseau, who saw only prostitution in rags and under the pressure of hunger, while Michelet saw it covered with jewels, dressed in *fleur de lis*, and protected by the courts. Marriage itself was but a thin garment to conceal the hideous skeleton. A country may dethrone its king—abandon its priesthood, deny its gods, and still prosper. But woe to the country who loses faith in woman.

Michelet with all the ardor of youth and all the wisdom of philosophy pled for the restoration of social purity to France. He saw that the strength of Germany lay as much in the fact that the solidity of the government rested upon the integrity of the family as upon her needle guns and artillery, and that the weakness of France was in a great measure due to the relaxation of social morality. The man who offers himself to defend his country is doubly armed when in doing so he also defends his home. An English monarch nearly lost his crown, and London might have been laid in ashes, because his tax gatherer offered an indignity to the daughter of a blacksmith in her father's presence. The wretch paid for the insult with his life, and 50,000 men gathered under the banner of Wat Tyler to defend the sacred purity of home, even against the throne and its hired minions, who in the name of law would invade its sacred precincts.

If the American Tract Society would effect a social reform, let them print and distribute gratuitously Michelet's two books, "Love" and "Woman." Send first a copy to every clergyman of the United States. Then to every statesman, and at least one copy to every home, so that every young man and woman might know what the pulpit never reveals, and what the statesman does not understand, viz: the whole duty of man and woman as correlated, and as fathers and mothers of the race:

1st. That seduction followed by abandonment is a crime against three persons, the seducer, the seduced, and the offspring. It is the divorce of pleasure and conscience.

"I envy not the beast who takes
His license in the field of time,
Unfettered by a sense of crime,
To whom a conscience never wakes."

2d. Marriage consists in conjugation followed by offspring, and is the union of highest pleasure with highest duty. I envy not the wretch who would dare leave behind him a child that is not better than himself; or one who must sing the pitiful song, "I am nobody's child."

3d. Spiritual marriage is the highest act of human worship. Each seeks the highest happiness of the other, resulting in the highest happiness of each. The young man who receives the trusting hand of woman; the young woman who feels her hand pressed by him she loves, and whose spirits mingle in perfect trust; who fears no shadow of earthly ill but that of death; where passion is subordinated to the highest reason, and where desire is controlled by the purest love; marriage between such a pair offers no license to the passion of the male in the absence of desire in the woman. Neither will desire on the part of the woman seek to stimulate passion except under the control of reason. When passion and desire meet in perfect harmony, they disappear in an apparent tomb to reappear in more perfect forms; forms of transcendent beauty—children inheriting from their parents the highest morality combined with the most perfect health.

At the Liberal Club.

Mr. Oscanian, Turkish Consul, at this port, addressed the Liberal Club on Nov. 6th: subject TURKEY. He commenced by announcing that he might not be "sound on the goose," but he felt pretty sure that he was sound on Turkey. Everything in Turkey is topsy turvey; that is, everything is the reverse of what it is here. In America the parlor is always on the first floor; in Turkey the parlor is always in the garret. Here if you ask a man by a sign to rise up, you wave your hand with the palm upward, there they wave the hand with the palm downward. Here you say give me "pepper and salt," there they say give me "salt and pepper."

Here the whole family live in one house, there the family always occupy two houses—the males one part, the females another. The wives have always separate rooms. When a gentleman meets a lady in Turkey, he always turns his eyes in another direction, and the lady is always veiled. The "harem" means the *sacred place*, and is regarded by the Oriental as the "holy of holies." He read from the Koran, to show that the Prophet introduced, or attempted to introduce, a reform in the domestic life of the Arabs. In ancient times, the Arabs often had from thirty to three hundred wives; but the Prophet said, "ye shall, if ye can in equity, marry two, three, or four wives; otherwise not more than one; or ye may make wives of the slaves ye may possess." He explained, that by "equity" was meant; that every wife must be treated alike. Each having one room; and when the husband furnished each with a loaf of bread and two candles per day, that was all the law required of him.

The Turks regard Mecca and Medina as the most sacred places on earth, and next to those, Jerusalem.

That the good Musselman accepted the garden of Eden story, as reverently as does the Christian. "By the way," said he, "do you know the reason why God shut the gate of paradise after Adam and Eve was turned out?" Not receiving a reply he said in a jocular way; "God did it for the same reason that you close your doors and windows on a wet day—to keep the dam (p) air out."

It was very evident that the lecturer did not load himself down very heavily either with the alcoran, or the bible; for he had his jokes on both. He went on to show, that the salaam of the Turk had originally been an act of worship. The ancient salaam was made by kneeling and kissing the ground; but had gradually been changed to merely touching the mouth with the open palm, and then the head which meant figuratively, lifting the ground in the hand and kissing it.

He thought the European salute, with the hand had originated in the same way.

The chief was anciently worshiped as God, by uncovering the head, and kissing the ground; then by kissing the foot of the superior, as King John, and Charlemagne did the Pope's; then kissing the hand, as the French and English do their Kings'; then lifting the hat as in America; then an inclination of the head, and now, sometimes not that; but merely a "how do you do, John?" (Laughter and applause.)

"Gentlemen," said he, with a sly look; "I think, in the United States you do not wear out your garments at the knees by worshipping anything, any more than we do in Turkey."

He exhibited specimens of Turkish, and Persian pipes. The superiority of which, over the American pipe he fully explained. This matter I leave to those who indulge in the weed.

He gave an amusing account of his visit to Washington, as interpreter for the Turkish Admiral, while James Buchanan was President.

They had received a very courteous letter from the occupant of the white house. The Admiral enquired where it came from, and he told him it came from the President's harem. He then asked how many ladies the harem contained. He turned up his Turkish nose with supreme contempt, when he was told that there was but one female, and that was his sister's child. (Laughter and great sensation among the ladies.)

The lecturer gave it as his opinion that polygamy was based upon the savage law, that might makes right; and that monogamy will ultimately prevail wherever true civilization is in the ascendant.

A lady (whose name I did not learn,) made some beautiful and appropriate remarks on this subject, after the close of the lecture, maintaining that no educated American lady would be willing to be either divided among several men, or submit to have but a third or fourth interest in the love of any man; that the only really happy home is where the sacred flame of love is cherished by a union of one man with one woman only; and that children begotten of such a union will be the best specimens of men and women. This sentiment was, I am glad to say, warmly applauded.

Mr. Oscanian quoted the Koran, to show that the faithful Musselman was to "seek out the infidel dogs, and kill them whenever he could find them;" and to show the superiority of Christianity he quotes the words of Christ: "Love your enemies; do good to them that hate you;" but forgot the other passage, "Think not that I come to send peace on earth. I come not to send peace, but a sword, for I come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." This is one of Christ's prophecies that has been faithfully fulfilled. History shows that his followers have done all they could to kill every Mahometan in Asia, and every unbeliever in Europe, as faithfully as ever the Turks fulfilled the injunction of their Prophet. That we are free to think as we please to-day, is because science and civilization has chained the tiger.

G. L. HENDERSON.

The following candid letter has been on hand several months, and should have appeared earlier but was overlooked.

NEWPORTVILLE, BUCKS CO., PA., Jan. 13th, 1874.

DEAR SIR:—Enclosed please find one dollar to pay for subscription to THE TRUTH SEEKER for one year. A sample number came to hand through the mail, and I am pleased with its contents and appearance, but I am not an atheist or pantheist, and although I am not a very good Christian, yet the more I read of Infidel works the more I appreciate the beauty of Christianity, which has exerted more power to establish a high standard of morals, and made greater progress in knowledge and benevolence, than any other institution known in the history of the human race, and nations which profess the Christian faith are more prosperous than any other nation on the face of the globe. And for more than eighteen centuries the people have been preaching about the miracles of the son of a Jew and many of our most enlightened philosophers have sanctioned the miracles of the so-called Son of God, but after all the speculations of the philosophers high and deep, we have no

positive proof of the immortality of the soul, since all metaphysical knowledge is supersensual and cannot be gained through the physical senses. But man is a reasoning being, and must have some belief and hope to cling to, and the phenomena of his superior wisdom beyond all else in the known universe will give rise to the belief that the world was created by some infinite power, and did not spring into existence by chance or a certain necessity of nature. Time is rolling on, but still we hear nothing but the same old stale theological doctrine preached, which for centuries in the past has worked such wonders upon the credulity of the human race, and has had such a wonderful agency in the civilization of a great part of the world. But this temporal existence would be dark indeed without the prospect of a future life, and to me the dread of annihilation is more horrible than all the burning hells a priest-ridden people can preach about. I believe in an infinite God and the immortality of the soul, and further I believe that every human being will be rewarded according to the deeds done in the body, and in spiritual life every one will be assigned to their appropriate sphere either of good or evil, and such a belief is not influenced by anything I hear preached at the present time, because I conceive that the preaching now-a-days is nothing but hypocritical pride and priestcraft, and not like the humble teaching of Christ in his day on earth. However, Mr. Editor, there is no use to multiply much about immaterial or spiritual things. Infinity and eternity are awful words and too sublime for my caliber to comprehend, so send me on THE TRUTH SEEKER for twelve months, and let me hear what you and your correspondents have to offer about the hidden mysteries of nature; one thing certain, you cannot change my belief in a glorious God and future rewards and punishment. Truly yours, &c., PHILLIP F. WISLAR.

REPLY.—We will not take the time nor room to make extended remarks to our candid friend, to whom we accord the right of opinion the same as we claim for ourself.

As to the nature of God, the universe, creation, &c., we seek not to combat him. These are subjects upon which there will always be a great diversity of opinion, with little chance of a decision acceptable to all minds.

We differ from him as to the benign and beneficial effects of the Christian religion in the world. We think there will be no difficulty in showing the Christian nations have been more blood-thirsty, relentless and cruel than the devotees of any other religion and probably all religions combined; that Christian nations have not been more moral, intellectual and prosperous than other nations, and that the advanced civilization of the present age of the world is due more to the developments of science and the spread of general intelligence, than to the doctrine that God was born of a woman, without a father, and that he was put to death to please himself, and make it possible for him to save from the hell he had prepared, one in a thousand of his creatures, and hand over the balance to his adversary, the Devil, to torment forever, which we understand to be the fundamental claims of Christianity.

We hope our friend has found THE TRUTH SEEKER to be interesting at least, and that he has been able to obtain some new light from it. We hope he will continue to be a reader of its pages. [ED. T. S.]

Italian Opera at the Academy.

Whether from incompetency or interested motives, some of the critics of the metropolitan press give no idea whatever of the true merits of the Strakosch Italian Opera Company now performing at the Academy of Music. That there is a sort of chivalry displayed in rallying about Mlle. Albani, so that the management shall not fall disgracefully, we admit; but, then, to so great an extent do art and veritable artists suffer through this ignorance or mistaken generosity, it were well that some honest and educated pen took up the case and dealt with it in a spirit of true criticism.

Save Miss Annie Louise Cary, the distinguished American contralto, there is not in the whole of this company one solitary artist of the first water. Mlles. Heilborn, Potentini, Maresi and Donadio are third-rate sopranos only; while Mlle. Albani, prima donna assoluta has nothing whatever to recommend her to public favor save the charm of her exquisite voice and a facility for doing some little things calculated to captivate the uninitiated. She has no inner dramatic consciousness whatever; and so palpable is this, through all her impersonations, that we feel she is but simply an arduous mimic whose simulations lie terribly on the surface without a particle of life, notwithstanding that constant biting of her lip, bowing of her head and extending of her arms.

Again, although the intonation of her beautiful voice is

generally tuneful in such numbers as *Ah Non Credea*, in *Sonnambula*, etc., it is not at all certain in concerted music, nor is it over trustworthy in even a duo. Here she at times sings absolutely out of tune, as if embarrassed by the orchestra and the other parts; and the wonder is that some of our critics have not noticed this circumstance. But we suppose the eyes that are so blind, or perhaps cruel, in their tributes to her personal loveliness can find ears to delight in her artistic short-comings also, —although our impression is that the length of the latter organs has a good deal to do with it.

Of the three tenors, Debassini, Carpi and Benfratilli, the two former are fair artists—Debassini being the more dramatic, florid and finished—while of Benfratilli it may be said, with equal truth, that, like the basso, Florini, he is a blot upon the lyric stage. Del Puente and Scolari, however, have many excellent points about them which, although they are far from being great artists, recommend them to our favor.

On the whole, then, Mr. Manager Strakosch has not redeemed his promise made last season to the American people, as his half empty benches verify almost nightly. That he has done much for us we, however, admit; but, like corporations, opera-goers have no souls, and are grateful for present favors only. Had he a single soprano that approached Nilsson in even a reasonable degree,—a basso, even a third cousin to Jamet, or a tenor with anything like the dramatic appreciation of Capoul, he might have struggled through the present season with something like *eclat*; but, as it is, his prospects are very poor indeed. **

Opinion of "The Heathens of the Heath."

MR. D. M. BENNETT.

Dear Sir: "THE HEATHENS OF THE HEATH," ordered from you some time since is received. I have read it with the most intense interest. It is, rare, exciting, liberal literary production. The interest of the plot holds the attention of the reader from the commencement to the very end. There is no more enthusiastic admirer of "THE HEATHENS OF THE HEATH," and "Exeter Hall," by the same author than myself.

Yours very truly,
Port Hope, Ont., Oct., 27th 1874.

WILLIAM SISSON.

[The following is from *The National of Toronto*.]

"The Heathens of the Heath."

BY WILLIAM McDONNELL.

Author of "Exeter Hall."

Those of our readers who have perused the author's previous work, "Exeter Hall," which created some attention in the religious world a few years since, will heartily welcome another and equally powerful work from the same trenchant pen. THE HEATHENS OF THE HEATH bears a strong resemblance in style, in tendency and in conception to its predecessor, and though there is a suspicion of similarity between some of the characters the plots are entirely diverse. Both are novels "with a purpose," not faintly indicated or reserved for the concluding page but a purpose which permeates the entire structure of the book, and is proclaimed on nearly every page. In his preface to the present work the author announces as his object "the disentrainment of his fellow-men from degrading usages, prejudices and beliefs," and he proceeds to attack the Christian religion in its various forms with a directness, boldness and vigor which shows that he is no believer in the use of masked batteries or the sapping and mining process. And whatever abstract opinion may be held on the subject, there is no question that the wretched and degraded condition of the poor in England, the sloth, sensuality and worldliness of many of the professed ministers of religion, the comparatively futile efforts made at vast expense to convert the Oriental heathen while the poor at home are suffering for the necessities of life, and many other inconsistencies of our social system afford ample justification for the author's strictures. He introduces us to a rural district in England, a bleak, inhospitable plain where the "heathens," from whom the book receives its title, exist in squalor, destitution and crime—a rude outlawed population who gain a scanty subsistence by working in the brick-yards and coal-mines, and occasional predatory expeditions into the more prosperous parishes adjoining, whose Sunday recreations are drinking, dog-fighting and prize-fighting. The clergy in the neighborhood being of the pluralist and sporting parson type, making no effort to reclaim these barbarians beyond inflicting severe sentences upon the latter when brought up before them in their magisterial capacity for poaching or vagrancy. A reform is finally brought about, however, by John Valiant, the hero of the story, who returns from India and devotes a portion of the wealth acquired by a long sojourn in that country to the purchase of the property, which had formerly belonged to his ancestors. He successfully appeals to their better feelings, treats them justly and humanely and introduces civilization and morality without religion. A band of gipsies who have squatted on a portion of the Heath play an important part in the story. Zingari, a very old woman of the tribe, is possessed of mysterious prophetic powers, the reality of which is proved by the verification of her vaticinations from time to time. A party of clergymen, including the Bishop of the Diocese,

pay her a visit, shortly after the transformation of the Heath has been accomplished by Valiant, and undertake to convert her, but are worsted in the encounter, Zingari asserting in the course of the argument that the Scriptures are merely plagiarisms from the Vedas or sacred books of the Hindoos. She prophesies sudden and violent deaths for three of the number including the Bishop, whom she confounds by referring to a discreditable incident in his early career which he fancied was buried in the oblivion of the past. John Valiant having had his only son stolen in India makes diligent search for him, supposing him to have been brought to England. A visit to Belfast with this object gives him an opportunity of witnessing a 12th of July faction fight, which is graphically described as showing the evil effects of religious bigotry and the prejudices fostered by designing fanatics. He is not successful in his object, however, the boy never having left India. As an offset to the dissolute and repulsive characters of the sporting parsons, who indulge in Sunday cock-fights and protracted carousals, the author depicts the poor curate, Rev. Mr. Meade, whose unostentatious charity and benevolence of disposition have endeared him to the parish. His daughter Esther is the heroine of the story and though, of course, of a very amiable disposition displays an unusual amount of resolution and force of character in circumstances of peril and temptation. She is subjected to the unwelcome attentions of Rev. George Morton the rector of Pendell, who, taking advantage of her father's being dependent on him for his position, approaches her with dishonorable intentions. She is relieved from his persecutions by his death by drowning in accordance with the old gipsy's prophecy.

The shipwreck of an East Indiaman on the coast brings into prominence her fearless intrepidity. She steers a life-boat to the wreck, Valiant being one of the crew. Among the passengers is his lost son who is brought over by the Hindoo wife of Charles Meade, Esther's brother. The boy had been stolen by another native woman named Maheel who was a rival for the affections of Charles Meade. She, discovering her mistake, makes a second attempt and gains possession of Charles' son with whom she comes to England in order to wreak her vengeance upon her rival. Before she can accomplish her design she witnesses the fearful end of the dissolute rector Rockett, who perishes by fire occasioned by his drunken carelessness when attempting to conceal a heinous social crime. Circumstantial evidence points to Maheel as accessory to Rockett's death, and to avoid arrest she commits suicide by jumping from a cliff into the ocean. The story ends with the marriage of Valiant and Esther and the restoration of Charles Meade's son, who had been living among the gipsies, to his parents. The author's descriptions are vivid and pathetic. He has depicted the wretched condition of the poorer classes in the "Black Country" and other parts of England very plainly, and we are inclined to believe without exaggeration. The sporting parsons, it is to be hoped, are overdrawn, although divines of the Parson Rockett type were undoubtedly numerous fifty years or so since in England, while recent developments have shown that many of the American clergy are as lax in morals as these ministerial debauchees. There is every reason to believe, however, that on the whole matters have changed for the better of late years.

The fox-hunting, carousing parson belongs to an almost extinct species, while as to the darker offences against morality it must be remembered that in this age of newspapers the widest publicity is now given to scandals affecting the ministry, which in bygone years would never have obtained currency except in the immediate neighborhood. We hear more of clerical scandals now than our forefathers did, but it must not be concluded on that account that they are of more frequent occurrence. In the present age everything is dragged to the surface. The author displays great research in the argumentative portion of the work which commends itself alike to the orthodox, the liberal and the investigator as comprising the most recent line of argument on the side of Free Thought. A vast number of authorities, ancient and modern, are cited in support of the author's positions, and while exception may be taken to some of the delineations of character, the author is careful to leave no room for doubt as to matters referred to as of actual fact by giving copious notes of reference. Some phenomena of modern Spiritualism are introduced, more particularly the slate-writing. Mr. McDonnell having had remarkable personal experiences as to the mysterious powers of a New York medium in this respect. Though disbelieving the commonly accepted creeds, Mr. McDonnell evidently has a strong and abiding faith in the possibilities of humanity and the future of the race, provided the terrible social conditions which press so hardly on the English industrial class could be removed—and his practical suggestions for the amelioration of their position are well worthy of attention. The style of the volume is pleasing and natural—the interest is well sustained from first to last, and the plot is ingeniously worked out, with the exception that it becomes a little too intricate towards the close. Mr. McDonnell is a Canadian writer residing at Lindsay, Ontario, though he is better known to American than Canadian readers, his previous work of "Exeter Hall" having already reached a fourth edition. We are pleased to chronicle the wide popularity of a native production, and predict equal if not greater success for his present volume.

Scientific.

The Science of Man.

BY T. A. BLAND, M. D.

"The proper study of mankind is man."—Pope.

No one questions the sentiment quoted as my text, but almost to a man, scientists treat it as a glittering gem of transcendentalism. They admit its truth, but never seriously think of acting upon it. And should any one, however learned, present a paper on the Science of Man to any scientific association, he would either be ruled out of order, or laughed at as a visionary or mountebank. An essay on snails or pollywogs would be listened to with profound attention, but one on man would hardly be tolerated at all. There is a good and sufficient reason for this. It is this, scientific men are observers, not thinkers. Analysts, not philosophers. Men of physics, not of metaphysics. Rocks, ores, fossils, shells, fishes, birds, insects, and animals, call into full play only the mental faculties of observation, comparison and memory. I do not mean to assert that there are no philosophers among the naturalists, for I do not forget that Humboldt, Huxley and Darwin belong to their ranks. I do assert, however, that as a rule scientists are not philosophers.

Indeed, abstract thought unfits one for close observation. A mind that is at once an encyclopædia of facts and of metaphysical research is exceedingly exceptional. Such an one is always regarded with some degree of distrust by his fellow-scientists. They honor him for his practical lore, but shake their heads at his theories. They cannot understand them; therefore it is reasonable they should distrust them. During a recent annual session of the American Association of Scientists, it was particularly observable that the members who attack Darwin and Huxley were those who in medical parlance, would be termed empirics; men who never ask why; never demand or give a reason. Who are content with facts, and do not seem to know that facts are worthless, save as paving stones with which to construct a royal highway to the realm of philosophy. They go about with their hammers and picks, and crucibles and microscopes. They examine the crust of the earth, and peer into her secret recesses. They collect, compare, analyze, and classify the various earths, rocks, and metals, bringing many practical facts to light; but if one wiser than the rest discovers the soul of the universe, sees God in Nature, he encounters the ridicule of some, and the dogmatic denunciation of others. One class denies his existence altogether, and the other has but a vague superstition that banishes him from the physical universe, and gives him a place on some celestial mount Meru. The latter class talk of his footprints in the old red sandstone; but they fail to recognize his presence in the teeming life about us. The one is a cold materialist; the other a blind bigot. Yet both are scientific men. Show one of these savants a rock, and he will classify it; present him with a bug, and he will tell you its name in Latin; hand him a shell, and he will discourse for an hour on snails, periwinkles, oysters, and clams. Ask him if he believes an oyster has a soul, and he looks at you curiously to see if it is a joke, and when sure you are in earnest, he replies, "the thought never occurred to me before."

There is quite a large class of scientists who devote their attention mainly or solely to the human body. Anatomists they are styled. They are learned men, are familiar with every bone, muscle, tendon, ligament, vein, artery, capillary, nerve, and gland in this wonderfully made body of ours. They can tell the articulation of each bone, the origin and insertion of each muscle, and follow the channels of life and sensibility from their microscopic terminations under the skin to their fountains in the heart and brain. They know all about the functions of these organs also.

This familiarity with the human body has been reached through dissections after death had bereft it of those vital forces that gave it its chief interest. And the researches of the anatomist are instituted in the interest of surgery and pathology. The object being to understand the human frame, as the mechanic does a machine, with a view to keeping it in repair. In this the anatomist has ingloriously failed, while the mechanic succeeds most admirably. Would you know the reason? The machinist makes himself familiar with the motive power that propels his machine, and the philosophy of the relation between the two. The anatomist ignores the motive power of the human body utterly. The machinist observes the action, and studies the phenomena of machines in motion, that he may understand the source of power, and how it is distributed and expended.

The anatomist asks only for a broken or worn out body, in which the fires have cooled, the steam gone down, and which the engineer has abandoned as worthless, vainly supposing he can become an expert in the repair shop by the dissection of this. Still worse, a large class of anatomists sternly deny the existence of a spirit at all, simply because they fail to find any traces of it in the abandoned tenement. Are

these the men that shall give to the world the true science of man? These who leave the man out of their investigations altogether, and confine their researches to his cast off garment?

Man is an intellectual and moral being. An intelligent identity that observes, reflects, reasons, remembers, loves, hates, aspires, etc. Therefore, a science that describes him must be a mental science. The naturalist can understand and classify the animal kingdom, because here physical laws rule supreme. The mental philosopher alone can understand man, for the law of mentality governs here. Physical surroundings give character to everything in the universe save man. In him the soul power is so highly developed that it takes control of his destiny, and lifting him out of the reach of the arbitrary laws of physical formation, moulds his physical organs to its purposes, and uses them as instruments of the will. A human being is a living soul, an immortal spirit, which eludes the grasp of the anatomist or naturalist. It builds for itself, however, a physical body, corresponding precisely to itself, and an intelligent study of this gives a pretty correct idea of the man. This investigation must be conducted upon living subjects, instead of dead bodies.

The fatal error of scientific men lies in regarding material forms as substantial entities, whereas they are but transient representations of eternal principles, which mould them as the potter moulds the plastic clay. Man is not a combination of carbon, ammonia, and water; but his body is just that, and nothing more. The man who, during his brief earth life, finds a physical body necessary, builds one out of those materials, in obedience to the laws of vital chemistry. The germ of a human being is a vital principle which at once sets about constructing a physical habitation corresponding to itself, and therefore suited to its wants. If the germ is of noble parentage, its ideal is exalted, and it constructs a god-like form. If of plebeian origin, it is content to build a rude or humble temple as its visible representative and dwelling-place.

For illustration, you see a man with a low brow, large neck, heavy jaws, coarse features, and large ungainly frame, you may safely conclude that the soul that built that body is weak in intellect, low in tastes and aspirations, cruel, selfish, and revengeful in disposition, and with but little appreciation of the good, the true, and the beautiful. You see another with high, full forehead, small back head and neck, fine cut features, and a rather light frame. You take little risk in supposing such a form the habitation of an intelligent spirit, inspired by noble sentiments and beautiful impulses. The extreme of the first of these types is constitutionally adapted to the worst crimes. The extreme development of the other gives to the world its transcendental philosophers and prophets.

These illustrations are sufficient, I think, to establish my proposition, that the soul is the architect of the body, and the body but the instrument and manifestations of the soul. Admitting this, and another conclusion is inevitable, *viz*: The body, as a whole, represents the soul's ideal, and bounds its ambitions in this life, at least. To effect a work, one must have the idea and the instruments essential to it. Hence it were folly to expect a noble life from a low organization, or intellectual brilliance in one whose brain is small or coarse. Pope says education forms the common mind. This is not true. It is the province of education, however, to modify the action of the mind, and if this be attended to in early life much may be affected, and something at any period.

Were this not true, progress and reformation would be words without meaning. The law of descent is so uniform in its action that a child cannot be other than an exact image of its parents, *plus or minus* the conditions surrounding its antenatal existence. But these conditions have a very important bearing upon its character. Through them the child may be made vastly better or much worse than its parents. I think there is no fact so difficult of verification that is better established than that parents transmit in larger measure those faculties that are most active in themselves, provided always that the activity is not carried to the extreme of exhaustion, in which case imbecility is transmitted. The body of a man differs in no essential particular (save that of form and feature) from that of a dog or a lion. It is composed of the common elements of matter in the form of flesh, bones, blood, and nerves, and these were made, and are constantly being renewed by the food he eats, comprising the products of the vegetable, animal, and mineral kingdoms. You take beef into your stomach; it is converted into human flesh; bread, and it becomes nerve, brain, and bone. These dead elements have no power to change themselves, and were they placed in the stomach of a dead man they would not be so changed. Then how can we avoid the conclusion that the spirit uses these materials to build or keep in repair its temple? And if endowed with this power, does it not follow that each spirit builds just the kind of house it needs for its own purposes, and makes such repairs and changes as seemeth good to itself. It is the province of education to modify the original plans, enveloping the virtues and suppressing the vices inherent in the constitution.

If a selfish faculty is too large, suppress its action as much as possible; should an intellectual or moral

faculty be found too small, stimulate growth and activity by every available means. Education, although it does not form the mind, is capable of reforming it so greatly that the entire bent of life may be changed, and what promised a failure may be made a success. Educational influences are vastly more powerful if applied during childhood; still there is no period of life in which they are not more or less effective. Socrates says of himself that he was a most vicious boy, and that during his whole life his natural tendencies were bad; but the study and practice of philosophy enabled him to suppress these tendencies, and live a most exemplary life. Instances are to be found in every age and country of men stopping short in a career of vice. But they are rare, and such deserve great credit, for the disposition remains the same, though kept in abeyance, and the effort required to change the conduct must be very great. As this is persisted in, however, it grows easier, till ere long the worst passions or propensities are as tame as trained lions. Man is the only being upon earth that is, in any important sense, master of his own destiny, or responsible for his actions. He is, therefore, the only sinner in the universe. All things else obey by instinct the laws of their being. In this seemingly unfortunate fact lies the hope of the race. The animals that roam the plains, prowl the desert, or minister to our comfort, are as innocent of any taste of the forbidden fruit, and as free from any taint of sin, as in the Eden days of old. Neither have they made any progress upon the habits of that simple period, save where it has been forced upon them by man. Wisdom is the fruit of experience, and progress follows in its wake. Nature makes ample provision for the sustenance of her simple children, including man in his primitive (or savage) state. As man emerges from this condition, a desire arises for something better. He discovers his nakedness, and looks about him for clothing. The storm beats upon his head through the best shelter he can find in the forest or jungle. The dangers of the wilderness assail him on every hand, and unarmed he is unable to protect himself against the wild beasts of prey, nor can he escape them by flight. The leaves of the trees furnish his first wardrobe. Bark and limbs from the same are the materials with which he constructs his first house, and clubs and stones are primitive weapons of defence. Ere long he grows dissatisfied with these, and his inventive faculties are called into use, and reason dawns upon his darkened state. He slays an animal, and robes himself in its skin, and eats its flesh. He congratulates himself upon the progress he has made in material comfort, and busies himself with plans for more readily supplying his wants. He invents the stone axe, the wooden spear, and the bow and arrow. He also constructs a better hut, and discovering the properties of fire, he roasts his food, and warms himself when cold. Thus step by step he emerges from the plane of primitive ignorance and helplessness as one by one his wants call out the action of his faculties. His increasing intelligence constantly discovers new wants, and these newly discovered wants are the parents of new inventions. This is the history of man in the past. The prophesy of his future is found in the fact that he has almost reached perfection in material progress, and must, per necessity, ere long enter earnestly upon the work of intellectual and moral development.

From the birth of the race to the present time man has lived a sensual and sensuous life. He has sought to gratify his appetites, passions, and ambitions. He has taxed his powers of thought and genius, and ransacked the whole world for luxuries with which to load his table and adorn his person. The common desire is bounded by fine houses, costly raiment, glittering jewels, and rich viands. The common ambition is to get more money than others, and make more display of luxury. This, I think, has almost reached a climax, and I confidently look for a reaction in favor of the demands of the spirit, which is the real man. We have served the transient emblem of manhood (the body), and neglected the interests of the real and permanent man (the spirit) long enough. Henceforth let intellectual and moral progress be the motto of humanity.

IT APPEARS Mr. Tilton is receiving from his friends throughout the country many applications to lecture the coming season, and many of them are accompanied with offers of large fees for such services. The gentleman who acts as assistant or clerk asserts these propositions for two or three weeks past have averaged one each hour and some offer \$500 for a single lecture. The managers of the Star course at Chicago and the lecture committee at Lewiston, Maine, and others offered the sum named. Mr. Tilton has felt impelled to decline all these propositions. He confesses his fortunes are shattered and that he greatly needs the twenty or thirty thousand dollars he could earn this winter on the platform, but he says if he should now appear in public at the high prices which are offered him he would be subject to the imputation of turning his domestic woes to pecuniary profit. Then, too, said he, "I have a constant headache and if I should go upon the platform and receive the applause of the audience, it would be a mockery to me." In thus not appearing before the public in the present state of affairs, there seems a marked contrast between him and the reverend gentleman connected with the Brooklyn Scandal.

Prologue to the Play of Scandal;

OR,

THE PRIEST CAN DO NO WRONG.

The curtain rises. One the stage
Stands the star actor of the age;
The model parson, whose great name
Has through the speaking trump of fame
Been blown into the world's wide ear
By Christian heralds, far and near.
The play is "Scandal," and the part
The parson acts, demands from art
Some fancy touches, so to paint
The virtues of a Plymouth saint.
That he shall wear a martyr's crown
And bring both pit and galleries down.
But should the actors fail in this,
The crowds that would applaud may hiss,
And Orthodoxy get a wound
Would make her vital parts unsound.
Let Plymouth saints get wide awake,
For reputations are at stake
On which the church, and Mammon, too,
Have builded weaker than they knew.

The heroine of our play appears;
A woman, half dissolved in tears,
Cooling and gentle as a dove,
Whose fault confessed was, too much love.
And our plump parson, being human,
Consented to be loved by woman.
'Till passively and unaware,
He got entangled in the snare,
For which (although he much deserves
Our sympathy for unstrung nerves,
Vertigo, and a muddled brain,
And other ailments, causing pain,)
We must conclude him not to be
From some slight censure wholly free.
Discretion in our love affairs
Preserves us from a thousand snares.
For jealous husbands have more eyes
Than Argus, and it's seldom wise
To yield, though with the best intent,
To Mrs. Potiphers' consent,
For of all things in heaven or hell,
There's nothing so insupportable
As woman with a pious tongue,
Upon a doubtful balance hung.
Our parson knows not if to paint
Her chief of sinners, or a saint.
When woman has you fairly floored,
You're hers, until the account is scored.
Our heroine's character, as you'll see,
Will with our theory quite agree.

The next that comes upon the stage
May well our sympathy engage.
The cuckold husband. Fie! for shame!
The wretch who would such acts proclaim,
Society must vote a fool,
A knave, a madman, or a fool.
Grant it were true that brother B.
Played nest-hiding with sister E.
Why should the husband tell the game,
And publish to the world the shame,
Or let this dreadful scandal out
To be thus bruited all about?
Why having temporized so long,
And willingly "condoned" the wrong,
Could he not, for religion's sake,
Some further compromises make,
Be called a dog, or anything,
Rather than break with Plymouth ring?
If, as the parson says, 'tis true
The woman loved, what could he do?
Her's the temptation, her's the crime;
The act was mere instinct in him.
E'er you condemn, or judge his case,
Put yourself, sinner, in his place.
In this most persons will agree,
Love's stronger than theology.
And when temptation comes, their case
Is desperate, who rely on grace.
Not parsons B.'s amorous deeds,
But love it was that sowed the seeds
From whence this Ilion of woe
Has seemed by some strange fate to flow.
Must then religion suffer blame
For all this epic tale of shame,
Because the parson could not fly
From winning glance of woman's eye?
There are few Josephs now we find,
Who run and leave their skirts behind.
Unless the irate husband near
Is hotly pressing in their rear.
Some censure doubtless is deserved—
Parsons should never get unnerved
With facts or pistols in the face;
But stubbornly rely on grace.
Want of discretion we can see,
Led by some strange fatality
To complications that appear
To actors not exceeding clear.
And so befogged the preacher's brain,
Himself can not the text explain;

Yet in this play we hope to make,
For Christ's and for the parson's sake,
This thing appear, by proofs as strong
As creeds, "THE PRIEST CAN DO NO WRONG."

When first our heroine stooped to folly,
The parson fast grew melancholy;
Then apostolic fits set in
With symptoms to hell's pangs akin.
And racking pains distract the soul,
Till reason scarce retains control.
You ask the cause—tis very plain—
The secret of this mental pain,
Himself explains, and 'twere a sin
Not to accept, however thin
These explanations, that appear
To church committies very clear.
The conscience spasms and heartaches
Which sometimes torture sinful rakes,
When with their presence they infest
A parson's pure and guileless breast.
So sensitive to the good name
Of women, or imputed blame,
Tis plain must have their origin
In some slight error, not a sin;
Perhaps in hasty counsel given
To some poor suffering child of heaven.
Perhaps a meek and Christian wife
Afflicted in her married life
With a brute husband, much a fool,
Or pupil in the free love school.
For persons are so finely wrought
With conscious rectitude of thought,
They can but feel the slightest prick
Of conscience, till they're deathly sick;
And this explains the secret source
Of that unutterable remorse
Upon whose edges, sharp and bare,
The parson hung in sad despair,
Suffering much anguish to atone
For wrongs which he had never done.
How much of Christ does the dear flock
Behold in this? The world may mock
At moral lessons so sublime,
And name such tenderness a crime;
Yet in this play it will appear
To Plymouth he is doubly dear.
For in her shepherd she may see
Some traces of infirmity,
Which even saints are doomed to share
By birthright, as old Adam's heir.

Now sisters of the Plymouth ring,
The parson's praises let us sing,
Whose love, and eloquence, and arts,
So exercise the female hearts
That in his atmosphere they feel
A flame transcending heavenly zeal.
Their names shall stand on history's page
As saint, and nest-hider, and sage.
Thou growing wonder of the age
Such peace thy ministrations bring
To sisters sad and sorrowing,
In cheerless homes, made desolate
For want of a congenial mate.
That like soft, cooling doves they flee
For sympathy and love to thee.
These tender lambs you love to tend
As secret counsellor and friend.
The weaker ones you sometimes lead
In pastures new and fresh to feed,
And bountifully their wants supply,
Guarding them with a careful eye,
Lest some vile husband, not a saint,
Corrupt their morals with the taint
Of free love heresies, that make
Their pious souls with terror quake.
Go on, and be for Christ's sake strong,
But ah! beware of Woodhull's tongue,
Nor yet, rash man, too much depend
For aid upon a "mutual friend."
Keep thine own secrets, and beware
Lest nest-hiding shall prove a snare;
No doubt it is a harmless play
When guarded in a proper way.
But when confessed, it leaves a taint
Of scandal, that disgusts a saint,
And brings reproach and needless blame
Upon a parson's worthy name.
Some bible texts have made it plain
Better to wed than not contain:
And Woodhull says, if one won't do,
Just keep a concubine or two.
The principle thus seems to be
The same, though differing in degree.
Tho' good king David, as we read,
Was censured for a bloody deed,
He had of wives a half a score,
But not content, he wanted more,
And to compass that selfish end
He planned the ruin of a friend.
This was the crime, as Nathan drew
The picture, and the moral, too.
He might have shared Uriah's wife,
But should have spared the cuckold's life.
There is a hint contained in this
The saint might study not amiss;

For kings and priests (the fact seems odd)
Have their commissions right from God,
And may to heaven's high court repair,
To keep their debt and credit square.
What right has he with but one owe
To question what God's agents do?
Can they not compromise with heaven,
And through Christ's merits be forgiven?
Grant all this scandal says, and more,
Be true His blood can cleanse the sore,
And make the scarlet sin as white
As wool is, in the maker's sight.
The parson knows he can depend
On Christ, if not a mutual friend,
To hide him from the odorous blast,
Until the storm be fully past;
Where safely he can sit and sing
Under the shadow of his wing.
What then remains? Our cause demands
The church uphold the parson's hands.
She must of nest-hiding acquit
Though "proofs as strong as holy writ"
Were on the record. It would make
The pillars of old Plymouth shake;
Nay, worse, perhaps the buttressed wall
Of old Theology would fall,
Time-sodden and unmoved so long—
To vote "our priest could do a wrong."
Christ guards the elect with jealous care,
Our church is his peculiar heir;
By marriage she became his bride.
The prostitutes are all outside,
Within the fold weak lambs there are
That need a shepherd's fostering care;
When such, unasked, their loves confess,
And seek the parson's fond caress,
Why ought it be accounted blame,
If done in pure religion's name?
We have a scripture text for this—
The unction of a holy kiss—
Paul sanctions, and tis proper, quite,
To exercise this Christian rite.
So here we rest; the play begins,
And ten to one the parson wins.

E. SEARLE.

Christianity vs. the Indian.

HOW A PRACTICAL MAN SEES IT.

Mr. Eldridge, of Wisconsin, made remarks in the House of Representatives on May 9th last, substantially as follows:

"Indians should be treated with fairness and justice, and the attempt to convert them into Christian associations be abandoned. The country has had enough of Christian associations in connection with the savages. So far as his experience extended, the farther away the Indians were kept from Christianity, the better the Indians were. True for other people, perhaps as well as Indians. In their native state, they were tolerably good men, but since they had come into contact with Christian associations, and been subject to the control of ministers and Gospel dispensers, they had grown worse and worse. It had been conceded on all hands, that there had been nothing so injurious to the Indians, or that had driven them into such hostility to the whites as what were called Christian associations. The government should deal justly with the Indians, and that would make honest men of them.—*N. Y. Tribune*, May 11th, 1874.

And what better is this so-called Christianity doing among civilized people? Carlism and its attendant horrors in Spain, war between two nations laying claim to the highest civilization on the flimsiest pretext, followed, almost accompanied by a civil war in one of these nations, wherein the conquered party, for simply demanding those municipal rights already enjoyed for generations or centuries in England and America was treated with the most revolting cruelty and injustice, thousands murdered by ghastly mockeries of law, the Christian Press (?) of the United States meanwhile upholding these and republican butcheries with all their might, carefully concealing the facts from the American people. What is Christianity doing in Cuba? Wherever it gets a foothold, ruin, massacres and hypocrisy are its inevitable attendants. Preaching peace, it is directly or indirectly the cause of nearly all the wars that have occurred among the nations in which it is professed. Spaniards are at once the most cruel and the most Christian of the nations called civilized. The people of France and the United States, outside of ecclesiastics and their influence, are the most free-thinking and kind-hearted.

And now comes a voice from Forney's Sunday (Washington) *Chronicle*, as follows:

"Alas for poor Lo! Mr. Frank H. Smith, President of the Young Men's Christian Association, late stenographer to House committees, and pet fence contractor under Boss Shepard, now Secretary to the Board of Indian Commissioners, and chairman of the Executive Committee of the same, will, in about a week, start on a two month's tour among the Indians. The Indians are not much to blame for their outrages when this class of men are sent out among them."

The record of this man's service to Congress is, as I am informed by one who knows, continuously one of large pay for little or no service. A. CRIDGE.

Friendly Correspondence.

E. K. HOSFORD, Edinburgh, Ind., writes: I recently received a copy of THE TRUTH SEEKER, am so well pleased with it that I enclose its price for a year. I have been creed-bound all my life and am just getting out of my shell, so I can see the stars and the first gleam of day. I long for the full glow of the sunlight of reason and common sense.

H. J. SPRAGUE, Brownsdale, Minn., writes: I must say I am happily disappointed in your change from a monthly to a semi-monthly. I feared it would not be filled with as interesting reading matter as formerly. As it has turned out I should have no fault to find if it were changed to a weekly. Perhaps, however, it will not be best to be in too great a haste to make that change. People like a cheap paper.

H. C. LIESER, Forest Grove, Oregon, writes: Your forcible semi-monthly makes its appearance here regularly, and is truly welcome. Your readers here are much pleased with it. If you will send your paper to the following named persons I will send you the pay for the same within two months.

E. W. PIKE, Pittsfield, Ill., writes: I like your paper better and better. I would be glad to render you material aid if my circumstances would admit of it. I hope some generous souls who have the means will be willing to come to your aid in the noble effort you are making to advance light and liberty. I shall send for some of your Liberal books soon.

M. R. MURPHY, North Fairfield Ohio, writes: Your paper is perfectly lovely. Send me the Semi-monthly. I also want THE HEATHENS OF THE HEATH. I also am a worker in the cause of truth. Plow away, your paper is changing the minds of thousands; and thousands are tired of old orthodoxy. Let the day come quickly when all shall acknowledge the truth. You have my best wishes.

JAMES M. PRATT, Pratt Ill., writes: I send you \$2 to renew my subscription to THE TRUTH SEEKER. The extra twenty-five cents put into your pocket for a rainy day. There is the least bigotry, the most charity, and the most unselfish reasoning contained in THE TRUTH SEEKER of any paper I have ever met with. Liberals you cannot do without it.

SARAH VANSICKLE, Covington, Ind., writes: My time is up for your glorious paper, and I cannot think of doing without it. I am poor, don't own a foot of land in the world, but I think it a glorious privilege to live in this enlightened age. I would not give Ingersoll's Oration on the Gods for all the orthodox preaching I ever heard. Enclosed is two dollars. For the extra twenty-five cents send some good book, or keep it as a present, as you like.

C. L. HEATH, Angola, Ind., writes: I am well pleased with your paper, and I am determined to do all I can in the cause of freedom of thought and the overthrow of error. In my early life I was for twelve years a Mormon elder and an upholder and believer of the Bible. But thirty years ago I began to doubt and investigate, and found to my satisfaction that the religions of the day are false, unjust and tyrannical. I am now in my seventy-second year, and it is with a trembling hand I write these lines. You that are younger know but little of the persecutions I have suffered for the truth's sake. Go ahead! Send the truth all over the land, and wake up the millions that are sleeping in ignorance. Priestcraft trembles under the heavy blows which are dealt it by truth and reason.

PROF. NATHANIEL M. PIERCE thus writes from Lewiston, Maine: I have been stopping for a few days in this city. There are here several families of Spiritualists and Liberals, and many enquirers for truth. An effort will be made at an early day to organize a society here. I had the pleasure of addressing a fair gathering of friends last Sunday afternoon and evening. I am working steadily in the field, healing the sick by the laying on of hands, psychometrizing and speaking as opportunities present themselves. I am bound to do all I can to break down old theology and build up the truth in its place. I will answer calls to lecture anywhere in New England. My address is Lewiston, Me.

J. HASELTON, Baraboo, Wis., writes: I am very glad to hear you are doing as well as you are in your "up hill" business. When I saw the first copy of THE TRUTH SEEKER I hardly thought it would live through its infancy, but I see the little babe has already outgrown its frocks and bibs, and is striding around in pants of no small dimensions. Although I am not a subscriber to your paper myself, I have induced four others to become so, and have paid for it for two others; so you see I am in sympathy with you and your noble, glorious cause. The reason I have not taken THE TRUTH SEEKER is, I live with my brother who takes it and I have the reading of it. We think it indispensable in our family.

J. M. PIAZZEK, Grasshopper Falls, Kansas, writes: Enclosed find \$3.50 for two copies of THE TRUTH SEEKER. I would like to send you more, but in these hard Kansas times it is almost impossible to induce any one to subscribe. We have a small Liberal society here, and are interested in getting up a suitable form of funeral service for our people; but so far have hardly decided upon the form. Cannot Liberals have an outline of a form, suitable to occasions of departure from this life? Something of the kind would tend to strengthen us and induce more distinction. As it is, superstition is called in, in too many cases to "drive the last nail" and thus claim the man as a convert to the old system. We look to our Eastern friends for aid in getting up a suitable form for the purpose indicated.

The suggestion is an important one. As Liberals, we should not be dependant, even in death, upon the services of our opponents. Let us have some suitable form for cases of this kind. Will not some of our friends write them and send them into us? We will cheerfully publish them. [Ed. S. T.]

ROBERT LEGG, North Lawrence, O., writes: Enclosed I send you \$14.00 for eight subscribers to your paper. You need send no longer to James Ball. He died since I wrote you last, after a very short illness; and despite the persuasions and botherings upon a sick bed of a Christian wife and Christian bigots, he continued faithful to his free thought principles to the end. We are about to organize a Free Thinkers' society in this place. We have a faithful few who are not ashamed to acknowledge themselves as Free Thinkers. I think I can promise you more subscribers from this locality after a while. I congratulate you upon the success you are meeting with in your paper. I can well understand, however, the best encouragement I can send you is the money to help meet expenses.

Lecture by Prof. B. F. Underwood on the Bible.

Delivered at Indianapolis, Ind.

HERETICAL DOCTRINES AS FULMINATED IN OUR PIOUS CITY.

The Kind of Talk That Caused Men to be Burned at the Stake Not Many Centuries Since.

[Reported by the Indianapolis Journal of Oct 12th.]

An audience of fully eight hundred or a thousand people listened to B. F. Underwood's address at the Academy of Music, yesterday afternoon, in refutation of some of the most popular assumptions and arguments of theologians. The *personelle* of the audience was very fine, and a more intelligent looking assemblage has seldom been seen in the Academy. As bold and daring, and seemingly sacrilegious as many of the speaker's remarks were, they were received with applause, in many instances quite prolonged. Mr. Underwood was introduced by Col. J. O. Martin. He is a man of fine appearance, and is an interesting and engaging talker, often quite witty, and at no part of the address did the attention of his hearers wander from his words. In introducing his subject he alluded to the reputation for piety that Indianapolis had established, and he presumed therefore that the sentiments he was about to give expression to were not often heard here.

CHRISTIANITY AND CIVILIZATION.

Many of the assumptions used by the ministers and theologians of the present day, in support of the prevailing religion, have been in use so long, and are repeated with such frequency, as to have become maxims—axioms almost—and while they may be full of sophistry on their face, no one thinks now of attacking or disputing them. Ministers repeat these dogmatic utterances, and no one refutes them, because no one cares to question them, and they know it full well. How often do we hear the assertion from the pulpit and elsewhere that "all our civilization is due to Christianity." The lamentable condition of some pagan nation is pointed to in support of the expression. By this means they endeavor to create the belief that Christianity and civilization are indissoluble. Now this is obviously absurd. Nations that existed long before the Christian era were possessed of a high degree of civilization. Notably so were the Greeks. Five hundred years previous to Christ's time they were in the zenith of their power and greatness. They spoke a language remarkable for its simplicity and flexibility, while in art, sculpture and literature they have been celebrated in all succeeding ages. How much more reasonable then would it be to trace our present civilization to this cause than to the Bible. We are merely developing the arts and civilization of that time, and are no more indebted to the Bible in the particular then to any other ancient book, nor so much as to many for that.

ARE CIVILIZATION AND THE BIBLE INSEPARABLE?

Then we are frequently informed that we must admit that in countries where the people are most familiar with the Bible the greatest intelligence and culture are found. But who ascribes this to the Bible? You will observe, doubtless, that where there is the greatest intelligence there are the largest number of sewing machines. Yet no one assumes that to sewing machines is due all this cultivation. Where civilization is the most advanced you will find that the people take advantage of the latest mechanical inventions and the best literature of the age for their physical and mental improvement. And the Bible can be classed among the very best of literary productions, and portions of it are of great intrinsic value. It is an old book, and, stripped of its assumed Divine origin, it would be invaluable, inasmuch as it shows us very fully the manners, customs and beliefs of a strange people. Even though it has not the antiquity assumed by its friends, as a compilation of the works of different men at different times, it is of value to the student in history.

THE FOUNDATION OF LAW.

We are told in all gravity that all laws are founded on the Bible. In reality, as is well known to careful students, the elementary principles of law were just as familiar to the ancients long before the Bible was thought of as they are now. Before Moses went up on that mountain and received the commandments from God, we are told in the Bible that when he killed the Egyptian and buried his body in the sand, he looked about him in fear. Why did he do this unless he violated the laws and feared detection? Why not then assume that our laws were founded on the Egyptian code, as indeed, many of them are? The laws that were founded solely on the Judean creed have been abandoned and discarded. They were good laws for the barbarous people for whose government they were made, but they were not calculated for this age.

SKEPTICISM AND PROGRESS.

You will find that where the greatest skepticism exists there is also the highest degree of civilization. In Germany, England and America you will find this to be true. Nearly all the great scientists and

philosophers are numbered among the free thinkers, and they will, every one of them, tell you they are and always have been retarded, instead of assisted, by theologians and theological teachings. In Germany is this condition of things most apparent. Germany leads the world in literature and education, and there can be found free thinkers in the greatest numbers. Liberalism has made rapid progress in the last fifty years, and it is nowhere shown more than in the pulverization of church creeds going on in every quarter.

THE BIBLE AND WOMEN.

Ministers are fond of telling us that women are indebted very greatly to the Bible for their elevation and refinement. Where is this taught? Not in the Bible, certainly, for that teaches us that woman is a subordinate being. Man was made in the image of God, and after him were made the animals, which were brought to him to be named. Then it was suddenly discovered that something was lacking. Man needed a helpmate, so a woman was manufactured for him as an afterthought, and he was well pleased and has been well satisfied ever since. This same spirit is manifested throughout the whole of the Old and New Testament, and everything mean and vile is credited to women. Even St. Paul says women shall not teach. The first reason was because she was not made until after man, and was therefore inferior to man. Geology tells us that dogs were made before man, yet no one has accused the dogs of being superior to man. In some portions of the Bible we are taught that the very touch of woman was contamination and pollution, and this degrading and barbarous sentiment is everywhere apparent.

CONCERNING OUR MARRIAGE SYSTEM.

It is claimed also that our marriage system is founded on the Bible, and yet you can scarcely turn to a page in the Old Testament where polygamy is not taught, while the New Testament recommends celibacy. "Those of this world will marry and give in marriage," etc. The marriage system with but little deviation from the system of the present day, was in vogue in pagan Germany hundreds of years before Christ, and there, as in Rome and Greece, women were recognized on terms of equality. Who has not heard of the Roman matron, and the esteem she was held in in her own country? All forms of alliance among the Romans were guarded sacredly, and our own system is similar in many respects to that of Rome. It is because Christianity took root in monogamic Rome that we are indebted to our present marriage views. Had it been established in a polygamic country we should live under a polygamic system.

THE GROWTH AND SCOPE OF LIBERALISM.

It must not be inferred that because we are liberals we hate the Bible. We read the Bible earnestly and carefully, accept what is credible, true, and reasonable, and reject what is incredible, bad and unreasonable. We weigh it by the same law of evidence we would any other book. When you ask us to swallow with implicit faith the fables and improbable occurrences related in both Testaments, you are making too heavy a draft upon our credulity. We cannot believe that one man, through God, had the power to stop the sun so that he might have a little more daylight in which to cut another nation's throat. Neither can we believe the tales about Jonah, or of Christ's preternatural birth, and hosts of others, because they are contrary to all laws of evidence and wholly unreasonable. You ask too much, too, in demanding that we believe Christ's alleged miracles on evidence that would not convict a man of stealing; and especially does our gorge arise when the demand is accompanied by a declaration that if we do not believe we will be damned. Men do not fear eternal damnation as much now as they did in the days of Wesley and Calvin.

ALL MEN BELIEVE IN GOD IN A CERTAIN SENSE.

They believe in an inexplicable and inscrutable unknown cause. You are asked, what makes a tree grow, and you cannot tell, so you say God.

The free thinker believes in the development of man; in his capacity for unlimited advancement. The Christian believes in the fall of man; that his imperfections are increasing, and that he must go into some great foreign agency salvation scheme in order to be saved. The free thinker believes in improving the intellectual and moral condition of mankind; to make the world as much better in the future as the present is better than the past. The Christian believes in baptism. The free thinker believes in bathing as a practice, and that our physical condition will in time be so improved that he will be born just right the first time. The Christian wants us to prepare to die. The free thinker thinks we need no preparation to die; but that we should learn to live properly and discharge all our duties conscientiously. As we are adapted to this life, so will we be for any life that may come hereafter. We want the clergy themselves to give up preaching theology and teach something useful and valuable. As God is not in need of assistance from us, let us take the millions of dollars invested in churches and found benevolent and educational institutions for the advancement and benefit of mankind. We want to make men better, not more pious.

ALTMAN'S, NEW ADVERTISEMENT.

M. ALTMAN & CO.,

Sixth Avenue and 19th St., New York.

MORRIS ALTMAN begs to state to his old friends and patrons that he has made extensive reductions in his various departments, and earnestly calls attention to the following quotations. The fullest satisfaction is guaranteed in every instance, and all goods not suiting will be exchanged, or the money returned in full.

N. B. To insure the immediate dispatch of orders by mail a P. O. Order, Draft, or Registered Letter must accompany each. Goods by express sent C. O. D. Packages can be sent by mail at the rate of 2c. for 4 ounces and 1 cent for every additional two ounces, or fraction thereof under four pounds.

We refer to A. T. Stewart & Co., H. B. Claflin & Co., E. S. Jaffrey & Co., J. B. Spellman & Co., and all the leading Houses in New York City, also to D. M. Bennett, and G. L. Henderson as to our responsibility and integrity.

Notion Department.

All goods incidental to this Department not herein comprised are in stock, and will be furnished at equally low prices.

Clark's O. N. T. Spool Cotton at 68c. per doz.
Clark's Cotton on black spools, at 68c. "
Brook's glazed Cotton, white, black and col'd, 68c. "
Coat's white, black and colored cotton, at 68c. "
Corticelli's and Belding's blk and col'd
Sewing Silk, 100 yds. at 10c. per spool.
Corticelli's black and col'd Button Hole
Twist at 2c. "
Knitting Cotton at 9c. per ball
Millard's best Helix needles, at 5 cents per paper.
Crowley's patent Helix needles, at 5 cents per paper.
Milliner's best needles, at 6 cents per paper.
Best American Pins, at 6 cents per paper and upward.
Best English Pins, finest manufacture, warranted, at 10 cents per paper.
Patent Safety Pins, at 6 cents per dozen.
French Hair Pins, two papers for 3 cents.
Best English Hair Pins, at 6 cents per paper, all sizes.
Best English Hair Pins, assorted sizes, at 8 cents per box.
English Pin Books, black and white assorted, at 15 cents.
Mourning Pins, at 6 cents and upward.
Buttons of every description, in all the leading styles, greatly reduced.
Black and colored Alpaca Braids, 6 yard pieces, at 6 cts.
"Can't-Break-'em" Corset Steels, at 10 cents a pair.
Cotton Corset Laces, at 18 cents per dozen.
Linen 3 yards long, at 5 cents each, 55 p. doz.
Linen Shoe Laces, at 4 cents per dozen.
Whalebones, at 45 cents per dozen, full lengths.
Jet Beads, all sizes, every variety, in latest novelties, at 5 cents per bunch.

MILLINERS, STOREKEEPERS AND DRESSMAKERS

will be supplied with goods on unusually advantageous terms, and every care and despatch, will be used in filling orders.

MILLINERY DEPARTMENT.

One of the largest, and the most elegant and original assortment of Imported Novelties to be found in this city, is now in stock, including the following specialties. All goods selling lower than at any other house.

A beautiful assortment of French Flowers in Roses, Buds, Fansers, etc., from 10c. to \$5.
Floral Dress Trimmings and Bridal Wreaths, branched to order, in any style.
A fine assortment of Pompons, Feathers and Wigs.
An extensive assortment of Fancy Feathers, very rich, from 25 cents up to \$20.
All the newest shades of Ostrich and Plume de Cock Bands for trimming, from 65 cents and upward.
All the newest styles of blue steel and jet ornaments at the lowest prices.
Elegant Ostrich Plumes, in all the latest shades, \$2 and up.
The latest shapes in Felt Hats, at 85 cents to \$1.25.
Elegant Imported Felt Hats, best quality, at \$1.15 to \$3.
Drab Felt Hats, in the latest, most fashionable styles, 85 cents and up.
Silk Velvet Hats, of our own importation, in all qualities, at great bargains from \$4 to \$10.
Evening Bonnets, elegantly trimmed, from \$20 to \$35.
Carriage Bonnets, exquisite in design and quality \$15 to \$30.
Ladies' and Misses' trimmed Bonnets and Hats for general wear, in all shapes and shades, at \$6 and upward.
Children's Bonnets and Misses' Round Hats, from \$5 to \$15.
Infant's Caps in all the new styles, at great bargains, or made to order at lowest prices.
Mourning goods made to order at the earliest notice.
Sent in neat boxes, perfectly.

Altman's New Price List. SILKS.

Black Silks, of excellent quality - \$1 19 and \$1 25
Better and wider - \$1 33 \$1 50 and \$2.
Black gros-grain Silk, very rich and good, \$1 50 to \$2 50
The very best grades, - 3 and 3 50
Colored Trimming Silks, all shades, - \$1 38 and 1 50
Colored Dress Silks at - \$1 25, \$1 50, \$2 00 and 2 50
Black Satins, beautiful lustre, at - 1 50, 1 75 and 2 00
Colored Satins at - 1 50, 2 00 and 2 25
Black and Colored Velvets at - 1 50, 2 00, 2 50 and 3 00
Silk Cloak Velvets at - 5 00, 6 00, 8 00 and 10 00
Velveteens at - 60c., 75c. and \$1 00, worth 1.50
Hat Sashes in every shade and color.
Sash Ribbons in all colors and widths, from 65c. up.
Colored Fringed Sashes, all the new shades, at very low prices.

Laces and Embroideries.

These goods will all be found Extraordinary Bargains, and includes
Hamburg edging at 10 cts. per yard and upwards.
Real Guipure Laces at 25 cts. per yard and upwards.
Black Thread Lace at 20 cts. per yard and upwards.
Valenciennes edging from 5c. per yard and upward.
Patent Valenciennes edging from 6c. per yard upwards.
Beaded black Yak Laces at 25c. per yard and upwards.
Beaded black Yak insertion at 38c. per y'd and upward.
Black Yak Laces at 18c. per yard and upward.
Cluny Laces from 15c. and upward.
Colored blonde Laces, from 10c. per yard and upward.
White blonde Laces from 9c. per yard and upward.
Spanish Lace for Scarfs at 50c. per yd and upward.
Black Lace Veils, all patterns, at 50c. per yd and upward.
Black Silk Fringe at 23c. per yd. Black Silk beaded Fringe 35c. per yd. and upward.
Black Silk Gallow 5c. per yd. and upward.
Black Bullion Fringe from 20c. per yd and upward.
Black Beaded Gimp at 20c. per yd and upward.
Large assortment in Hamburg Embroideries.
White Hamburg edging at 25c. per and upward.
Large lot of Hamburg insertion at 6c. per yd.
Swiss Medallion Embroideries, great variety at very low prices.
Lace Ties in every variety at 10c. and upward.

Ladies' Underclothing,

A Valuable Reduction in prices has taken place in this Department, and we imperatively state that no other house can compete with the general inducements we offer. We quote the following as a sample:

Ladies' Fine Chemises, warranted Muslin, finished superbly on Wheeler & Wilson machine. French corded band, extremely neat, 80 cts.
Ladies' Fine Chemises finished as above, with 75 tucks, yoke back and front, handsomely stitched, corded braids and sleeves, at \$1.50.
Ladies' Chemises en pointe French pattern with fine hand-made needlework edging and inserting, at \$1.48.
Ladies' Night Robes, Utica Mills Muslin, pointed, tucked, and ruffled yoke back and front, full length, at \$1.10.
Ladies' Night Robes, tucked and embroidered yoke, Masonville Muslin, trimmed and embroidered collars and cuffs, reduced from \$2.95 to \$2.25.
Ladies' Night Robes, greatest attraction in stock, made of best muslin, with diagonal puffing and embroidered yoke, back and front, (new shaped) puffed and embroidered pointed collars and cuffs, at \$5.50. Worth \$6.50 to \$7.
Ladies' Night Robes—another attractive article—entirely "our own style," just received, made with diagonal tucks, puffing and embroidery, robe front; very elaborate, \$5 to \$6.
Ladies' Fine Muslin Drawers, trimmed with deep hem and wine tucks at 75 Cents.
Ladies' Fine Muslin Drawers, trimmed with tucks and ruffle and diagonal tucking at 85 cents.
Ladies' Fine Muslin Drawers, with deep hem, cluster of tucks and needle work inserting, handsomely finished on Wheeler & Wilson Machine, at \$1.25.
Ladies' Demi-train Walking Skirts, with double ruffle, cluster of tucks, at \$1.
Ladies' Fine Walking Skirts, made of Lonsdale Muslin, with cambric flower, six inches deep, diagonal puffing and tucking with needle-work inserting five inches deep at \$5.
Train Skirts, fine muslin, deep hem, cluster of tucks six inches long, at \$1.90.
Ladies' Train Skirts, very elaborate, with one row of tucks, puffs, inserting and puffs over, with deep cambric ruffle, at \$5.50.
Ladies' Masonville muslin Underskirts, with ruffles and cluster of tucks, at 95 cents.
Ladies' Cambric Toilet Sacques, trimmed with fine ruffling, at \$1.40.
Linen and Muslin Pillow-Cases and Pillow-Stands, in plain ruffles and needlework inserting, &c., on hand and made to order. Chemises, square-tucked bosoms, trimmed with ruffles, 75 cents.
French Flounces Skirt, at \$1.20.
Corset Covers, trimmed with Hamburg edging, inserting, ruffling, tucks, &c., at 80 cents to \$1.50.

HOSIERY, etc.

Ladies' Iron Frame Hose, excellent quality, at 25c. per pr. Ladies' full regular made Hose, at 25c. per pr.
Ladies' fine Balbriggan Hose at \$2 50 per 1-2 doz.
Ladies' Striped Hose in every variety at 40c. per pr. and upward.
A full line of Ladies' Cashmere and Woolen Hose at lowest prices.
Children's White and Colored Woolen Hose, a particular specialty.
Gents' full regular Half Hose, cheapest in the city, at 25c a pair.
Gents' Merino and Cashmere Hose at 43c. and upward.
Gents' Shaker Socks, not to be equalled, at 34c. per pair.
Ladies' Hemstitched Handkerchiefs, at 12c. and upward.
Gents' Linen Handkerchiefs, superior quality, at 18c. and upward.
Gents' Hemstitched Handkerchiefs, all Linen, at 39c. up.

We have just received a fine assortment of Ladies' and Gents' Kid Gloves, including the following specialties. Single button blk and col'd Kid Gloves at 50c. per pair, Next grade better at 95c. per pr. Warranted. "ALTMAN" Kid Glove, our own make, in black and all fashionable shades, at \$1 25 two-buttoned, every pair taken back and a new pair given if they rip or tear.

Altman's New Price List.

"Josephine" Kid Glove, perfect quality, at \$1 95 per pair
"Luca" Kid Glove, an excellent wearing glove, at 95c per pair, two button.
Gauntlet Gloves, every color and shade, 63c. and upward.
A large assortment of Woolen Gloves for Ladies', Gents' and Children at the lowest prices, from 25c. to \$1 00 per pair.
Gent's Fine French Dogskin Gloves, every color, at \$1 29 per pair.
Gents' fine French Gloves, excellent wear, at 95c. per pair.
Ladies' 3 4 and 6 button, every shade, \$1 40 and 11 80.

Gent's Furnishing Department.

This department is replete with a splendid assorted stock, and our prices are such as undersell any other establishment, where quality is included.
100 doz. Gents' Merino Shirts and Drawers, at 50c. and up.
75 " " Clouded, all sizes, at 64c. "
75 " " Red Flannel woven very fine, \$1 69 "
Our own make Dress Shirts, perfect fit, made of Wamsutta Muslin, fine linen bosoms, open or closed at back, at \$12 per half doz.
Extra fine perfectly fitting Dress Shirts, New York Mills Muslin with Richardson's best linen bosoms, made in any style to order, at \$14 per half dozen.
Gents' White Dress Shirts as low as \$1 each.
Gents' Merino Under Shirts at 85c. up to \$2 00.
Gents' Suspenders, every variety, at 25c. up.
Gents' Windsor Scarfs, best quality, at 89c. and up.
" Wide end colored Ties, endless variety, at 45c.
" Collars and Cuffs in all the latest styles.
" Collars pure Linen, latest styles, \$2 00 per doz.
" Columbia 3 ply linen collars, at \$1 90 per doz.
" Turn down collars at \$1 75 per doz.
" 3 ply cuffs at 25c. per pair.
" St. James Cuff, 3 ply, all linen, at 31c. per pair.
" Elmwood Paper Collars at 25c. per box.
" Superior Paper Cuffs at 32c. per box of 10 prs.
" Common Paper Collar at any price per box.
A large assortment of Boys' Merino Shirts and Drawers at 50 cents.
Boys' and Children's full regular made Shirts and Drawers at 73c. and upward.
Children's Merino Dresses, all sizes at \$1 25 upward.
Ladies' and Misses' Merino Vests and Drawers at all prices.

Toilet Department, Jewelry, &c.

Tooth Brushes, excellent to best, from 10c. and upward.
Nail " " " " 14c. "
Hair " " " " 28c. "
Dressing Combs " " " " 10c. "
Hand Mirrors, elegant designs, " 31c. "
Tortoise-shell Back Combs, " 25c. "
Ladies' Rubber Belt Buckles, " 25c. "
Jet " " " " 25c. "
Ladies' Jet Earrings, in latest designs 10c. "
" Real Garnet Sets, " 38c. "
" Bracelets of all kinds, " 38c. "
" Beaded Belts, " 75c. "
" Leather Belts, " 20c. "
" Rubber Belts, " 45c. "
" Beaded Pockets, " 50c. "
" Leather Satchels, in newest styles, at \$1.50 and up.
" Real Russia Leather Satchels, from \$4.50 and up.
" Morocco Pocket Books, from 18 cents and upward.
" Real Russia Leather Pocket Books, from 35c. up.
" Shawl Straps, " from 45c. and up.
Children's School Bags, " 81 to 89 cents.
Ladies' Ties, " 28 cents and upward.
" Linen Collars, " 7 cents
" Linen Cuffs, " from 5 cents per pair.
" Neck Ruffling, " from 15c. and upward.
" Undersleeves, " from 45c. and upward.

Perfumery, &c.

Lilly White Face Powder, at 25c. per box.
Imported Face Powder, at 21c. per package.
Lubin's Powder, at 18c. "
Wenck's Florida Water, at 50c. per bottle.
Wenck's celebrated Perfumes, at 75c. "
Thurston's Tooth Powder, at 17c. "
C. Igate & Co.'s "Vaseline" Pomade for the hair, at 61 cts.
Perfumes, from 10 to 40c. per pair.
Toilet Soaps of every description, from 5c. per cake and up.
Honey Soap, at 7c. per cake.
Glycerine, at 7c. "
" in Balls, at 11c. "
Brown Windsor Soap, at 8c. "
Transparent Soap, at 11c. "
Tar Soap, at 11c. "
Bath Soap, at 10c. "
Castile Soap, at 7c. "
Silver Soap for cleaning silver and glass, at 7c. "

Ribbons of all styles, colors and widths, at prices that will astonish customers.

In Velvet, Velveteens, Satins, and all kindred goods, we have a full stock, of which we cut on bias at wholesale prices.

I will guarantee to satisfactorily fill all orders that may be sent, and assure all patrons that wherever goods are sent, different in prices or kinds than ordered, that the goods may be returned by express, C. O. D., at our risk and expenses. Address

M. ALTMAN & CO.

301 AND 303 SIXTH AVENUE,
AND
100 WEST 19TH STREET, NEW YORK.

All goods ordered from us, that we do not keep, or that may be entirely out of our line, will be as readily supplied, and at as low a scale of cost as the articles enumerated in these columns.

Spiritualistic Marvels.

FURTHER FROM THE EDDYS.

[From The New York Sun, and furnished by its correspondent.]

EDDY HOMESTEAD, RUTLAND COUNTY, VT., Oct. 15.

The circle last night was interesting, no less than four different languages being spoken, English, German, French and Georgian. The ball was opened as usual by Honto, the Indian girl. Her apparel was different from that worn by her previously. Her hair, which is long and black, hung loosely over her back and shoulders. She wore a cap of red merino, trimmed with a bead band. It was presented to her by a Mr. Whitney, who has frequently witnessed her performances, and is kept hanging in the cabinet when not in use. When she "vanishes" her clothing all disappears except this cap. Her dress was a polonaise, which was belted around the waist with an ordinary belt. She wore moccasins and blue striped stockings, which she took pains to show to the audience while dancing. She stood up in front of Mr. Kappes, the artist, that he might sketch her. Her clothing was examined and described by Mrs. Cleveland, who was on the stage, and who could feel as well as see it. She walked over to Mr. Pritchard's end of the stage, kneeling down beside him and putting her hands in his lap. Then she got up and seized him by the arm, as if she wanted to take a walk with him. He is unfortunately paralyzed in both his legs. Taking hold of the railing of the stage, he told her that he was sorry for her sake that he was not a better walker. After going a few steps she seemed satisfied. The usual number of lace shawls were (apparently) fished from the atmosphere by her. She is not fond of solemn music. While a solemn tune was being played last night she returned to the cabinet, and did not show herself again till a lively air was struck up.

Honto was followed by three Indian chiefs—Santum, Awanoia and Wassa. The first was six feet one inch in height. The second was the guide of Mr. H. A. Phillips, of Michigan, who is now here; and the third belonged to the spirit band of Mrs. M. B. Cary, of Chicago, who is also here. Mr. Phillips and Mrs. Cary are both mediums.

A MEDLEY OF LANGUAGES.

The next spirit was that of Mr. Zephirin Boudreau, a French Canadian, who lived at Three Rivers, Canada East. He was about sixty years old at the time of his death. Mrs. C. Magnan, of New York, his daughter, said: "Is that you, papa?" to which he replied, "Oui." She then addressed him in French, and he answered, though faintly, in the same tongue.

Mrs. Lenzberg's brother, a German, who has appeared several times since that lady's arrival here last Saturday, then appeared in his shirt sleeves, as usual, and conversed in German with his sister, her husband, and their daughter. He told them that he was going back to Hartford with them next week. Mrs. Lenzberg is a medium herself, and says she frequently sees her brother at her home in Hartford. Her daughter, who has been dead eight or nine years, and who appeared to be about ten years old, next came out. She spoke German.

The next apparition was that of Michalko Gueguidze, a Georgian. He was draped in a Georgian dress. He was recognized by Madam Blavatsky, a native of Russia, who has traveled and lived in many countries. She speaks several languages. Madam Blavatsky arrived here from New York several days ago. She speaks English well. She addressed the spirit in the Georgian language, a tongue that was not understood by any other person in the audience, calling him by name, and he replied by rapping, not being able to speak. Michalko had formerly been a servant in the Madam's family, and was killed on the street in 1869. The most interesting part of his performance remains to be given in the light seance.

A SARCASTIC SPIRIT.

The music, which is indispensable during a seance, vocal or instrumental, had been most execrable during the entire circle. Mrs. Eaton, the leading female spirit, before the German appeared, said: "A queer circle, isn't it? I never held a worse one." After the appearance of the last spirit, Mr. Brown, who is the leading male spirit, came to the cabinet door, merely pushing the curtain aside. He is so tall that he has to stoop when he comes entirely out. He said he hoped those who had not seen their spirit friends, would see them, but he did not think they would see more than one, at the same time reflecting on the music. "However," said he, "those who have not seen their friends should stand up, and those who are not able to stand up, should talk."

In fifteen or twenty minutes after Mr. Wm. Eddy left the cabinet, Mr. Horatio Eddy announced that a light seance would be held, he acting as medium. As described in another letter, two ordinary blankets are used to curtain off one corner of the room, the medium sitting in front of the curtains. Mr. J. M. Peebles sat next to Mr. Eddy, his left arm bared to the elbow, Mr. Eddy grasping it with both his hands. Mrs. E. D. Strong sat on the left of Mr. Peebles, grasping his right hand with her left. These three formed the battery. Mr. Wm. Eddy stood on the stage, passing things back and forth.

George Dix, the sailor boy, and Michalko Gueguidze, the Georgian boy, who has already been mentioned as playing a part in this seance, were the leading spirits.

George Dix can always be recognized in the light seance

by his left hand, the little finger of which is gone. He puts his hand out, and frequently one can see to his elbow. The hand of the Georgian boy was thrust out of the aperture formed by the two blankets, and Madam Blavatsky recognized it by a string of amber bead, facsimiles of which he wore when she knew him. She asked him in the Georgian language if he could give her a test of his identity. He said he could. He and Dix had been playing on the guitar and other instruments. She asked him to play the Lezquinka, a Georgian dance. He played it on the guitar, and Mrs. Blavatsky says he did it to perfection. She then asked him for another dance and song in the same time, the Gourinka, which he played. He then played a Georgian national air, and was loudly applauded by the Madame who is herself a musician.

THE RING TEST.

After the music, writing on cards, and many other things had been gone through with, it was announced that the ring test would be given. A large iron ring, strong enough to draw a loaded wagon, was thrown out and examined by those present. Mr. Eddy told the audience that the battery would have to be changed now, by Mr. Peebles grasping his (Mr. Eddy's) right hand, with his (Mr. Peebles's) right hand, and his left with his left, thus forming a cross. He also explained that one side of him would become negative, the other positive; one side cold as ice, the other naturally warm. Before this change takes place, however, he always goes into a trance. He would not be able to bear the pain were it otherwise. At the time the change takes place, one would think from his looks and actions that he would be literally torn in two. His body shakes as though it were being wrenched by machinery. At this juncture the ring was slipped around his arm and passed down over the clenched hands on to Mr. Peebles's arm, where it was seen by all. Mr. Peebles said that he held the medium's hands as firmly as he could, and that he saw the hand that put the ring on Horatio's arm, and knew that it was not Horatio's, "for," he said, jokingly, "Horatio's hands are dirty, while the hand I saw was clean and white." Mr. Eddy had been making fires, &c., (they have no servants, and can keep none.) The ring cannot be put on without first being sundered.

The following, upon the same subject, is from the *Banner of Light*:

The medium was Dr. W. T. Church. We assembled at the residence of a Mr. Lincoln, and just before the hour for the seance to commence a couple of gentlemen (the "Harcourt Brothers") notorious for their opposition to anything of a spiritual origin, both of them professors of "magic" and "legerdemain," made their appearance and desired to be admitted, provided the medium would consent to be tied by them.

Mr. Church received them in the kindest and most cordial way, and consented to be secured in the following manner: After placing the spectators in a semi-circle, the medium took his position, seated in a chair half-way between the two ends, allowing the "Professors" to tie a small "tape line" tightly around his neck, the knot being securely sealed with fresh melted sealing wax, and permitting each one to hold one end of the same while seated at the extreme ends of the circle which were near enough to the medium to enable them to touch him with their feet at any time; a long cord was then tied around every gentleman and lady present; the instruments upon which the spirits play were placed far out of the reach of the medium, and the lights extinguished. In less than a moment the patter of little footsteps was heard around the room, and little "Jimmy," an Indian child, talked audibly to us for some moments, delighting every one with his most pungent wit, and sparkling repartee, and placing his little hands upon the laps of nearly all present, the magicians, however claiming most of his attention.

After placing a small bell in the hands of one far remote from the medium, a light was instantly called for, and Mr. Church was found in the same position in which he was placed by the committee, everything intact, and the professors still holding the cord attached to his neck, and looking the perfect picture of blank astonishment as their eyes wandered from one member of the circle to another, and to different parts of the room in search of wires and traps that are so necessary in their own profession.

After the most careful and rigid examination of the medium's fastenings, and making the doors of the room doubly secure, the light was again extinguished, and almost instantly the giant form of the Indian "Nimwau-kee" leaped upon the floor, jarring the whole building, and in almost thunder tones he stated that he would demonstrate to us how physical mediums were sometimes unconsciously comprehended and apparently exposed by lights being sprung upon them, and they found standing on the floor freed from their fastenings, and apparently producing the manifestations.

He said that, by a certain chemical process, known only to themselves, they could release a medium from any fastening, however intricate, and that it was sometimes necessary, in order to retain materiality sufficient to enable them to approach and touch those in the circle, that the medium should be drawn nearer to the circle, and to do this, they would release him unconsciously to himself, and by the power of their will draw him nearer to themselves; and in doing so, lights are often sprung

upon them, and the poor medium being found upon the floor, though in an unconscious condition, is at once branded, even by those who should be his friends, as a charlatan or impostor.

To show to this circle that mediums are thus used, he stated that he would release Mr. Church from his fastenings without disturbing tape, knot or seal, and that the committee of magicians holding the medium should not know when or how it was done, and in almost an instant a light was called for, and the medium found several feet from his chair, minus boots and coat, and the astonished "Magi" still holding the tape, and with protruding eyes gazing at the loop that had encircled the medium's neck. Had a bombshell exploded near them, they could not have looked more astonished and utterly dumbfounded. The medium, being entranced, waved his hand for them to again put out the light, which was instantly done, and in less than one minute a light was again called for, and the tape again found tightly around the neck of the medium, precisely as it was first placed by the professors, and both of them declared that there was not the least perceptible motion of the cord during the whole time. Quiet again being restored, and the light extinguished, Lillie, a bright little spirit, and the most wonderful musical prodigy we have ever known, made her appearance, and with a small harmonica gyrating in every part of the room, discoursed some of the most delicious music, which continued until the entire building seemed filled with waves of liquid melody, fresh fallen from the beautiful starry dome of heaven.

Sixteen names were penned to the foregoing, including the two magicians.

Christ and Medicine.

BY J. C. S.

The whole structure of Christianity is founded upon the idea that Christ is an atonement for the sins of the world. How foolish the idea that God would make laws for man to follow, and if he violate those laws, all he has to do is to accept of Jesus as a means of escaping from just punishment. Of what value is a law, if man can always escape punishment if he wishes. How foolish it would be for our legislatures to pass laws, with penalties attached, if at the same time it was well known that every punishment could be escaped, such laws would be of no value whatever. If it would be foolish in man to create such laws, how much more so for the God of the universe.

Whilst we look upon the atonement of Jesus as a doctrine utterly false, can we look upon the idea of taking medicine for disease of the body in any different light? Is it more reasonable to suppose that, if man violate the laws of health, he can find an atonement for that sin, than if he violates a moral law, and finds an atonement in Jesus. If God gave laws for health, and man violates them, and can escape punishment in medicine, then why not accept the idea that God may give an atonement in Jesus for the violation of a moral law? What say you, friends?

Ode to Spinoza.

In a dark, distant age, like the Pole star bright gleaming,

When the weary and lost looked in vain for a guide.

Our hero awoke to a life bright and beaming,

A light on a rock in a tempest tossed sea.

And brighter its glow as the ages rolled onward,

Spinoza 'tis thee, 'tis thy light that we see.

Though father and mother from love both expelled thee,

Because thy proud knee would not bend to the Pope,

The present tho' worshipped, Nature compelled thee

To speak words of gladness, of faith and of hope

To thy race bound by custom and withering creed,

Spinoza, you spoke, and the truth stood revealed.

In nature you saw the sole source of all being,

Uncaused, self-existent, unending, divine,

Monad, planet, hydroosa, wise prophet of seeing,

Are but multiplex parts of an absolute whole.

Here reason may rest on a dear mother's breast,

And bless thee, Spinoza, for teaching her this,

God, Nature, Universe—all that exists,

If God be not there, he is less than the whole,

Less cannot be God. Then vanish ye mists

That darkens the faith, that should rest upon him.

If hating the parts can we worship the whole?

No, no, said Spinoza, it cannot be done.

The black and the white, the rich and the poor,

The prostitute low, or the ignorant knave,

He who sits on a throne, or begs at your door,

One kind, from one womb, ends in one common grave.

Since the whole are divine, then divine are the parts.

We love thee, Spinoza, for teaching us this.

Since from Nature we came and to Nature return,

Divine is the substance, divine is the mode,

Let love like a fire incessantly burn,

'Till humanity fuse into one loving whole.

Love, order and progress, both means and end.

We love thee, Spinoza, for teaching us this. G. L. H.

CHAS. BRADLAUGH'S WORKS.

AUTOBIOGRAPHY of Charles Bradlaugh, with portrait. 10 cents.
 Inspiration of the Bible. A Reply to the Bishop of Lincoln. 25 cents.
 When were our Gospels Written? 25 cts.
 God, Man, and the Bible. Three Nights' Discussion with Rev. Joseph Bayle, D.D. 25 cents.
 The Existence of God. Two Nights' Debate with A. Robertson. 25 cents.
 What does Christian Theism Teach? Two Nights' Discussion with Rev. A. J. Robinson. 35 cents.
 On the Being and Existence of God. Two Nights' Discussion with Thomas Cooper. 35 cents.
 Heresy: Its Utility and Morality. 40 cts.
 Secularism, Skepticism, and Atheism. Two Nights' Debate with G. J. Holyoake. 60 cents.
 The Credibility and Morality of the Four Gospels. Five Nights' Discussion with the Rev. T. D. Matthias. 80 cents.
 The Bible: What it is. A Freethinker's Commentary. Book I. Genesis, \$1; Book II. Exodus, 75 cents; Book III. Leviticus, 25 cents; Book IV. Numbers, 25 cents; Book V. Deuteronomy, 40 cents. The 5 Five Parts, Paper, \$2.50; Cloth, 1 vol., \$3.
 For further works of Charles Bradlaugh, see "Iron-Clads" and "Manna" lists in this paper.

Secular Tracts, Nos. 1 to 8, 1 cent each; 10 cents per dozen; 50 cents per hundred.
 The Secularists' Manual of Songs and Ceremonies, edited by Austin Holyoake and Charles Watts. 50 cents.
 Christian Evidences. Two Nights' Discussion between Charles Watts and B. H. Cowper. 40 cents.
 Sunday Rest, by Victor Schaefer. 10 cts.
 Life and Immortality; or, Thoughts on Being. 10 cents.
 Eight Letters to Young Men of the Working Classes, by Thomas Cooper. 25 cents.
 The Farm-Laborers' Catechism. 5 cents.
 Address on Free Inquiry; or, Fear as a Motive of Action, by Robert Dale Owen. 5 cents.
 Memoir of Percy Bysshe Shelley. 5 cts.
 Excellent Photographs of Charles Watts. "A handsome Infidel." 30 cents.
 A good supply of the above just received from London by
ASA K. BUTTS & Co.,
 36 Dey Street, New York.

Tyndall's Great Inaugural,

COMPLETE EDITION,

Will be ready about Sept. 15,

THE

ADVANCEMENT OF SCIENCE,

BEING THE

Inaugural Address before the British Association for the Advancement of Science, at Belfast, August 19, 1874, by the President, JOHN TYNDALL, D. C. L., LL. D., F. R. S., with fine Portrait and Biographical Sketch.

Also, a Descriptive Essay by Prof. H. HELMHOLTZ, of Berlin, with Prof. Tyndall's famous letters on Prayer, with Reviews from a religious standpoint, by Henry Evans. On heavy tinted paper, in extra cloth, \$1.00. The same in pamphlet form, 50. In cheaper form, 25c.

The Inaugural says: "The questions here raised are inevitable. They are approaching us with accelerated speed, and it is not a matter of indifference whether they are introduced with reverence or irreverence."

The *N. Y. Tribune* says: "PROF. TYNDALL CROSSES THE RUBICON.—It is the opening address of the President of the most important convention of scientific men in the world. Every line of it breathes thought, power, eloquence.... It is in many respects one of the most extraordinary utterances of our time."

N. Y. Commercial Advertiser says: "Prof. Tyndall has inaugurated a new era in scientific development, and has drawn the sword in a battle whose clash of arms will presently resound through the civilized world."

The *N. Y. Graphic* says: "It is a memorable document, and will undoubtedly have great currency, and make a wide and deep impression."

G. W. SMALLEY, London correspondent of the *N. Y. Tribune*, says: "There can be but one opinion of the address as an example of intellectual power and of courageous sincerity rare in all times."

JUST OUT:

Inman's ancient Faiths. \$27.
 Dr. Marvin's Epidemic Delusions. 50 cents.

DR. MARVIN'S onslaught upon "Spiritualism." 50 cents.

ANCIENT SEX WORSHIP. 50 cents.
 READ'S "MARTYRDOM OF MAN." Cloth \$3.00.

FROTHINGHAM'S "SAFEST CREED." Extra cloth. \$1.50.

BRADLAUGH'S "Few Words About the Devil," "New Life of David," and other Sketches and Essays, 5 and 10c. ea.

A. K. BUTTS & CO., Publishers,
 36 Dey Street, New York.

THIS PAPER IS ON FILE WITH

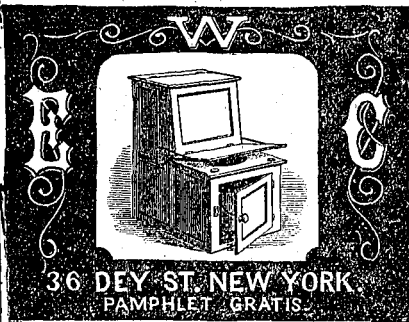


Where Advertising Contracts can be made

EARTH CLOSET.

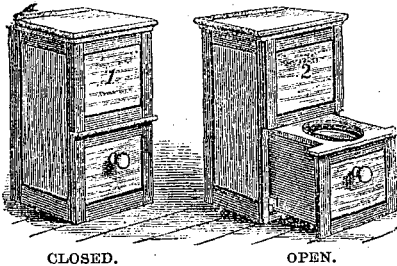
The Great Blessing of the Age.

Comfort to the Sick and Feeble.

THE WAKEFIELD

36 DEY ST. NEW YORK. PAMPHLET GRATIS.

Is one of the latest inventions, and has many advantages over all others. The simple act of closing the lid brings the earth forward and drops it directly in the centre of the pail, thus insuring the absolute certainty of covering all the excrements. This is of vital importance. It also has a dust or odor slide, a child's seat, and an extra large reservoir for dry earth or ashes.

THE WATROUS,

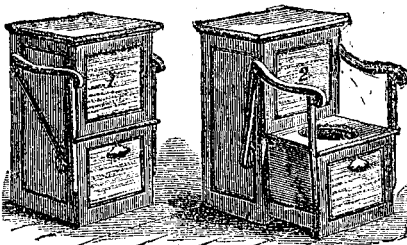
CLOSED.

OPEN.

Is simple in construction, automatic in action, and being entirely inodorous, may be used in any room in the house without offense. When not in use it is a handsome piece of furniture with nothing about it to indicate its purpose.

THE WATROUS:

(With Arms.)



CLOSED.

OPEN.

A CHILD CAN MANAGE IT.

IT WILL LAST A LIFETIME.

LATEST AND SIMPLEST IMPROVEMENT

A Necessity to the Aged!

Should be in every Guest Chamber!

Every Hotel, Hospital and Public Building should use them.

DRY EARTH FURNISHED ON REASONABLE CONDITIONS.

PRICES. { WAKEFIELD, from \$25 to \$40.
 { WATROUS, from \$16 to \$33.

DESCRIPTIVE PAMPHLETS FREE.

old Earth Closet Co.

36 Dey Street New York.

J. M. FOLLETT.

E. B. HILL.

SEWING MACHINE NEEDLES.

We will send by mail, post-paid:
 Singer Needles, for Sixty cents per doz.
 Wilcox & Gibbs, for One dollar per doz.
 All others for seventy-five cents per doz.
 Sewing Machine Agents and Dealers please send for circular. We want the patronage of every "liberal" in America.
 Say you saw this Adv. in THE SPIRITUALIST AT WORK.

FOLLETT & HILL,

Wholesale and Retail Dealers in

Sewing-Machine Attachments, Needles, Oils, etc., etc.,

CAMBRIDGE, HENRY CO., ILLINOIS.

Choice Summer Books,

JUST PUBLISHED BY

ESTES & LAURIAT.**ATHERSTONE PRIORY.**

By L. M. COMYN, author of "Elena."
 "A quiet, yet charming, English romance of real life. The scenes are life-like, and the story interesting."—*The Examiner*.

1 vol., 16mo., cloth.....\$1 50

VICTOR HUGO'S RHINE.

"A charming book, full of life and spirit."—*Boston Transcript*.

12mo., cloth, beveled, tinted paper....\$1 75

ELENA, AN ITALIAN TALE.

"A more captivating love story has not been published this season."—*Philadelphia Herald*.

1 vol., 16mo., cloth.....\$1 50

SLAVES OF THE RING.

1 vol., 8vo. Paper.....75 cents
 By B. F. ROBINSON, author of "Second-Cousin Sarah," "Little Kate Kirby," "For Her Sake," "True to Herself," etc.

A TANGLED SKEIN.

1 vol., 8vo. Paper.....75 cents.
 By ALBANY FOLANQUE, Jr.

"It is so well written that, having once taken up the book, it will be impossible to lay it down until the end."—*Press*.

DEEP WATERS.

1 vol., 8vo. Paper.....75 cents.
 "Author of 'Counterparts,' etc.
 "Rumor" is no common story; it has scenes and sentiments of singular force, individuality and beauty."

RUMOR.

1 vol., 8vo. Paper.....75 cents
 "Author of 'Counterparts,' etc., etc.
 "Rumor" is no common story; it has scenes and sentiments of singular force, individuality and beauty."

OUR VACATIONS.

How to Go, Where to Go, and How to Enjoy Them. By F. E. CLARK.

1 vol., 18mo., red edges, 208 pages....\$1 00
 "The tourist can not fail to find many valuable hints."—*Mail*.

. The above, or any book published in the United States, sent, post-paid, on receipt of price, when not to be had at local book stores.

Religion without Superstition.**THE LYCEUM.**

A Liberal Paper for the Young.

MONTHLY, ILLUSTRATED. 75 CTS. PER YEAR.

THE LYCEUM is just such a paper as every Spiritualist and Liberal should place in the hands of his children to counteract the pernicious influence of Sectarian Sunday Schools and the Orthodox publications for the Young. It is also specially designed to meet the wants of the Children's Progressive Lyceums.

TERMS.

One copy, six months.....\$0.40
 One copy, one year.....0.75
 Three copies, one year.....2.00

Each subscriber for six months at the above rates will receive as a premium Hudson and Emma Tuttle's new book, "Stories for Children." Each subscriber for one year will receive the book, "The Childhood of the World," and a pair of elegant little Encomos—"Good Night," and "Good Morning," or instead of the book and chromos a pack of "Arithmetical Cards and Games."

Persons unwilling to risk the subscription price of the paper until after an examination of it, may forward their address with ten cents and it will be sent post-paid three months and then discontinued without further pay if no longer wanted. The publisher is determined to give satisfaction by furnishing a paper and premiums worth more than the subscription price, and hence confidently asks an examination of the merits of THE LYCEUM by all liberal parents who desire their children to grow up free from the bondage of church creeds and dogmas. Address

P. H. BATESON, PUBLISHER,
 Toledo, Ohio.**THE MANNA SERIES.**

No. 1. Original Manna for "God's chosen." Price, 5 cents.
 No. 2. Manna for Jehovah (B. F. Underwood's Prayer). 10 cents per dozen.
 No. 3. New Life of David, by Chas. Bradlaugh. 5 cents.
 No. 4. Facetiae for Free Thinkers. Collected by Austin Holyoake. 10 cents.
 No. 5. 200 Questions Without Answers. 5 cents.
 No. 6. A Dialogue between a Christian Missionary and a Chinese Mandarin. 10 cents.
 No. 7. Queries Submitted to the Bench of Bishops by a Weak but Zealous Christian. 10 cents.
 No. 8. A Search After Heaven and Hell, by Austin Holyoake. 5 cents.
 No. 9. Parsons of the Period, or the Natural History of the Pulpit, by Gegeef (in press).
 No. 10. A Few Words about the Devil, by Chas. Bradlaugh. 5 cents.
 No. 11. The New Life of Jacob, by Charles Bradlaugh. 5 cents.
 No. 12. Daniel the Dreamer, by Austin Holyoake. 10 cents.
 No. 13. A Specimen of the Bible—Esther by Austin Holyoake. 10 cents.
 No. 14. The Acts of the Apostles: A Farce, by Austin Holyoake. 10 cents.
 No. 15. Ludicrous Aspects of Christianity, by Austin Holyoake. 10 cents.
 No. 16. The Twelve Apostles, by Chas. Bradlaugh. 5 cents.
 No. 17. Who was Jesus Christ? by Chas. Bradlaugh. 5 cents.
 No. 18. What Did Jesus Teach? by Chas. Bradlaugh. 5 cents.
 No. 19. New Life of Absalom, by Charles Bradlaugh. 5 cents.
 No. 20. New Life of Moses, by Chas. Bradlaugh. 5 cents.
 Other numbers of Manna for all sorts of hungry people are in preparation.

THE IRON-CLAD SERIES.

No. 1. The Atonement, by Charles Bradlaugh. Price 5 cents.
 No. 2. Secular Responsibility, by George Jacob Holyoake. Price 5 cents.
 No. 3. Christianity and Materialism Contrasted, by B. F. Underwood. 15 cents.
 No. 4. The Influence of Christianity on Civilization, by B. F. Underwood. 25 cents.
 No. 5. The Essence of Religion, L. Feuerbach. 50 cents.
 No. 6. Materialism. Dr. L. Buechner. 25 cents.
 No. 7. Buddhist Nihilism, Prof. Max Muller. 10 cents.
 No. 8. The Religion of Inhumanity, by Frederic Harrison. 20 cents.
 No. 9. Relation of Witchcraft to Religion, by A. C. Lyall. 15 cents.
 No. 10. Epidemic Delusions, by Dr. F. R. Marvin. 25 cents.
 No. 11. The Masculine Cross and Ancient Sex Worship (in paper cover). 50 cents.
 No. 12. Paine's Age of Reason. 25 cents.
 No. 13. Essay on Miracles, by David Hume. 10 cents.
 No. 14. The Land Question, by Charles Bradlaugh. 5 cents.
 No. 15. Were Adam and Eve our First Parents, by Charles Bradlaugh. 5 cents.
 No. 16. Why Do Men Starve? by Charles Bradlaugh. 5 cents.
 No. 17. The Logic of Life, by George J. Holyoake. 10 cents.
 No. 18. A Plea for Atheism, by Charles Bradlaugh. 10 cents.
 No. 19. Large or Small Families? by Austin Holyoake. 5 cents.
 No. 20. Superstition Displayed; with a Letter of Wm. Pitt, by A. Holyoake. 5 cents.
 No. 21. Defense of Secular Principles, by Charles Watts. 5 cents.
 No. 22. Is the Bible Reliable? by Charles Watts, Secretary of the National Secular Society, London. 5 cents.
 No. 23. The Christian Deity, by Charles Watts. 5 cents.
 No. 24. Moral Value of the Bible, by Chas. Watts. 5 cents.
 No. 25. Free Thought and Modern Progress, by Chas. Watts. 5 cents.
 No. 26. Christianity, Its Nature, and Influence on Civilization, by Chas. Watts. 5 cts.
 No. 27. Christian Scheme of Redemption, by Chas. Watts. 5 cts.
 No. 28. Thoughts on Atheism, by A. Holyoake. 5 cents.
 No. 29. Is there a Moral Governor of the Universe? 5 cents.
 No. 30. Philosophy of Secularism, by Chas. Watts. 5 cents.
 No. 31. Has Man a Soul? by Chas. Bradlaugh. 10 cents.
 No. 32. The Origin of Christianity, by Chas. Watts. 5 cents.
 No. 33. Historical Value of the New Testament, by Chas. Watts. 5 cents.
 No. 34. On Miracles, by Watts. 5 cents.
 No. 35. On Prophecies, by Watts. 5 cents.
 No. 36. Practical Value of Christianity, by Chas. Watts. 5 cents.
 No. 37. Progress of Christianity, by Watts. 5 cents.
 No. 38. Is there a God? Bradlaugh. 5 cts.
 No. 39. Laban's Prayer, by Bradlaugh. 5 cents.
 No. 40. Poverty, by Bradlaugh. 5 cents.
 Other Iron-Clads are in active preparation. Any one who orders Manna or Iron-Clads to the amount of \$2. will receive to the value of \$2.25. In quantities of \$5 to one address we discount 20 per cent, all prepaid by mail. Address

A. K. BUTTS & CO.,
 PRINTERS AND IMPORTERS,
 36 Dey Street, New York.

Send for new Catalogue of Liberal works.

Odds and Ends.

BILLINGSISMS.

If I had 75 children I would be sure to learn 60 of them to always shut the door after them when they went out, and I wouldn't care whether the other 15 ever learnt mutch or not.

When people loze their property they generally loze everything else, in the estimashun of the world, except their faults and vices.

It is the eazyest thing in natur to be honest, but menny men make dredphul hard work of it.

It dont kost enny more to be polite than it duz to be happy and enny man is a phool who kant be either if he iz a mind to. Next to honesty, politeness is the queen bee in the hive and the man who iz thoraly honest and thoraly polite haz nothing to fear, or hope for. Politeness without honesty iz a good deal risky, but sometimes the wust we kan call it iz a "pleasant fraud."

The best abuzed woman of the 19th century is the average mother-in-law.

The most perfect victory you kan achieve over enny man is to beat him in politeness.

When vice and virtew in a man iz about haff and haff, he wants about as mutch clus watching aza bile duz when it iz cuming to a hed.

Make yourself necessary young man and yure sucksess iz certain.

Mi experience in life thus far haz been that 7 wont go into 5 and have mutch of anything left over.

I hav herd lies so well told that a man would almost be a phool not to believe them.

Bashfulness iz often like the plating on spoons, when it wears off it shows the brass.

Coquets make better wives than prudes do, but thank the Lord, there iz better ones in market than either ov them.

A good deal of buty and a good deal of sense are seldum found together.

Lerning pays a better interest than munny dos, besides the principal never gets lost.

Above all things lern yure children to be honest and industrious; if these two dont enable them to make a figger in this world, they are only a cypher, and never intended for a figger.

Faith iz the right-bower ov hope. If it want for faith there would be no living in this world. We couldn't eat hash with any safety.

Experience ackts on sum pholks vitals just az it duz on a bull terrier, he dont fairly get over one whipping before he begins to look around for another.

The vulgar always notis every thing they see.

I hav made up mi mind that human happiness konsists in having a good deal to do, and then keep a doing it.

Vanity iz az common to the human family, az fleas iz to a dog, and makes them just about az an uneazy.

A man who kant enjoy ennything but flattery, iz az bad oph az the one who kant drink ennything but whiskey.

Woman is the glassware of kreashun. She is luvly and brittle, but she haz run up everything and will enjoy in this life 25 cents on the dollar to par.

Young man, yu better be honest than cunning, and it is hard to be both.

THE man who took a bold stand resolved o return it.

It is the way to weigh a fish, to weigh him in his own scales?

"MOONLIGHT mechanics" is the latest term for burglars.

WHEN is the wind ill behaved? When it whistles in the house.

THE room for improvement is said to be the largest room in the world.

THE man who was filled with emotion, had but little room for his dinner.

WHY does water run down hill? Because it can run easier than walk.

WHY are cashmere shawls like deaf people? Because you cannot make them here.

FARMERS gather what they sow, while seamstresses sew what they gather.

A CONSCIENTIOUS person asked, "is it murder to drown your sorrows or to kill them?"

"PAROXYSMAL stews" are served at some of our restaurants, and are said to be in demand.

AN observing man claims to have discovered the color of the wind. He says he went out and found it blew.

"How can it be proved, Moses wore a wig?" Why, sometimes he was seen with 'air on. (Aaron) and sometimes he was not.

A YOUNG widow out West being asked how her husband's health was, answered with a quiet, innocent smile. "He is dead, Lthank you."

A DUBUQUE man is disposed to be useful; he is willing to pray with the sick for \$3.00 a day, or to drive a team, break mules or run a cider mill.

A YOUNGLADY who was caught napping by her pastor, excused herself by asking if it was not better she should be fast asleep than fast awake.

It was said by a temperance man if men had more scruples, they would take fewer drams. Probably he would prefer they should go by weight, or wait before going.

"SUSAN, how in the world did you ever come to marry that husband of yours?" "Oh, I don't know, I used to pick lint off his coat collar, and somehow he fell in love with me.

"My notion of a wife at forty," said Jerrold, "is that a man should be able to change her at will for two twenties." It is to be feared too many would like to act upon that plan.

Two young ladies holding converse about a new dress—"Does it fit, well?" asked one, "Yes," said the other, "If I had been melted and poured in, it could not have fitted better."

THE farmer was philosophical who said, "If you want your boy to stay at home, don't bear too hard on the grindstone when he turns the crank."

"Is that your offspring, madam?" asked a Missouri judge of a woman who was holding by the hand a snub-nosed boy. "No, sir, that is my oldest boy," she replied.

"Ah, me," said an English clergyman, "there is one thing more irksome to me than preaching a sermon." "What is it?" asked his listener. "Hearing another preach," he replied.

A PIOUS brother in an evening prayer meeting one stormy night addressed the Lord as follows: "We thank thee, O Lord, for the goodly number that are present, and that thou art also here, notwithstanding the inclemency of the weather."

A CHICAGO clergyman who stated that science was a pleasant study, to which he directed the attention of his congregation, was invited to come over and put on the gloves with a brother who knew all about "science."

ANOTHER clergyman has got into hot water. The Rev. Mr. Frank Kelleher, who while examining a Montana geyser, broke through the ragged edge of the crust, and was scalded so that he even wished he were dead.

A PARSIMONIOUS old man, in defending himself against a charge of "uncharitableness," said: "I know I don't give very often, but if you only knew how it hurts me when I do give, you wouldn't blame me."

THE matrimonial market has picked up so much since the Fall set in, that a New Hampshire clergyman is said to have from this source laid up a barrel of beans, 25 pounds of dried apples, half a barrel of cider and half a dozen dried calf skins.

A COUPLE of members of the darkey conference were passing down the avenue, when one trod on the indigestible portion of a pair, and as his number elevens went up, the rest of his being was correspondingly lowered. "Ki-yah, Brudder Jones, is you fallin' from grace?" chuckled his companion. "Not perzactly, Deacon; I'se settin' on de ragged edge ob dis pear."—*Capital.*

Scottish Western Loan Co., G. L. HENDERSON & CO., Bankers, Le Roy, Minnesota,

BRANCH OFFICE, 137 BROADWAY, N. Y.

MONEY INVESTED IN FIRST MORTGAGES

On Improved Farms in Minnesota and Iowa,

Running 3 to 5 years, with Coupon Interest Notes, drawing 9 per cent. annually in advance, or 10 per cent. paid semi-annually in advance, free of expense to the Loaner.

10 per cent. paid on receipt of money at the Bank, or in New York until invested.

For full particulars, send for Circular. To Jan. 1, 1876.

A Book for the Times.

The "Spiritual Delusion;"

Its Methods, Teachings and Effects.

THE PHILOSOPHY AND PHENOMENA CRITICALLY EXAMINED.

BY DYER E. LUM,

Author of "The Early Social Life of Man." 12mo. Fine Cloth. \$1.50.

NOTICES OF THE PRESS.

"That Spiritualism is a 'delusion,' we most firmly believe, and this book contains a full demonstration of the fact. The author has gone through the experience of a believer in the possibility of spiritual manifestations, but abandoned this conviction as premature and unsound through the force of later and more thorough investigation. The positive beliefs of the author on philosophical and theological subjects, so far as these are disclosed, are not, by any means, so trustworthy."—*Presbyterianian.*

"This is a calm, careful and candid examination of modern 'Spiritism,' and clearly shows from its past and present history, that it is unscientific in its methods, unphilosophical in its teachings, and unnatural in its effects. Some of the many impostures of the Spiritualists are exposed, and a large amount of varied information respecting this delusion given. The dedication of the book happily indicates its design."—*Lutheran Observer.*

"This is a clear, conclusive argument against modern Spiritualism, by one who narrowly escaped its fatal delusion. He shows it unscientific in its methods, unphilosophical in its teachings, and unnatural in its effects, and enters into a critical examination of the phenomena upon which Spiritualism rests for its proofs. The author claims that all may be traced to natural causes. The book is ably written."—*Baltimore Episcopal Methodist.*

*** For sale by booksellers generally, or will be sent by mail, postage paid, upon receipt of price, by

L. B. LIPPINCOTT & CO.,
715 and 717 Market Street,
Philadelphia, Pa.

SPIRITUALISM.

The recent extraordinary attention the subject is attracting, and its investigation by eminent scientists, increases the demand for current literature devoted to the subject. In order that all may become familiar with the most able, fearless, and widely-circulated exponent of Spiritualism, we will send the

Religio-Philosophical Journal

3 MONTHS for 30 CENTS.

POSTAGE FREE AFTER JANUARY 1st.

The JOURNAL is a large 8-page weekly paper, regular price \$3 per year, now in its Ninth Year. Address S. S. JONES, Editor, 180 E. Adam St., Chicago.

N. B.—State where you saw this advertisement.

GIVEN AWAY,

A BEAUTIFUL CHROMO, in sixteen oil colors, mounted and varnished, is sent FREE to each subscriber to the

Ladies' Own Magazine,

PRICE \$2 A YEAR.

READ THIS.—The chromo given as a premium with the Ladies' Own Magazine is equal in all respects to any five dollar chromo in our stock.

GOTTWALS & Co., Art Dealers, Chicago.

We Give Agents \$2 Cash,

Or \$4 in premiums for three names, and better still for larger lists. We send a sample of the chromo and Magazine for forty cents to those who will act as agents; or the Magazine three months for twenty-five cents to those who want to try it.

The LADIES' OWN is the Queen of all the Literary, Family, and Fashion Magazines. Try it a quarter, and make up a club. Address

LADIES' OWN MAGAZINE, New York.

BUST OF

Robert G. Ingersoll.

Prof. M. A. Breed, Peoria, Ill., has executed in a very artistic manner, a bust of COL. INGERSOLL, the author of "The Oration on the Gods" and other lectures so well known to the Liberals of the United States. The Bust is of Heroic size, about one-third larger than life, and faithfully represents the Colonel's features and expression of countenance.

Prof. Breed learned the art of sculpture in Rome, and acquires himself ably in it.

Those who wish an elegant bust of this most prominent and able man in the Liberal ranks, should avail themselves of the opportunity of procuring a copy of this desirable work of art. Price, \$20, securely packed for shipment.

Orders may be addressed to the EDITOR OF THE TRUTH SEEKER, or forwarded direct to Prof. M. A. BREED, Peoria, Ill.

BOOKS!

BOOKS!!

D. M. BENNETT, Editor Truth Seeker.

Wishes the Public to remember he is prepared to furnish Scientific, Liberal, and Progressive Works of all kinds.

Books by the following Modern Authors kept in Stock:

Huxley,
Darwin,
Tyndall,
Herbert Spencer,
J. Stuart Mill.

Froude,

L. Fuerbach,
Dr. Louis Buechner,
Thomas Buckle,
Louis Figuier,
Sir John Lubbock,
Charles Bradlaugh

Robt. Dale Owen,
Stephen Pearl Andrews,
A. J. Davis,

Prof. Wm. Denton,
B. F. Underwood,
Hudson Tuttle,

Henry C. Wright,
Dr. A. B. Childs,
Maria M. King,
M. B. Craven,
D. D. Home,
M. and D. W. Hull

As well as numerous other authors.

Books on

Science,
The Arts,
Medicine,
Theology,
Law,
History,
Biography,
Literature,
Romance,
Poetry.

And all Miscellaneous Subjects furnished at Publisher's Prices, and sent by Express or Mail as directed.

Address

D. M. BENNETT,
335 BROADWAY,

DON'T FAIL

TO ORDER A COPY OF

THE

Heathens of the Heath,

A ROMANCE,

Instructive, Absorbing, Thrilling!

BY WM. McDONNELL,

Author of "Exeter Hall," etc., etc.

No Person who buys this Book will Regret the Investment.

It contains nearly 450 pages. 12mo. Is printed from new type, on good paper, and gotten up in excellent style. Published at THE TRUTH SEEKER Office.

PRICE:

In Paper Covers.....\$1.00

In Cloth, neatly bound..... 1.50

Sent by Mail, post-paid, on receipt of price.

Address D. M. BENNETT,

335 BROADWAY,

New York.

The Truth Seeker.

DEVOTED TO

SCIENCE, MORALS, FREE THOUGHT, FREE DISCUSSION, LIBERALISM, SEXUAL EQUALITY, LABOR REFORM, PROGRESSION,
FREE EDUCATION, AND WHAT EVER TENDS TO EMANCIPATE AND ELEVATE THE HUMAN RACE.

OPPOSED TO

Priestcraft, Ecclesiasticism, Dogmas, Creeds, False Theology, Superstition, Bigotry, Ignorance, Monopolies, Aristocracies,
Privileged Classes, Tyranny, Oppression and Everything that Degrades or Burdens Mankind Mentally or Physically.

"Come now and let us reason together;" Let us hear all sides; Let us divest ourselves of prejudice and the effects of early education; Let us "prove all things and hold fast to that which is good."

Vol. 2. No. 7. { D. M. BENNETT, } NEW YORK, DECEMBER 1, 1874. { 335 BROADWAY, } \$1.75 per Year.
EDITOR & PROPRIETOR. SINGLE COPIES, 8 CTS.

The Truth Seeker.

PUBLISHED SEMI-MONTHLY.

TERMS:

One Copy, one Year.....\$1.75
" " Six Months.....1.00
" " each Month, making a Monthly.....1.00

One Copy sent extra for every ten Subscribers to one address.

Canadian Subscribers will please send fifty cents additional, for extra postage, which has to be prepaid.

RATES OF ADVERTISING.

One Dollar per inch, first insertion; 75 cents per inch for subsequent insertions.

Notes and Clippings.

AN experimental plantation of olive trees in Georgia is said to have yielded an excellent quality of olive oil.

TWELVE States have adopted compulsory education laws: New Hampshire, Vermont, Massachusetts, Kentucky, Rhode Island, New Jersey, Michigan, Kansas, Texas, Nevada, California, and from 1st of January, 1875, New York.

OFFICIAL statistics of the Roman Catholic Diocese of Boston show that there are in that Episcopal jurisdiction 175 priests, 100 churches, 15 churches in process of erection, 34 chapels and stations, and a denominational population of 311,000. There are 63 clerical students. These figures show an increase during the year of 18 priests, 19 churches, and 3 churches building, 8 chapels and stations, and 10,000 Roman Catholic population.

AT Zion Calvinistic Chapel, in Nottingham, England, there has long been a dispute in reference to the pastorate. The other night the contending parties met in the building, when they soon got to high words, and finally to fighting, as to which should have possession of the books and property of the church. The police had to be called in to quell the disturbance. The Rev. Mr. Lankford, one of the rival ministers, was so injured that he is confined to his home. A body of constables had to go to the chapel on the following Sunday, but no disturbance took place.

IN London five families have been trying the experiment of a confederated home. A large house in the Bloomsbury region was taken, and arrangements for the regulation of the household were made with precision. There was a common dining room, and each family had a set of rooms which it furnished at its own convenience. One cook prepared the meals, and a couple of servants did the other work. For two days affairs went well enough. Then trouble began. The dinner was a standing subject of dispute, the unfortunate cook being as unable to please five families as the two servants were to answer five bells, all ringing at the same time. The children of the two families quarrelled, and before a fortnight had elapsed the confederated home was broken up.

THE clergymen and the journalists of Boston are at issue. The journalists met and passed resolutions upon the death of Mr. Daniel N. Haskell, the editor of the *Transcript*. The resolutions, which were written by Col. Greene, of the *Post*, did not seem to the clergymen sufficiently orthodox. Nothing like the familiar phrase—"whereas it has pleased an inscrutable Providence," appeared in them, and the one which the clergymen especially criticize is the following: "Resolved, That we extend to the relatives and friends of the deceased, who has been suddenly called from us in the prime of life and usefulness, our sincere sympathy, and trust they will find in the contemplation of a character that so well filled the measure of duty an unfailing source of consolation." The objection is that the relatives and friends are not urged to seek consolation in religion, and the inference is that the press is held in the grasp of materialism.

MUCH consternation has recently been produced in Trinity Church of Newark, one of the richest Episcopal churches in New Jersey, by the resignation of its rector, the Rev. Wm. B. Nicholson. He averred he no longer had sympathy with the Episcopal church and its ritualism, and proposed to adopt the Bishop Cummins movement. It is represented as a great shock to the church. To an outsider it seems not very terrible. If a clergyman does nothing more offensive to morals and propriety than to abjure ritualism, he will compare most favorably with some of his brethren.

ALBERT BARNES' CONFESSIONS.—Professor Phelps, in his deeply interesting reminiscences of the late Albert Barnes, refers to his sensitiveness to human suffering which had, he tells us, an unfortunate influence upon his ministry. He could not preach "exultingly" on endless punishment. "I confess," he says, "when I look upon a world of sinners and of sufferers, upon deathbeds and graveyards, upon the world of woe filled with hosts to suffer forever, * * * and when I feel that God only can save them, and yet that he does not do it, I am struck dumb. It is all dark, dark, dark, to my soul, and I cannot disguise it. In the distress and anguish in my own spirit, I confess that I see no light whatever." Professor Phelps well remarks, "These are appalling words from a Christian pulpit. One cannot wonder that infidelity takes advantage of them to the discredit of the faith which nurtured them." True enough.

THE BROOKLYN SUITS between Beecher, Tilton, Moulton, Proctor *et al* seem to hang fire. The first suit of Tilton vs. Beecher for damages for the seduction and alienation has been called; Tilton appears ready for trial, while Beecher does not. The claim his attorneys set up for a "bill of particulars" appears to be urged rather to defer the trial than to facilitate it. If Beecher is the innocent man he would have us believe him, why does he and his counsel use every expedient to prevent a trial? If he is guiltless, why not let it appear by legal process at the earliest possible moment? Is not this the course for an innocent man to pursue? Should he not wish to make his innocence apparent to the world as early as possible? Some begin to fear the case will never be allowed to come to trial—that one subterfuge after another will be adopted to stave it off indefinitely. It would seem desirable for all parties that the truth of the charges against Mr. Beecher be ascertained without any unnecessary delay, that those who have erred in the opinions they have formed of the case may be able to do him justice.

THE *Daily Graphic* in commenting upon the endeavors of Mr. Beecher's lawyers to have the trial postponed, says: Mr. Beecher's counsel having failed a second time to either compel Mr. Tilton to furnish a bill of particulars, or to materially postpone the trial, are now about to appeal from the decision of the General Term denying the motion for a bill of particulars, and so bring the matter before the Court of Appeals. No one doubts that the latter court will affirm the two decisions already made, but the effect of the appeal will probably be to postpone the trial for several months, and perhaps for a year. If Mr. Beecher is guilty and fears to face the evidence which he believes Mr. Tilton can produce, it is easy to understand why his lawyers fight for postponement with so much earnestness. If, however, he is innocent, his lawyers are certainly committing a grave error in giving the public reason to understand that they dread the investigation of Mr. Tilton's charges by a judge and jury.

THE BEECHER CASE.—The difficulty with his case is—assuming that he is perfectly innocent of the original crime charged against him by Theodore Tilton—that it proceeds on the assumption that he is a fool.

It represents him as sitting on the ragged edge of remorse and despair, offering to step down and out, contemplating suicide and proposing to abandon his profession, simply because he suggested to the publisher of an Orthodox Congregational paper that he would do well to get rid of an editor who was a Unitarian, a slanderer and a Free Lover; and because he told a Christian woman

who had been abused, beaten, starved, dishonored by her husband, that if she could not reclaim him she might properly separate from him; and because, finally, he had innocently permitted a sentimental married woman to entertain an undue affection for him, which he had never reciprocated.

This, by the showing of himself and his friends, is the sum of his sin. And yet to prevent these few harmless episodes from coming to the knowledge of the public, he labored through Moulton for four years, he made an abject apology, he deposited a bushel of letters in the hands of a third party, and over and over again he wished himself dead.

A fool might have done all this. No man endowed with reasonable sense could, by any possibility, have done it. —*Utica Observer*.

MUCH attention in England is directed to the matter of allegiance of many heretofore supporters of the English Church, now being diverted to the Romish Church. Gladstone appears alarmed at the tendency toward the Roman Pontiff, and enters a vigorous protest. Archbishop Manning asserts that allegiance is due the Pope, not only in Great Britain, but in America. It is feared by many the English Church will, at no distant day, gravitate back to the Romish Church from which it emanated. This is probably to be the inevitable result. The great contest in the future theological world must be narrowed down between two parties or principles—Christianity or Catholicism on the one hand, and Science and Liberalism on the other. Protestantism being a cross between the two, will be absorbed partly by one element and partly by the other. How the final contest will terminate, the future must decide. It may be bloodless—it may be sanguinary. We believe, however, science and truth must ultimately prevail over superstition and error. The moral and intellectual world must advance, not retrograde. Since the midnight of the Dark Ages much light has dawned upon the earth. The morning has come, but the sun of truth has not yet reached its meridian. We trust it is destined never to set in gloom.

THE JERSEY CITY SCANDAL still remains unsettled. Mr. Glendenning has furnished his statement, but the decision is not rendered. He has, of course, declared himself innocent of all wrong in the case. This was to be expected. In nearly all cases where erring clergymen are brought to examination for their little mistakes on the sisterhood, they deny all guilt on their part. If their statements are only taken for truth, their innocence will be established. But despite all their assertions of guiltlessness, they have too often been proved adulterers. This probably cannot be positively done in Mr. Glendenning's case. The only party in the case besides himself who knew the facts is dead. There are no eye-witnesses of any criminality between the pair. There are, however, dark points in the case. Mr. Glendenning admits his frequent visits to her, that he remained alone in her company several hours at night; that he paid especial attention to her, and more than to any other young lady of his acquaintance; that she loved him, and was fond of his company; that he purchased several valuable presents for her, and received presents from her. There was a discrepancy between the gentleman's statement and the evidence of some of his witnesses. He claims the watch and chain he gave her was not a present, but that he bought it at her request, though he advanced the money for it. Others testified he stated to them the watch was a present. There were other discrepancies. There is, however, no doubt that the young woman gave birth to an illegitimate child, and that it had a natural father. She stated repeatedly, in the most solemn manner, he was the father. She confronted him before witnesses, and made the same assertion, and with her dying breath, and but a few moments before her lips were stilled forever to a magistrate she again distinctly alleged that John S. Glendenning, and none other, was the father of her child. Her good character and modesty with regard to other gentlemen, was clearly established. The public has the statements of the two. They totally disagree. Which has the most probability of truth?

[Written expressly for THE TRUTH SEEKER.]

The Witch of the Wine-Mark.

A Tale of the Royal Colony of Massachusetts.

BY LOTHAIR LOGOS.

CHAPTER VI.

Although the Reverend Solomon Sloucher was correct in his surmises regarding the probability, or rather the certainty of Maurice Fitz Raymond joining the expedition against the French and Indians, that event did not take place so speedily as he had anticipated, inasmuch as the call of the governor was not met so promptly as he believed it would have been. At last, however, the requisite number of men were enrolled, and on the morning of the day on which our story opens, Maurice bid a most affectionate farewell to his sister, and to Alice and her mother, and was soon buried in the depths of the forest with his comrades in arms, as they wended their way towards the point in the direction of Cape Ann already alluded to. The Fanatic had been on thorns for some days previous to his departure, lest any circumstance should occur that might delay it indefinitely, for all his own plans had been perfected with respect to poor Alice, whom a brief respite from his presence at the villa, had lulled into perfect security regarding the fears she entertained in relation to the crimson rose-leaf.

Maurice promised to communicate with the sweet girl as often as practicable, and endeavored to assure her that the service in which he was to be engaged was not at all dangerous, as the command to which he was attached should be surrounded with outposts occupied by those who had already taken the field in defence of the colonists.

She seemed to accept this assurance in good faith, but inwardly she was ill at ease, as she felt confident that there was great peril in the duties that he would be called upon to perform, and that, with all his assumed carelessness and buoyancy of spirits, there was at least a chance of their never meeting again in this world.

Still, she maintained a brave exterior, and even promised her lover that she should attend a party given by some mutual friends in the town, and which was to have taken place in compliment to some of those who had joined the expedition, had not the command received orders to march a day earlier than had been anticipated.

In exacting this promise from her, Maurice was actuated by a desire to place her for one evening at least in some position where she would have no opportunity of dwelling in loneliness upon his departure, and by the knowledge that, although her heart should still throb wildly now and then when she thought of all that might be before him, the sharp, cruel edges of her regret would be to some extent rendered less fierce and jagged in the midst of friends at so painful a juncture.

Mrs. Ravenswood was all a-glow with pride and satisfaction at the manly and patriotic course adopted by her future son-in-law; and seconding his views in regard to the party, insisted that Alice should meet them to the letter when she found her weeping in her chamber after they had both bade him farewell; for although the sweet young creature had given her word that she would spend the evening in town, once he had said his last fond adieu and renewed his vows of undying affection, her whole heart gave way, and she felt that she should be but ill at ease in the midst of the happy and the gay. Her plighted word, however, and the importunities of the invalid prevailed; so, as her friends, with whom she was on very intimate terms, had begged of her to come early in the afternoon, about an hour or so after the departure of Maurice she was driven into town by Robert, who was to return for her with the carriage about midnight.

Florence was to be at the party, but as evening approached, the weather became so boisterous and rainy, John Langton advised her not to attempt the passage across the river. It was with great reluctance she followed the counsel of this faithful domestic, as she had intended to return to the villa with Alice after the party, and to remain with her for the greater portion of the following day; believing, in her sisterly affection, that the burden of Maurice's departure would be carried more lightly, as it were, on the shoulders of two, than it should be were either left to bear it alone. And, besides, it had been already agreed that Alice, in the hope of keeping her spirits from sinking too low, should spend a short time at The Heights, and at once.

To this latter the invalid consented with some little reluctance, as Alice was the apple of her eye and the light of her very soul. With the experiences of her own youth before her, however, she measured the heart and sentiments of the young girl, and judging that her love for her would be best demonstrated by making a sacrifice on her own part, she accompanied her final consent to this visit with an absolute command that it should be made within a day or two at most.

When the Fanatic had caught a glimpse of the wine-mark upon the shoulder of Miss Ravenswood, he

felt, as is already known to the reader, that his intended victim was now hopelessly in his power, indeed. From what Peter Huskins had said, he was convinced that there was nothing more required to stimulate the secret animosity entertained against the Ravenswoods by their fierce and superstitious neighbors, as well as by the Puritanical authorities who had long regarded them with an eye of jealous envy and distrust, because of their well known opposition to the persecutions of the Church in relation to the monstrous infatuation of Witchcraft. When Huskins had become aware of the discovery by his infamous confederate, but very short work was made of the inmates of the villa. Charges were privately raked up against them in every quarter where blindness and fanaticism reigned; while so anxious were some deluded creatures to forward the designs of the witch-finder and Sloucher, the most wild and improbable stories were forged by religious lunatics or those actuated by the vilest motives against both mother and daughter; although the more serious and fatal charges were to be preferred against Alice.

This was all done in the most profound secrecy, and with the clear and unequivocal sanction of both the civil and religious power, which, for the time being, was crushing every human instinct under foot, and utterly destroying the brotherhood of man. Several secret meetings had been held in council chamber and conventicle where the governor on the one hand and gospel fanatics on the other discussed the whole question in utter darkness, and without attempting to elicit even the slightest particle of information in relation to the possible innocence of the accused. The evidence of the villain Sloucher and that of the wild dupe Huskins was deemed sufficient to establish their guilt; and hence, a day or two prior to the departure of Maurice, the order, which consigned Alice to a loathsome prison and perhaps to the rope, was secretly made and placed in the hands of the witch-finder, who always had a posse of wild fanatics at his command to aid him in the execution of such instruments, and who now at the instance of Sloucher only stayed its execution until the departure of Fitz Raymond; when, he wisely supposed, that the arrest could be made without any disturbance, as in the absence of Maurice, who was so generally beloved, there was no one of any great influence or activity to interfere with what they had the assurance to call, "law and the will of God combined."

In the secret clerical conclave Sloucher was listened to with the most profound attention and respect as he intoned the charges against the Ravenswoods in a voice that was absolutely demoniacal as well as low, twangy and nasal.

"Yes! brethren in the Lord," he continued as he set down the charges with fiendish circumstantiality, "I have myself seen the foul fiend in the shape of a huge, black cat seated beside the young woman Ravenswood on her dressing table, and noted him sealing her with his seal, in the shape of his paw or something like a rose-leaf. The mark is perfectly crimson, and when he had licked it into her arm with his tongue, they both sat chattering and laughing together, until the Evil One vanished in a flash of blue flame, and all was dark again. I happened to be passing the villa close to the witch's window the night I witnessed this awful sight, and hearing the strange noise and perceiving the singular light, I drew nigh and beheld what I now relate as can be verified by the mark of which I speak."

"And more," observed Peter Huskins, who was present at the foul conspiracy, "there are those who avow that crops fail and that the cows go dry all about the villa; and that every night at a certain hour, and when no one but this daughter is present two apes dressed like footmen leap into the room where the mother is seated in her invalid's chair, and carry her up stairs to her chamber—although it may be difficult to prove much against this older one, who is, of course, more cunning than the younger."

The gloomy fanatics who sat in judgment upon these charges raised their hands and eyes in holy horror at this awful disclosure. In the discharge of their sacred duties as servants of the Lord and enemies of the Wicked One, they must purge the earth of such foul creatures, how lovely soever the guise in which they appear; but what really disturbed some of the clerical judges most, was, that Mrs. Ravenswood could not be found so clearly guilty of being leagued with the foul fiend as her daughter, so that they should be able, when both were disposed of, to pounce upon their property and hand it over to the Church, or in other words—divide it amongst themselves.

Nor were the men who sat at the council table with Sir William Phipps—the then Governor of the "Province of the Massachusetts Bay in New England"—a whit more liberal or enlightened than the sanctified scoundrels who wielded ecclesiastical power in the land. Both were alike unworthy the name of men; although the lantern-jawed, hollow-eyed, psalm-singing clerical vagabond was the more dangerous of the two. The Church has always been a more relentless and brutal butcher than the Civil power, because she has always been able to shirk the responsibility of even her vilest atrocities by quietly transferring it to the shoulders of Divine Authority, and assuming that she acts only in conformity with the strict command of heaven. This is the ruffianism of most creeds; al-

though there may have been thousands who practiced it innocently in days gone by. In this enlightened age, however, there is not a shadow of apology for even the slightest intolerance, not to speak of persecution. Modern science and research have drawn the poisoned fangs of that dangerous old serpent of superstition, the Bible, and reduced it to something like the level of Jack the Giant Killer. No thoroughly philosophic and educated man endorses it in his closet; and no sincere, well informed and large minded person accepts it as authority either in private or public. That it may contain some truth, few will deny, but the same may be said of writings that lay no claim whatever to inspiration or infallibility. The fact is, and we don't recollect to have ever seen it adverted to by any author, the Jewish and the Christian religions owe their existence to a simple misconception of the solar system and the sidereal heavens, on the part of the early races of mankind. Had Moses—if such a man ever wrote the Pentateuch—or those who lived in his supposed day, been fully aware that the fixed stars were suns illumining worlds like ours, and that the earth was simply one of the planets, and by no means the largest, that revolve round our great central luminary, it is highly probable that this little ball of ours would not have been selected as the grand theatre upon which the Supreme Being—the creator of the universe—was to manifest himself in so many stupendous ways, and almost hourly. But Moses, with all his inspiration, and adroit a trickster as he was, believed that this earth was the centre of the universe, and that the heavens were merely its flimsy, frescoed surroundings. Consequently when he wanted an interview with God Almighty, there was, in his opinion, no other place to hold it in; and hence all this thunder and lightning and stone-cutting which the dire and blank ignorance of the remote past accepted as the real Simon Pure. Had it been understood at the period that Jupiter was fourteen hundred times as large as this earth, and infinitely more glorious to look upon, and that, in all probability, it was peopled by beings like unto us, the possibility of its being a successful rival in the miracle and redemption business would have kept that old man, whom Colenso so respects, within something like moderate bounds, and have prompted him to accord a more exalted and worthy mission to that great and mysterious being who was God and who wasn't God, and who came to send peace on earth with the sword, and an ill-tempered mother-in-law, instead of using him up on this bit of a planet, to rescue from hell-fire a handful of people whose ignorance ought to have been sufficient to save them from anything, and who are for the most part intelligent on the surface only at even this hour of the day.

This, in our opinion, is how the mistake of religious creeds came originally—they had their inception in an egotism, pardonable perhaps at the period, based upon the conviction that this little cherry-stone of a planet of ours was the grand and only centre of all created things, and that all outside it was mere filigree work—a fact which may be clearly inferred from the alleged reference of Moses to the mission of the sun and the moon, and from the hasty manner in which he drops those awkward customers, the stars, by simply observing that they were made "also."

But to resume the thread of our story. Sir William Phipps and the cruel and narrow-minded wretches that surrounded him, lent all the aid of the Civil power to the carrying out of the vile projects of the more culpable clerical rascals; for since his return from England, where he managed to clutch the reins of government from the hands of those who had held them in the settlement, he had already consented to the death of twenty persons, one of whom was a liberal clergyman, who had been charged with witchcraft; while, besides, the prisons were still being filled with others who expected a similar fate. So that now, in the prosecution of this dire work, Sloucher and Huskins, on the very evening of the party at which Alice hoped to meet Florence, found themselves, armed with the power of the law, and supported by a posse of the wildest and most superstitious fanatics, on their way to seize upon their intended victim, and consign her to a dungeon where the villain Sloucher and he only should have access to her perhaps for weeks to come, and where he felt he should have an opportunity of tempting her sorely to save her life on the only terms he had decided to offer her.

The Fanatic wisely counselling night as the best time to make the arrest without attracting much attention, both he and Huskins remained closeted together in the house of the latter until it had been long dark and the tempest had reached its height. Although to most who were abroad at such an hour, the wind, the rain, and the gloom were rather troublesome and depressing, they regarded the weather as most favorable to their dark and infamous designs. They presumed, and with reason, that on a night so tempestuous the inmates of the villa would be totally free of company, if they ever saw any, and that so unexpected would be the sudden descent of the myriads of both the Church and the State upon them, no opposition to the arrest was likely to be offered by Robert Miles, or any of the other domestics. Therefore, when the whole party paused at the villa gate, the two leaders were certain that all that was to be done was merely to enter the dwelling, and hear away

their intended victim to the frightful prison whose portal was already open to receive her.

With cautious steps, then, the infamous gang approached the house, and took possession of every avenue leading from it, while all the immediate entrances to the edifice were closely guarded by a number of fanatical ruffians ready to lay violent hands upon the first person who attempted to escape from it.

On the accomplishment of these precautionary measures, Huskins and the Fanatic, accompanied by a couple of the rank and file of the party, rapped for admittance at the hall-door, which, as they discovered, had been previously locked, and which was now opened by Robert, who as he turned the key, was greatly surprised at being aroused from his meditations, on various subjects, by any visitor at such an unusual hour and on so dark and stormy a night.

The instant the door was found to be ajar, the sturdy shoulder of the witchfinder, to the utter amazement and consternation of Miles, sent it suddenly wide open, when Sloucher and the two others sprang past him into the hall, Huskins bounding forward and joining them at the same moment.

"We are here," exclaimed the latter, as he produced his authority for the arrest of Alice, "to seize, in the name of the law, upon the dangerous and infamous wretch who, under the name of Alice Ravenswood, has been afflicting the servants of the Lord with dire misfortune and disease, and who is proven to have dealings with the Evil One, who has sealed her with his seal, and made her a partner in his awful designs upon the souls and lives of men!"

Robert started in horror at this terrible disclosure, but instantly recovering his wits, and surmising that a larger armed force was posted close by, he determined to gain time, at least, in the hope of being able to convey some intelligence to Alice of the horrible design of the Fanatic; for the moment his eyes rested on Sloucher, he comprehended clearly that he was at the bottom of the whole affair. Collecting himself, then, with a degree of coolness not easy of attainment, he addressed the Fanatic who stood gloomily by, and deploring the misfortune that had befallen his young mistress, simply asked permission to apprise her, without alarming her mother, of the necessity of leaving her chamber stealthily and presenting herself quietly before her persecutors; although he was most careful not to call them by such a name. Sloucher, on perceiving himself addressed, and believing that escape from the villa was impossible, drawled out in his usual monotonous and hideously sanctimonious manner:

"Yea, verily, it is wisdom and goodness in thee not to alarm the mother of this dangerous witch, as nothing has been, as yet, clearly proven against her. So, with the permission of this servant of the Lord by my side, thou mayst go and apprise this child of the Evil One that we await her here."

While the four men seated themselves in the hall, Robert instantly sought Mrs. Ravenswood, and, as mildly as the circumstances would permit, placed her in possession of all that had just transpired. For a moment she turned as pale as death, and she would have swooned away had he not shaken her by the shoulder and whispered that she must now endeavor to retain all her faculties, as the hour of a great tribulation was upon her. With an exertion that was all but superhuman she sat erect at once, and calling for a pen and ink wrote hastily on a scrap of paper:

"Fly instantly across the river to The Heights! You have been denounced as a witch. The Fanatic Huskins and the myrmidons of the law are now here to drag you to prison. Fly without a word to any one on the receipt of this. Blow the horn at the ferry and take no one into your confidence; or the Fanatic on discovering your absence from your home will soon trace you out with his sleuth hounds. I shall join you when apprised of your safety. Fly! Don't approach the villa or you are lost.

Your distracted mother,
MARION RAVENSWOOD."

This missive, which was penned with wondrous celerity, was handed to Robert. A glance at it explained all; so, with the speed of thought, gaining the servant's apartments, through a passage other than the hall, he attracted the attention of a diminutive little creature, nicknamed Titmouse, about twelve years old, and for some time a trusty dependent of the family, and beckoning to him unobserved by the only other servant in the kitchen—a gloomy sort of woman who had but recently entered the family—he turned on his heel and left the apartment.

In an instant Titmouse was on his feet following Miles, who led him to an upper window of the villa concealed by a large tree whose branches lay close against it, and bidding him run with all speed to town and place the missive in the hands of Miss Alice secretly, as her life was in danger, and as there was not a moment to be lost.

With rare intelligence the dwarf snatched the note and placed it in his bosom; when, without a single sentence, he stepped cautiously out into the gloom among the boughs, and descended the tree unobserved by the party outside. The next instant he was off through the darkness and tempest with the speed of the wind, toward the point where Miss Ravenswood unconscious of danger was thinking of her lover, although seated in the midst of a gay party of admirers.

Through his adroitness and swiftness of foot he was soon enabled to place the dreadful missive in her hand unobserved. She glanced at it hastily, and instantly leaving the apartment without evincing any signs of emotion or alarm, she, as Titmouse had been cautioned to return to the villa with all haste, without a moment's hesitation, emerged into the tempest and flew, with all her might and main, towards the ferry, where we first encountered her.

Once the dwarf had been dispatched with the note Robert returned to the invalid and informed her of what he had just accomplished. She received the intelligence with that strange sort of approval which is at times an expression of the most helpless despair. Five minutes had not yet elapsed since the arrival of the party. So presuming that there was nothing to be gained by remaining longer with the afflicted mother of our heroine, he returned slowly to the hall, where he now found Huskins and Sloucher in a state of great excitement, and the two men who accompanied them, conversing with the gloomy servant woman already referred to, and who disappeared when she observed his approach.

"So, son of the Evil One," exclaimed the Fanatic in a paroxysm of rage, as Robert advanced towards him, "thou has deceived us; for the witch Ravenswood is not beneath this accursed roof, but in town to-night, holding some hideous revel with her familiars or with the ungodly in a place we now wot of, and to which we shall proceed at once and cut her short in her diabolical career."

Robert now perceived that the woman servant, who had possibly entered the family as a spy, had informed them of the true state of the case; but as she had not the slightest idea that any intelligence of their dreadful designs had been despatched to Alice, he felt confident that his young mistress would be soon beyond their reach for that night at least, as he well knew that she would act promptly on the contents of the note, and that old Dick Giles would row her across the river or perish in the attempt. Now, however, as they appeared to have learned all that was necessary to their ultimate success, believing, as they did, that they had merely to return to town and surprise their victim in the midst of her unholy orgies as they termed them, they started forth once more with imprecations upon the villa and all beneath its roof save one. Within half an hour or so they reached the residence of the lady and gentleman where the party was being given; but scarcely had they presented themselves in the hall, when they became aware that something unusual had taken place. Miss Ravenswood was nowhere to be found, although the whole building had been searched from top to bottom. She had disappeared suddenly, and without a word of explanation to either her host or hostess who were in a state of great consternation regarding her. The subtle intelligence of the Fanatic enabled him to comprehend at a glance that they had been outwitted in some way by Robert Miles; but knowing that Alice—whom he now felt assured had been informed of their intention—would not venture to return to the villa that night at least, the thought at once struck him, that she had, on receiving the intelligence of their presence at her dwelling, fled to the ferry in the hope of reaching the stronghold of The Heights, where she should find shelter, or in whose vicinity she might remain secreted for an indefinite period—such great favorites were the Fitz Raymonds in and about Charlestown, where they were so long, and so generally known and esteemed.

Once this latter idea took possession of him, he communicated his suspicions to the witchfinder; so, after searching the premises hastily, the whole party set out for the ferry in the hope of overtaking the poor young fugitive, before she and Giles had left the shore, and bearing her back in fiendish triumph to the dungeon that already yawned to receive her. Here, however, they again found themselves baffled as already known to the reader; which circumstance brings us to that point of our narrative when we are enabled to pick up the link of our story that we had dropped at the ferry-man's door where we left him on his return from his boat, after his interview with Sloucher and the witchfinder, by the water's edge.

[TO BE CONTINUED.]

To Ex-Rev. John Syphers.

I cannot refrain from congratulating you, John, for your humorous and instructive contributions to our paper, THE TRUTH SEEKER, nor do I speak for myself alone; several others, I know, look over the paper to see thy name, John, as they know there is something rich when thy pen makes a mark, and it never fails to create a kind of sympathetic or magnetic feeling that is rather stronger than this child of Nature can bear; so, to let off a little gas from my overflowing spirits, I give you a good cheer, and wish you a prosperous course onward, John.

Yes, John, this sacrificing business was rather bloody work to appease the wrath of a God, that some say is all love. But, John, you must recollect that sacrifice did not altogether consist of worn-out, tough old bulls and horny old rams; these were only used to blind the eyes of poor ignorant dupes, you must recollect that sacrifice consisted of the very best the market afforded, and in season, such as young

pigeons, turtle-doves, fat lambs, fat calves, (and a good turkey would have been acceptable, but they had none then,) and the best brand of wheat flour, the best of olive oil, and the fruit and juice of the grape, and, according to one witness, the very best unadulterated liquors, *yes, cooks and servants, like their lords, to live well.*

Then again, John, you must recollect that greenbacks were not discovered in those days, and hard money rather scarce amongst the toiling population, and "truck and trade" was the order of the day; for instance, seven year's servitude for a wife, and love on both sides thrown in, and often cheated at last. Now it seems to me to be the most expeditious way for the priesthood to keep their "larders well supplied" in that age of the world, but as soon as the metals were substituted as the medium of trade, sacrificing old bulls or he-goats as a sweet-smelling savor unto the Lord went into disrepute as rather too troublesome, so gold was made the standard of godliness even to this day. Now as sacrifice went out of fashion, a hell was introduced, where, according to some authors, the worm dieth not, and the fire is not quenched, and millions of young babes, some not a span long, are thrown in hourly, along with rich and poor, of both sexes, with all those that forget to give the priests their gold.

But, John, do not you think there was a private council held by the priests, with closed doors, to introduce the new order of things, *i. e.*, the broiling and roasting all those that would not give their gold freely to them; yes, roast them for a sweet-smelling savor unto the Lord, instead of bulls, goats and rams? Gold, you know, John, is very convenient to store up, and keep for private use, while fresh meat soon spoils and is rather troublesome to handle. I presume to think that the people had been in the habit of enjoying a good square meal at these sacrifices, picnic fashion, and consuming all the priests had no use for, but in introducing the new religion, when gold became the standard of godliness, it follows, of course, that economy would be the order of the day, as far as the flock was concerned, so a small bit of bread and a sip of wine, with faith sufficient to think yourself a better man than your neighbor, and one of the elect was reckoned sufficient. That may do to pray on, but "rather too thin" to work on.

Then again, John, under the old dispensation, God bestowed many blessings on the people; he gave them land for an inheritance, he gave them flocks and herds of cattle, yea, he even fed the young lions and the young ravens when they came unto him, but what a change now, John; how many poor widows, after plying the needle fourteen hours, bow the knee and humbly ask for bread for her children, whose cries from hunger rend her very soul. And who heeds her? God there to give, or has he nothing to bestow?

Then again, John, under the old dispensation, gold was a blessing to all that possessed it, but under the new, it became a curse; for instance, the love of gold is the root of all evil, and it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven. Yes, John, it is all dross, filthy lucre, (which reminds me of some of our fractional currency,) then again go sell thy possessions and all that thou hast, and give to the poor, or church, as the priest is the Lord's almoner. "He that giveth to the poor, (the church,) lendeth unto the Lord, and where little is given, little is required, as I believe was said when they took the widow's last farthing and rejoiced over it.

Then, John, look at that splendid picture, poor Lazarus in Abraham's bosom, see how carefully he handles him; see how he tries to cheer and soothe his drooping spirits; what blessings has he showered on his head, by all the heavenly host. Now look on the other picture, that rich man that would not give his wealth to the church; there he is in that hot furnace, weeping tears of liquid sulphur and breathing an atmosphere of white lava; he craves a drop of water to cool his burning tongue, he asks a God of love, whose mercy endureth forever, but even that was denied him with insult. From that picture, I come to this conclusion, if a man is poor, and cannot get anything to give the church, let him go to heaven, but he that has got, and will not give the priest, let him go to hell.

So, John, since the priest introduced the blood of Jesus for a sin offering, for all time to come, it took a great deal of labor and drudgery at the hands of the priest, in butchering sacrifices, and there was nothing to do but lay your sins at the foot of the cross; and your purse at the foot of the priests, and your salvation is an undeniable fact; though straight is the gate, and narrow is the way that leads thereto.

But, John, I do not want you to think that I would charge the priesthood with avarice, covetousness, or worldly-mindedness; no, 'tis pure love that prompts them to risk their own salvation for the benefit of their rich neighbors; yes, John, all for the good of their poor souls, and to save them from that fiery lake that burns forever and ever, and to place them snugly in Abraham's bosom.

So, wishing you as happy and lively as Mother Cary's chickens in Noah's flood, I bid you farewell,
THOMAS B. JOHNSON.

The Truth Seeker,

A JOURNAL OF REFORM AND FREE THOUGHT.

D. M. BENNETT, Editor and Prop'r.

No. 335 BROADWAY, NEW YORK.

The Bible.

NO. XV.

Some doubtless regard it as a waste of time, in this advanced age, to write a line to prove the Bible as unworthy of confidence, as being the word of God, but so long as so many millions still revere it and yield it a blind worship as if absolutely from heaven, it seems proper to continue our examination. True, as people become enlightened, and as they free themselves from the superstitions of the past, they lose their belief in the infallibility of the "old book," and they see it is too full of imperfections and errors to have come from the hands of Deity. They see in it the work of human beings only, and of a crude character at that, but as we said, so long as the book is kept in the public schools, so long as millions of dollars are expended to print and circulate it over the globe, so long as vast numbers of our fellow-beings give it implicit belief and homage, without stopping to criticise or investigate, it is meet to continue to call attention to its errors and fallacies.

Many statements made in the Bible may have been true, and it matters very little to us whether they were or not, as they are unimportant in character and have no application to our necessities or to our age. Other events narrated are extremely improbable, and many quite impossible.

Among the improbabilities is the first event of magnitude after the flood—the building of the Tower of Babel. It seems the builders got the edifice to an immense height, insomuch that God became alarmed and thought the enterprise must be stopped or the builders would indeed invade his kingdom; so he "came down" and stopped their enterprise by confounding their language, so they could not understand each other, and this is claimed to be the origin of the various languages of the earth.

The story is unworthy of a God to relate, in fact it seems puerile and childish. If the waters had covered the earth 29,000 feet in depth, (and that is nearly the altitude of the highest mountains,) it would be necessary to erect a very tall building to get above that height, and if they progressed so far as to alarm God, it would seem such a pile of brick and stone would have been accumulated as to be distinctly visible at this day. Archeologists inform us the pyramids of Egypt were built in an age more remote than is claimed for the Tower of Babel, and they remain almost intact to this day, whereas nothing has ever been known as to where the Tower of Babel was founded.

The building of the pyramids seemed not to have disturbed the equanimity of Jehovah at all, and we cannot understand why the Tower of Babel should alarm him though it were ten times higher than it was. It belittles Deity to represent him as a being afraid of a building men could erect. It is hardly probable the Deity who presides over the Universe suffers himself to be disturbed by such mundane occurrences.

The Babel story is also a very unsatisfactory theory of the origin of languages. Human language has been an outgrowth of the race. In the savage state, man's language was very crude and imperfect, and a particular tongue extended only to certain bounds and certain tribes. As men associated together and became more enlightened, their language improved and modified; in fact, many languages became so changed in time that the originals were entirely lost. Even the English language, which is made up from several others, has so changed that the writings of only a few hundred years ago can now be hardly understood, and other languages, which were once spoken by millions of people, have gone entirely out of use. Language has been governed by the same laws of evolution as other characteristics of humanity. In

the early ages, when man was little above the brutes, it is probable he scarcely had a language at all, although he had the organs of speech as now, but as he developed in intelligence and civilization, language developed also.

There have been thousands of tongues in the world, and it is idle to think Deity formed them or instituted them. They have been too imperfect for that.

The Babel theory of the origin of language is also unworthy of belief for this reason; it is now ascertained that in China, in India and in Egypt, languages have been spoken more than ten thousand years, whereas the Babel story goes back less than five thousand years. The languages in use 10,000 years ago, could hardly have started 5,000 years ago.

Philology is a very interesting study. It shows how one language has grown out of another—the similarity and dissimilarity between them. It introduces many theories and opinions, but none so unreliable as the Babel story. That is so insipid and silly we wish to exonerate Deity from having anything to do with its paternity, more than with many other absurd things attributed to him in that book. It is certainly very derogatory to his character to charge upon him many of the acts which the writers of the Bible attributed to him. If we can do anything to defend him from his maligners, we cheerfully devote our services to that end.

Visit to the Grave of Thomas Paine.

On Tuesday, Nov. 17th, in company with G. L. Henderson, Dr. T. A. Bland, A. G. Giles, of Hyde Park, Mass., G. P. Healy, and a sprightly lady friend, we made a pilgrimage to the grave and monument of him whose memory is cherished in the hearts of the liberal and patriotic people of America. It was one of those balmy and mild days which sometimes linger in the usually cheerless month of November. At 10 A. M., we took the cars on the New Haven road, and in thirty or forty minutes were at the town of New Rochelle, in Westchester Co., some fifteen miles from the city. Here we found Capt. Geo. W. Loyd waiting for us, as per agreement, and he at once escorted us to the grave of the illustrious man we venerate—less than two miles from the depot.

The grave is on the farm of three hundred acres formerly owned by Mr. Paine, and which was presented to him by the State of New York in consideration of services rendered his country previous to, and during the revolutionary war. The farm belonged to a tory and was confiscated by the government—the tory removing to Nova Scotia. Mr. Paine lived on this farm many years, but in the latter part of his life he let it out to a tenant and boarded with a Mrs. Badeau, who lived within a stone's throw of the spot where he was buried.

He died in this city, in 1809, and his body was taken out to his farm for interment, and nine years after, — fifty-six years ago—William Cobbett caused the body to be exhumed and removed to England. This was an outrage upon the people of America for which he had not a shadow of authority. He claimed that America had disowned Mr. Paine and England had a better right to his remains.

In 1839 a number of Mr. Paine's friends decided to erect a monument to his memory over his grave. This was carried into effect—a square granite pillar fifteen feet in height, of a simple, Grecian character, and mounted with a somewhat ornamental cap-stone, was erected. It was the intention to place the monument directly over the grave, but at that time the farm had been divided and passed into other hands, and the person owning the portion on which the grave of Paine was located being unfriendly to the movement refused the erection of the monument there. A plat of ground twelve feet square, containing the grave, was reserved in the deed made by the executors of Mr. Paine's will and has never since been deeded to any one, but as the owner of the land objected to his property being crossed to get to the grave, a plat of ground twenty feet square was purchased of a party owning another portion of the farm in the immediate vicinity, and on this plat the monument was erected, some forty feet north of Mr. Paine's grave.

The lot fronts on the public road leading from New Rochelle to White Plains, giving a full view of the

monument to every passer by. On the side toward the road is carved in bas relief the head of Paine, encircled with an oaken wreath. It gives a profile view of the face life size, and is well cut. Beneath this is inscribed the name, age and time of death of the illustrious hero. On the north side are inscribed these memorable words of the author of "AGE OF REASON":

"I believe in one God and no more, and I hope for happiness beyond this life.

"I believe the equality of man; and I believe religious duties consist in doing justice, loving mercy and endeavoring to make our fellow creatures happy.

"I do not believe in the creed professed by the Jewish Church, by the Roman Church, by the Greek Church, by the Turkish Church, by the Protestant Church, nor by any Church that I know of; my mind is my own Church.

"The world is my country, to do good my religion."

On the reverse of the monument are inscribed the following noble sentiments taken from "The Crisis," and other of Paine's political writings:

"These are the times which try men's souls. The summer soldier and the sunshine patriot will in this crisis shrink from the service of his country; but he that stands it now, deserves the love and thanks of man and woman.

"He that rebels against reason is a real rebel; but he that in defense of reason rebels against tyranny has a better title to 'Defender of the Faith,' than George the Third."

On the remaining side are other copious quotations from the thrilling writings of this great man.

There has quite recently appeared in many papers of the country, statements that the grave of Paine had been desecrated, the ground plowed over, etc. This is a mistake. When the body was removed the grave for many years was left partly open, and afterward a pile of stones was deposited thereon, and the place grew up with bushes and brambles. Mr. Lester, the present owner of this portion of the farm, has, within a few weeks, removed the stones, leveled the ground, and set four locust posts at the corners of the plat, so that instead of the grave of Paine being dishonored and desecrated, it has been honored and the ground improved. We conversed with the elder Mr. Lester in reference to the matter, and of Mr. Paine. He is nearly eighty years of age and appears to be a very fair and intelligent gentleman. He has for more than twenty years been the leading officer in the Presbyterian church in the village, but he spoke well of Paine, giving him due credit for the services he had rendered the country, and he especially commended the noble utterances of Paine's engraved on the monument, remarking that he wished he was capable of giving expression to such noble sentiments. He told us also of a clergyman from White Plains who visited the monument, and carefully read all the inscriptions and pronounced them unexceptionable, saying no just man could find fault with such excellent utterances.

Mr. Lester informed us members of his family had many times washed the monument and removed the mud and filth with which prejudiced and malicious persons had befouled it. Such contemptible efforts at defacement do very little toward obliterating the grand sentiments which Thomas Paine uttered, and which will live and be honored and revered when this and succeeding generations shall have passed away.

We visited the house hard by where Mr. Paine for some time boarded with Mrs. Badeau, and entered the room where he frequently wrote, read and meditated. It is said he frequently rose very early in the morning and wrote while the family were yet asleep, and seldom so occupied himself through the day.

We visited the farm-house proper where Mr. Paine built a house. It is on a pleasant eminence, and commands a beautiful view of the surrounding country. We could easily see the lands of Long Island as well as the Palisades on the Hudson River. The house built here by Mr. Paine has been changed or rebuilt, though the foundation remains the same. We drank water from the well where he once quenched his thirst, and it is as pure and fine as nature is able to produce. We ate apples from the orchard that was once Thomas Paine's, and visited the Mulberry trees, now nearly four feet through at the base, which are said to have been brought from England and were set out by his own hands. We were informed the trees were very productive, and the quality of the fruit good.

We had the pleasure of an interview with Mr. Isaac Barker, aged eighty-four, and Major Andrew A. Cou-

tant, aged eighty, who knew Mr. Paine when alive, and can distinctly remember him. They spoke with ardor of his excellent qualities as a citizen and neighbor, and said he was loved and esteemed by those who knew him. They spoke particularly of his keen, piercing, though soft eyes, representing them to possess more than ordinary expression. These two intelligent gentlemen are said to be the only two remaining in New Rochelle who personally knew Thomas Paine, and they are indeed an honor to the doctrines promulgated by him. As they approach the evening of life their convictions of the correctness of Mr. Paine's views remain unshaken. They evinced a high regard for him, and bore cheerful testimony to the morality, amiability and sobriety of his character.

Returning from the Paine farm (and passing the small stone farm-house which was once occupied by George Washington as head-quarters at the time the battle at White Plains was fought,) our genial, cheerful host and guide, Capt. Geo. W. Loyd, escorted us to the Sound, and gave us a splendid sail in his favorite gallant yacht, G. Kapp. During the trip a formal meeting was held in the yacht—Dr. Bland acting as chairman—when a copy of *The Pioneer* was produced, a paper published in New Rochelle, containing an article by Mr. Simeon Lester (before mentioned), in which he denied the imputed desecration of Paine's grave, and expressed respect for his memory. Also an article on the same subject by the editor, denying any disrespect on Mr. Lester's part toward Mr. Paine's memory, and bearing testimony to the truth that Thomas Paine clung with pertinacity to his peculiar doctrines down to the latest moments of his life, thus directly contradicting the falsehoods reported by his enemies, that he recanted before his death, and called upon priests to pray for him. These articles were read and a vote of thanks extended to the editors of *The Pioneer* and to Mr. Simeon Lester for their fairness and truthfulness.

Returning from the sail we called at the cosy residence of our noble-hearted friend, Capt. Loyd, who regaled us with pumpkin pie(ry), fruits, etc. As the shades of evening drew on we repaired to the depot, and the train soon transported us to the city, we feeling much pleased with the agreeable manner in which the day had passed, and realizing more than ever before a profound respect for Thomas Paine—the brave, noble man who was not afraid to express his honest convictions upon all subjects; who did more than any other man to inspire the American Colonists with enthusiasm and patriotism; whose services were most valuable in preventing the young government from becoming a monarchy; who absolutely christened the young nation—yes, the first man who uttered the immortal name—THE UNITED STATES OF AMERICA.

Christianity Examined.

NO. 1.

We propose, under this heading, to give a series of articles of limited length, upon the origin, character and effects of Christianity. We shall not aim to enter very elaborately into the subject, but to give such concise remarks as will enable the reader to form correct conclusions relative to its nature and influences.

Among the great numbers of different religious systems the world has known, all, probably, have possessed some elements of virtue for the times in which they existed, and were more or less productive of good. That they all possessed, also, many objectionable features is equally true. Religion has been subject to the same laws of evolution and development which language, intelligence, government, politics, arts, science and learning have been governed by. In the early ages of the race, when intelligence had made but very slight advances on the earth, religion was of a crude and barbarous character. Fetichism was probably the first form of religious worship known among the savages of early times, and consisted in bowing down to trees, stones, animals, reptiles, and rude images formed by their own unskilful hands. In fact, so wide was the range of worship, there were but few objects in inanimate or animate nature that were not at times adored and worshiped as gods.

Considerable advance was made when, after many centuries, some nations of the world began to look higher for an object of worship, and seeing the sun

to be the source of light, heat and life, paid their adoration to it as the power of all good. The sun worshippers were an intellectual people compared with those who bowed down to snakes, toads, rocks and blocks of wood.

After the sun worshippers came National Deities whose realm extended no farther than the bounds of the nation or tribes, and were more ideal in character than the crude gods of earlier times. Thus, India had Brahma, China had Fot, Egypt had Osiris, Chaldea Bel or Baal, Scandinavia Thor, and Judea Jehovah. This enumeration could be continued almost indefinitely, but this is not our present purpose, Christianity being more especially the subject in hand.

There have been very few strictly original systems of religion in the world; all succeeding systems have partaken more or less of the character of those which preceded them. Christianity is no exception to this rule. It originated in the land of Judea and adopted as its principal Deity, Jehovah the Judean God. The characteristics and history of its reputed founder appear, however, to have been borrowed from Hindoo mythology, and the original was so closely followed in name, incidents and minute details that the candid student is almost forced to the conviction that the whole Christian system was but a plagiarism of the Hindoo mythology aforesaid, and that Christ, the reputed founder of Christianity, was a myth.

It has been conclusively shown by Sir Wm. Jones—a staunch Christian writer—Dupuys, Max Muller and other distinguished authors, who paid special attention to the ancient history of India and the Sanscrit language and recognized as reliable, that the Hindoos had a god or semi-god by the name of Christna or Krishna, the son of Yahoo, who was miraculously begotten, and was born of a virgin, that he performed many miracles, that he had disciples and followers whose feet he washed, that he was persecuted, and that he was finally executed between two thieves on a cross, and that he arose again from the dead. It is also fully established that this mythological belief was held and taught in India more than five hundred years before the era of Christian religion was known in Palestine or in Rome. This is no assumption nor the mistaken theory of merely antagonistic writers, but the incontrovertible facts of history, which the most learned men of modern times have fully established after the research of many years in the literature, history and religions of India for five thousand years past.

Under this presentation of facts, it appears most probable that Christianity was not founded by the man Jesus, but that it was borrowed from India, either by Paul—who is said to have been many years away from Jerusalem, and is thought to have traveled East—or by the early fathers of the Christian Church, who, we will see as we get further along, were capable of committing many frauds and impositions upon the people.

[TO BE CONTINUED.]

Elder Harkins.

We have the pleasure of announcing to our readers that in our next we shall commence a series of reports of the sermons of Elder Zebedee Harkins, of the church of Mount Zion, situated near Frog Island, in Southern Illinois. The elder is not an educated man, but is earnest and fervent in "the faith once delivered to the saints," and is "well up in the Scriptures." His orthodoxy is sound, and of the variety known as "Simon Pure."

He is faithfully reported by Thomas A. Didymus, whose renditions we trust will be appreciated by our readers, many of whom we fear do not attend regularly upon the ministrations of the pious clergymen of our country. If publishing these sermons serves to "take off the curse" of our free thought and our unbelief, it may be a desirable achievement. At all events, look out for Elder Harkins.

A Word to the Sick.

Dr. R. P. Fellows, the eminent Magnetic Physician is now treating the sick with unequalled success by his Magnetized Powder. We would say to those who are in need of a reliable physician's services to procure Dr. Fellows. His powder is \$1 per box. Address, Vineland, N. J.

To New Subscribers.

We call attention to our advertising columns, where the liberal offer of ten dollar's worth of literary matter is made for four dollars, to wit: *THE HERALD OF HEALTH* for 1875, *THE LADIES' OWN MAGAZINE* for 1875, *THE TRUTH SEEKER* for 1875, and a copy of the complete works of SHAKESPEARE, (Bridgewater edition,) containing 900 pages and thirty illustrations, ALL FOR FOUR DOLLARS. In view of the excellent character of the works offered, the extreme liberality of the proposition will be appreciated. Of *THE TRUTH SEEKER*, we need not speak. *THE HERALD OF HEALTH* is a standard and staunch advocate of physical culture, correct habits of life, and a higher type of manhood and womanhood. It is just closing its twenty-fourth volume in its present form and under its present name. *The Water Cure Journal*, of which it is the successor, had reached its thirty-eighth volume and a large circulation, but was small and inferior compared with the present "Herald of Health." It represents the era of calm thought and true science—radical without being fanatical.

We have before spoken of *THE LADIES' OWN MAGAZINE*. As a fashion monthly, it has no equal. Its articles are original, and possess a high order of merit. It is also progressive and liberal, without being offensive to any. It is just now being improved by a new cover in colors. Of Shakespeare, we need not say a word. These will all be sent, postage free, through the year. Friends, let us request you to exert yourselves to induce your neighbors and acquaintances to avail themselves of this combination.

WE ALSO OFFER

Further inducements to new subscribers. We will furnish *THE TRUTH SEEKER* on trial to those who have not before taken it, three months for twenty-five cents, postage included after January 1st. With every six copies ordered an extra copy will be added. In view of the reports of the New York Liberal Club, the interesting Witch Story, Elder Harkins' Sermons, the Scientific Department, and the corps of able correspondents we have, who will not say it is cheap? Friends, how many can you find who will give twenty-five cents for *THE TRUTH SEEKER*? Let us all try to do what we can to give *THE TRUTH SEEKER* an increased circulation. A handsome present will be awarded to the one who sends in the largest number of names.

We give thanks to those of our patrons who have so promptly responded to the appeal we made in our last, by renewing their subscriptions. There are many yet who have not renewed, and we hope they will not longer defer it. It is desirable the arrearages should be wiped out. It takes very little time to enclose \$1.75 in a letter and say this is for Vol. 2 of *THE TRUTH SEEKER*; nor does it take much money either. The amount is small to any one individual, but the aggregate to us is considerable.

Those who have decided they do not want the paper longer, we again request to notify us of the fact and remit what is due us for the time we have sent it to them. We wish to urge our sheet upon none who do not appreciate it, but will be glad of the patronage of every one who feels in unison with our objects and aims.

The Ladies' Own Magazine.

This able, sensible and progressive Monthly comes out for December in an illustrated cover which at once places it beyond competition in appearance, and the table of contents is a guarantee of its ability and interest. First comes "The Actor's Child," a philosophical romance by H. Payne Westbrook; second serial story, "The Widow's Portion," by T. A. Bland; "The Secret of Power," by D. A. Wassan; "Two Husbands," a domestic story by Pauline Henri; "Cruelty to Children," a most able and progressive essay by M. Cora Bland; "Robert Burns," a biographical review by T. A. Bland, etc., etc. Besides these there are a number of shorter essays, stories, poems, etc., and a complete fashion department, splendidly illustrated by engravings of all the leading styles.

Jesus Not a Perfect Character.

B. F. UNDERWOOD'S REJOINDER TO HIS CRITIC.

MR. EDITOR: I have just read Mr. Willard's communication headed, "Mr. B. F. Underwood's Jesus." I was not before aware that I had a Jesus. Your remarks in answer to Mr. Willard, as a general reply, are to the point, and I have no doubt, were read by your readers generally with satisfaction; but there is some pretension to scholarship in Mr. Willard's criticisms, and as he says not only myself, but "every other Rationalist, and Naturalist now living, from Tyndall downward," entertain the views they do respecting Christianity, "because their knowledge of it is, to the last degree superficial," I think it best to answer him a little more fully in order to expose his own superficiality and recklessness of statement.

He says: "Mr. Underwood says: 'Jesus taught men to take no thought for the morrow;' Jesus did no such thing. The Greek word, mistranslated for our generation 'take thought' is *moridro*, to be torn with anxiety, to be anxious. Hence Jesus' real command is, 'be not anxious for the morrow.'"

Now the fact is the Greek word mentioned has, like almost every other word, different shades of meaning. The exact meaning of such a word can be known only by the connection in which it is used. In the passage referred to, it is true, he morrow does not mean the morrow must not be thought of; that the contemplation of it must be excluded from the mind; but it does mean not simply that we must not be "torn with anxiety," but that we must have no care or concern about the morrow in regard to worldly matters; that we should be entirely occupied with spiritual affairs, and trust wholly to our Heavenly Father for whatever may be necessary to sustain life—food, clothing, etc. Seeing this is the obvious meaning of Jesus' words, some theologians have claimed that these commanded were intended to have only a special application to the disciples. It was not simply anxiety, as we understood the word, that Jesus forbade, but what we to-day would consider thoughtful good for the future. I will quote from the sermon on the Mount.

"Therefore I say unto you take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin. And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith. Therefore take no thought saying, what shall we eat, or what shall we drink, or where withal shall we be clothed. (For after all these things do the Gentiles seek.) For your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself." Matt. vi: 25-34.

Mr. Willard tries to get rid of the "objectionable utterances," "Blessed be ye poor, for yours is the kingdom of God," "But woe unto you that are rich, for you have received your reward," by saying, "Had Mr. Underwood known enough of Jesus' teachings to be competent to examine them, he would have known that Luke is no authority for that master's revelations." Well, I never thought Luke was a very reliable authority on Jesus' doings or utterances, although I think he will compare not very unfavorably with the other Evangelists. In my opinion there is a good deal that is legendary in all of them. In the communication which Mr. Willard has seen fit to criticise, I distinctly said: "Accepting as correct, the record of his life, as given in the New Testament, Jesus was, in my opinion, very far from perfection."

Now a Christian tells me some portions of the New Testament are not true. How shall I distinguish the words that Jesus uttered from those falsely ascribed to him? Accept only what the twelve apostles said of him? Would he have me include Paul, who also claimed to be an apostle? Since Judas, who was one of the twelve apostles after listening to his master, finally betrayed him, is it not possible that some of the others have misrepresented him. But further, we have no reason for believing that any of the gospels were written by the apostles. For instance, of John, Rev. James Martineau, a very fine scholar, says: "From all quarters then does evidence flow in, that the only gospel which is composed, and not merely compiled and edited, and for which, therefore, a single writer is responsible, has its birth-date in the middle of the second century, and is not the work of a witness at all."

Again, "For our knowledge of the life of Jesus, except so far as certain features of it are assumed in some of the Epistles and the Apocalypse, we are thrown upon the remains of popular traditions, collected by our synoptists—remains which are doubtless rich in fragments, original and true; but which are

assuredly of mixed character and worth, and cannot pretend to carry the guaranty of known and nameable eye-witnesses. Priceless as sources of probable history they are unserviceable for a theory of documentary authority." (Essay on fourth Gospel in *Old and New*.) So Mr. Willard's objection to Luke would be just as strong against Matthew or John.

The verses which I quoted from Luke, are not inconsistent with words ascribed to Jesus by other New Testament writers.

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven." Matt. xix: 24. "Christianity in common with Buddhism," says Strauss, very correctly I think, "teaches a thorough culture of poverty and mendicancy. The mendicant monks of the middle ages, as well as the still flourishing mendicancy at Rome, are genuinely Christian institutions, which have only been restricted in Protestant countries by a culture proceeding from quite another source." *Old Faith and New*, p. 72.

In my former communication I said: A perfect being would not have predicted the end of the world, and declared, "Verily I say unto you this generation shall not pass away until all these things are fulfilled."

Mr. Willard replies, "Mr. Underwood says: Jesus 'predicted the end of the world.' Jesus did nothing of the kind. A man competent by knowledge, to enter upon the warfare Mr. Underwood has undertaken, would not, in this instance, have been misled, as he has been, by another mistranslation."

In opposition to this dogmatic denial of my statement, and this charge of ignorance I shall give a paragraph from David Friedrich Strauss, whose great erudition is universally admitted by friends and foes alike, and with whom the New Testament was a subject of the most careful study for more than forty years.

"And among the things which, comparatively speaking, we still know most positively of Jesus, there is, unfortunately something which we must mention as the second, and decisive reason why, if science is to assert her rights in his case, he, as the religious leader, must come daily to be more and more estranged to mankind, as mankind has developed under the influence of the civilizing momenta of modern times.

"Whether he designed his kingdom for Jews, or Gentiles as well; whether he attached much or little importance to the Mosaic law, and the services of the temple; whether he assigned to himself, and his disciples a greater or less amount of actual authority; whether he foresaw his death or was surprised by it; either there is no historical basis to be found anywhere in the gospels, or Jesus expected promptly to reappear enthroned on the clouds of heaven, in order to inaugurate the kingdom of the Messiah as foretold by him. Now if he was the Son of God, or otherwise a being of supernatural dignity, all we have to say is that the event did not occur, and that, therefore, he who predicted it could not have been a divinity." *Old Faith and New*, pp. 91-92.

Was Strauss "competent" to give his opinion on this subject, or was he too misled by a "mistranslation?"

I will next give an extract from a Christian writer, Rev. John Macnaught, incumbent, St. Crysostom's Church, Everton, Liverpool.

"At the outset, it is not a little observable, that the sacred penmen represent our Lord as saying, at one time, that of the day and hour, when the Lord shall come knoweth no man; no, not the angels of heaven, but my Father only, whereas, at another moment, they tell us that the Saviour assured his followers that the fall of Jerusalem; the coming of the Son of Man, with power and great glory, in such a way as that 'all the tribes of the earth should see him;' and the gathering together of his elect from the one end of the heaven to the other—all these things shall be fulfilled before the then existing generation should have passed away. Now manifestly all those things did not come to pass before the apostolic generation had passed away, and, therefore, unless any man is prepared to think our blessed Saviour liable to err, we must believe that in this, as in other demonstrable cases, Evangelists slightly varied the form of what the son of God had said; and so unintentionally gave to Jesus' words, a meaning which he did not intend they should bear, and in which they were not true. Proceeding from this point, it is clear that the New Testament writings anticipated the day of the Lord, and the consummation of all things as an event which was to take place in the life-time of many then upon earth."

After citing several passages, Macnaught continues: "These passages taken in connection with the gospel-writers, can leave no doubt in the mind of a reasonable man, as to the early period when the New Testament writers expected the second advent of our Lord."

"To the same effect, we find the new Testament writers under a firm conviction that they were living in 'the last days.' This is unmistakably apparent in such passages as the following:—'Christ was manifest in these last times for you.' (1 Peter i: 20. 'It is the last; and as ye have heard that anti-christ shall come, even now there are many anti-christs; whereby we know that it is the last time. 1 John ii: 18. 'God

bath in these last days spoken unto us by his Son,' Heb. i: 2. But some may say that 'the last days' was a well-known Hebrew appellation for the whole Messianic epoch. . . . We readily grant that such was the Jewish custom in designating the Messianic dispensation; but still we maintain that the New Testament writers believed that 'the ends of the world were come upon them.' (1 Cor. x: 11.) Most literally; and in support of this, our belief, we adduce one more passage in addition to those already referred to.

The writer of the Epistles to the Hebrews enumerates a long catalogue of men who, in former generations, 'having all obtained a good report through faith, receiving not the promise; God having provided some better thing for us, that they without us should not be made perfect.' Now let the reader ask himself what meaning these last words can bear. . . . Let our reader try; and if he find a difficulty in making any sense of the passage, even with the advantage of the commentaries, then let him remember that the New Testament writers expected that the end of the world, and of the human race, was to be in the life-time of Jesus' contemporaries. Hence they argued if Jesus the Messiah, had come one hundred years before our time, the world would, *ere now*, have been destroyed; the judgment would have come; the complement of the human race would have been made up; and we should have lost the glorious privilege of rational existence, and Christian hope. Thus they thought that God had done well for them, in postponing the coming of his Son till their day; because they felt assured that the end was at hand, and that in fifty years, at the most, this world would be surceased; the doctrine of "the end" is prominent and conspicuous in the New Testament." Macnaught *On Inspiration*, pp. 61-65.

Is Macnaught, too, "incompetent," lacking in "knowledge," and misled by "mistranslations?"

In further defence of myself against Mr. Willard's charge of ignorance, and incompetency, I will give a few verses from the New Testament;

"Verily I say unto you there be some standing here which shall not taste death till they see the Son of man coming in his kingdom." Jesus in Matt. xvi: 28.

"If I will that he (John) tarry till I come; what is that to thee?" Jesus in John xxi-22.

"This we say unto you by the word of the Lord that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together in the clouds, to meet the Son in the air; and so shall we ever be with the Lord. 1 Thess., vi: 15-18."

"The end of all things is at hand." 1 Peter, iv: 7. In the 24th chapter of Matthew are clear and plain predictions of the end of all terrestrial affairs as can be expressed in words. They are repeated in the thirteenth chapter of Mark. It is sometimes said the word *generation* used in these predictions does not mean what is commonly understood by it, but an "age," or "nation," or "dispensation." But a sufficient answer to this is that Jesus, speaking of those who had asked him for the sign which should precede the destruction of Jerusalem and his second advent, distinctly says after speaking of the darkness of the sun and moon, and the angels, "Likewise ye when ye see all these things know that it is near, even at the doors." (Mark, xiii: 29). Then follow the declaration that that generation should not pass away till all was fulfilled. Elsewhere Jesus is represented as saying that there were some standing before him who should "not taste death, till they see the Son of Man coming in his kingdom," and so it was believed. The author of the second Epistle of Peter, who evidently wrote at a later date, alluded to scoffers, and felt constrained to say that with God a day might be a thousand years. However, the contradictions in the New Testament I attempt not to reconcile. That Jesus is clearly represented as predicting the speedy end of the world, I, in common with many others who have given much attention to the subject, am fully satisfied. But as Gibbon observes, "The revolution of eighteen centuries has instructed us not to press too closely the mysterious language of prophecy and revelation."

In reply to my statement that Jesus encouraged bodily mutilation, Mr. Willard says: "Had Mr. Underwood not given way to the intensest bigotry, he would have known better." There is no bigotry in this opinion. I still think that when Jesus, after declaring that a lustful look is adultery of the heart, said: "If thy right eye offend thee, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." (Matt. v: 27-30.) That he meant to say it is better to destroy the cause of sexual desire, than to be guilty of lascivious thoughts; and when he said: "For there are some eunuchs, which were so born from their mother's womb, and there are some eunuchs, which were made eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it," I think he meant just what he said, and I find that no less a distinguished scholar than Strauss, among other careful students of the New Testament, takes the same

view of this passage which I have indicated. But the view does not coincide with Mr. Willard's, and so it must be prompted by "intensest bigotry."

To my statement that "Jesus did not speak of the intellectual and moral progress of the race; confidence in which is no unimportant incentive to enterprise," Mr. Willard replies by referring to "Jesus' instruction to pray that the kingdom of God may 'come on earth as it is in heaven.'" That is what I call special pleading of the most trifling sort. Who knows how "it is in heaven?" Every one is left to form his own notion. And besides it is so remote and contingent that it can never become an ideal of any practical value to men engaged in the pursuits and pleasures of life. And in proportion as it is believed in, and realized in connection with the other teachings of the New Testament, its only effect is to encourage celibacy, asceticism, and indifference to all the industrial pursuits of life. History affords a sad attestation of this statement.

To show that Jesus "spoke unequivocally in favor of religious freedom, and the rights of conscience," Mr. Willard refers to the Golden Rule, and the first beatitude. The Golden Rule is general in its nature. Mr. W. might as well say that the command "Be just," enjoins religious freedom, and the rights of conscience. The question is what is just—what should we have others do unto us? The Puritans were conscientious men, and were acquainted with the Golden Rule; but it failed to make them tolerant. If Jesus had said; "Under no circumstances shall you punish men for their religious views," millions of lives sacrificed by his followers, would have been spared.

In response to my statement that Jesus failed to teach mankind the true principles of government, Mr. Willard refers me to the early history of Pennsylvania. He would commend to me the study of it. I have been familiar with it from babyhood. That Quaker commonwealth embodies some of the moral precepts taught by ancient and modern philosophers, and found in the New Testament. That government embodied less of the Christian religion than previous governments had. But with all its excellent features, it contained certain elements that made it unadapted to the times, and it failed.

In the same paragraph, Mr. Willard refers, in terms of praise, to Puritanism. "The Puritans made their church a democracy, and then in the cabin of the Mayflower instituted a civil government exactly on the model of their democratic church. Massachusetts meant not to have a democratic State; but Plymouth and her own church form compelled her to be a democratic State. Had Mr. Underwood known as much as he ought to know, he would have known that our modern doctrine of government's rights walked into the world straight from Matt. xviii 12: 17." I have heard, and read these statements before. They are false in many respects. Our government does not come from the Bible or the Puritans. The Puritans were not in favor of equal laws. They were not in favor of a government by a majority of the people. They were in favor of unequal laws, and a government of a privileged class. Their whole system was based upon property qualification, and membership of a particular church. Their scope of equal laws embraced only their own sect. They never proclaimed the equality of man. There was more liberty in the Catholic Colony of Lord Baltimore, and the Baptist one of Roger Williams, than among the Puritans of New England. The Declaration of Independence was the work of a Freethinker. And our Constitution was chiefly the production of a Virginia planter who had no Puritanal proclivities. For example and precedent the founders of our government went not to the Bible, nor to Puritanism, but they did derive much, as all modern free governments have, from the republics of Paganism.

That the Pilgrim Fathers—a few men in the cabin of a ship—formed a plan of government; in which they—all of them religious zealots of the same faith—were to be equal is not denied; but to talk about their instituting a democratic government, is simple nonsense. And because they were on terms of equality in the same church, to infer that they understood the principles, and were imbued with the spirit of democracy, in their application to the needs of mankind, is to make a most unwarrantable inference, and to ignore the early history of New England. I have more to offer on this subject, but the length of this communication deters me from writing more now.

If Mr. Willard shall see fit in future to criticize any of my statements, I hope he will devote more of his communication to an attempt to refute my position, and less to personal disparagement and uncalled for accusations of incompetency, ignorance, etc. I have answered him at some length, because I wished to show clearly the weakness of his criticisms, notwithstanding his pedantic display, his oracular tone, and dogmatic spirit.

Chicago, Ill., Oct. 26th, 1874.

THE Pulpit has aptly been denominated the "Coward's Castle." Behind that the preacher can call names, browbeat, dogmatize, spout the rankest sophistry, misrepresent history, and perpetrate every species of fraud, and no one is allowed to remonstrate.—*Common Sense.*

Letters to a Preacher.

NO. 1.

FRIEND B.—In your letter to me you say, "Huxley has lately demonstrated that the mind operates through the brain. He would say it is the brain, and in certain conditions of the brain people are irresponsible for their conduct. That is all true, but I beg to ask yourself what will be the condition of the world, if we, with him, discard the idea of volition and make man an utterly irresponsible being? will it not carry us back to the Greek and Roman age, when they had no word for the idea of virtue?"

Now it seems to me that thine own words have settled the consequences that would result from Huxley's proposition. When thee says concerning it, "that is all true," the whole matter is decided. Truth is all we ask. Truth is always good, and no evil can arise from following any truth, wherever it leads. If we are actually victims of circumstances, and consequently irresponsible beings—and thee acknowledges we are by saying "it is all true"—I cannot see how the "condition of the world" will be made any worse by our believing it.

Free agency is a vexed question, and one that wiser heads than ours have vainly tried to solve. That we are all subject to the law of necessity in many ways, none will deny; and it may be that we are in all ways. It seems as if we do not think a voluntary thought or do a voluntary deed, for every thought and act appears to be brought about by some previous thought or act. I think I have been a necessarian ever since I was able to comprehend the term, but cannot see that the "irresponsibility" has ever affected my moral nature in the least; and if not mine, why should I fear it would others? We are what we are, of necessity, and consequently deserve neither praise, nor blame, and merit neither reward nor punishment. Though 'tis true all these have an influence in making us what we are, and, therefore, will always be in vogue, yet, as ages pass away, blame and punishment will gradually grow less and less, and man will act more and more from motives of self-respect, and true pride in his own worthiness.

As to the Greeks and Romans having no idea of virtue, I think thee is mistaken in judging so harshly of them as that. Webster says virtue is "moral goodness," and that is the general acceptance of the term, and this all nations have, and consequently they (the Greeks and Romans) could not have been without it. But they may have called it by some other term, meaning the same thing, for the idea of moral virtue is inherent in humanity. No individual, nation, nor race, could exist without more virtue than vice, more good than evil. There is no such thing as "pure cussedness." Good always predominates. Evil is only good excessively developed. The ancients may not have had the moral virtues in so large a degree as the moderns have, but they were always striving, even as we are, for more good—for higher aims and nobler purposes. Does not the life of Socrates, Plato, Aristotle, Pythagoras, and others, show that moralists lived before Christ? Does not Epicurus say a host of good, moral things? He was not the luxurious Sybarite that many imagine him to have been, caring only for sensual pleasures; but he was great, wise, kind, noble, temperate, good, and virtuous. Speaking of death, he says: "Death is never our foe. When not our friend, he can never be worse than indifferent; for while we are, Death is not; and when Death is, we are not. To be wise then, death is nothing. Walk through life innocently and tranquilly, look upon death as its gentle termination which it becomes us to meet with ready minds; neither regretting the past, nor fearing the future." What is "innocence" if not "moral goodness?" We do not call a guilty man innocent or virtuous. If we read history with a real desire to know the truth, instead of reading to prove our creeds, we shall find that all nations in all the past, were virtuous, and consequently must have had some word, or words, "for the idea of virtue," and only our ignorance stands in the way of knowing them. Evil is the exception; goodness the rule. Neither Christianity, Heathenism, Paganism, Mormonism, or any other ism ever created virtue, but good morals result from intelligence, and intelligence is the product of reason and reflection combined with a predisposition of human nature towards perfection.

ELMINA DRAKE SLENKER.

Snowville, Pulaski Co., Va., Oct. 3d, 1874.

[TO BE CONTINUED.]

Some Things as Well as Others.

BY E. D. BLAKEMAN.

DEAR FRIENDS—READERS OF THE TRUTH SEEKER, and especially all who like the well meaning ring of its solid good sense and its moral tone boldly emblazoned on every page, all hail! While we greet you as dear brothers and sisters in moral status, ready for the mighty warfare before us, of "truth against others, victory or death," as J. Hacker was pleased to print among the headlines of his cosy little craft, the "Pleasure Boat," long since laid up for lack of means to run it. Said boat was as a powerful little "iron-clad ram," if so we may call it, propelled with great ingenuity against the old rotten hulks of Priestcraft some

twenty years since. We were somewhat acquainted with the editor, but far better are we acquainted with our worthy editor of THE TRUTH SEEKER, he having been a school and playmate of ours some forty years since.

He is a man who means business, and the light of truth which illumines his paper (our paper) will not go down or be obscured by the dense fogs and black clouds of bigotry, superstition and priestcraft, so long as we are men (not Christians), doing our duty heroically—ever sending in our subscriptions in season, and the honest dues of him who works faithfully, early and late to present us a paper worthy the support of the soldiers of moral virtue; yes, the sappers and miners, striving against the strongholds of false religions, be they of whatever name and nature, even that greatest humbug of all, Christianity, as we find it today, wielding its mighty influence to hold in accursed slavery the souls and consciences of men by tens of millions, in many lands and nations.

Dear friends we live in a glorious age. Hark ye, hear

THE DEATH KNELL OF CHRISTIANITY.

It sounds and reverberates from nation to nation, While each liberal thought is a magazine station. Onward and upward from darkness to light, "Come on," shouts Progression, "my battles to fight." The great car of Science is leading the van, Stand firm to your post, each truth loving man, Though armies of priests and their battalions of slaves The old Christian banner defiantly waves, While science and true moral power we claim, Why need we now fear or shrink back in shame? New planets of thought illumine our way, New tactics of war have we now in our day. The fight may be long, our soldiers be few, Our cause being right, it will carry us through. Then fear not, fellow soldiers, the old Christian host, With their Father, His Son, and their male Holy Ghost, Their old rotten creeds must "go by the board." Slain they shall be by progression's sharp sword. One in the truth, ten thousand shall chase Of Christianity's dupes (all slow in the race). But let us show mercy to all classes due, Whom led by the blind, false paths yet pursue. Instructed from childhood in error's false creeds, Tho' Christians their teachers, my heart for them bleeds. Christian priests have united in formal array, To block the strong wheels of progress in their day: And but for such, years, a hundred decades, Would science now stand above present high grades. "Each dog has its day," is full of good meaning. So the old Christian ship, now sadly careening, Has had its bright days, and prospered in wealth, Feasting luxuriously, by pretext and stealth; Taken millions of lives in its damnable wars. And done millions of wrongs that good sense abhors. As pay day comes round to every transgressor (Of Nature's true laws,) and the poor man's oppressor. So we see in the earth a power now rising That will humble the church in a manner surprising. Not of powder and ball, of sword or of spear, But of Science, and powers we see, feel and hear. Yes, means invisible by angels extended, Will be wielded forsooth for the purpose intended; To foster free thought, free discussion, free press, Better morals, better neighbors, better laws, sinners less, Less faith in the dogmas of churchcraft and priest, With old rotten creeds by dark ages increased.

A Friendly Word.

Earnest TRUTH SEEKER speed thy onward way,
Yet guard thee from the shoals
That stern encompass with their threatening gloom
All true aspiring souls.
Not hatred, malice, bigotry, alone
The seeker's heart appal;
But haunting shadows from the innermost
Over his pathway fall,
Shadows of doubt, and sweeping wild distrust,
That scorns all landmarks old;
That cannot 'mid the present brilliance see
The genuine, ancient gold;
The truth that underlies all myths of time,
That rings responsive the eternal chime.
Strip off the ceremonial mantle, worn
By spirit undefiled
Of pure religion; yet the light new born,
Hail with radiance mild.
From many pages of all Scriptures glean
This recognition grand;
The universal trust in power unseen,
A Father's guiding hand!
All search of science to this self same end
Shall lead as to a shrine;
All hope and aspiration upward tend,
Blending with thought divine.
All joy and sorrow are but links that bind
Souls to infinitude;
God is revealed to seeking human kind,
In mart and solitude.
The soul calls for Him 'mid all scenes of life,
From light, and deep abyss;
Deem not that utter unbelief is joy,
Sum total of earth's bliss.

CORA WILBURN.

Criticism.

"In the name of personal liberty he (the Iconoclast) would destroy the State. In the name of intellectual liberty he would destroy the Church. In the name of sexual liberty, he would destroy the family. A purer family, a better government, a holier church is what we need, and these three institutions will and must endure through all time."—G. L. HENDERSON in THE TRUTH SEEKER, Sept. 15th.

Should anything stand in the way of liberty? No. "A holier church" is synonymous with holier superstition—there never was a church in the world not founded on superstition. A pure family is one held together by love alone, and not by law. No law is necessary to constitute a pure family any more than a pure worship. A union of Church and State is as proper as a union of marriage and State, and neither is a union fit to exist. Sexual relations should be reduced to a civil contract between parties, under the same general laws governing other contracts, and dissoluble by either party at any time according to the terms of the contract. A pure family is one where the parents are held together by pure love and affection and proper adaptation alone, and where love children only result, and where sexual liberty exists to full and complete extent, and where woman is sovereign in the domain of sex, and never yields her body from sense of duty or obligation, but only when her soul goes with it; and where these conditions do not exist, such a family, for the good of all, should be dissolved at once; and a government that will not secure this to woman, and place her on an equality with man before the law, and make her equally independent, is not fit to live. The father should no more be looked up to than the mother, on account of relative position, but both should be appreciated by their children for just what they are, and no more.

Now then, in view of our present marriage laws, and sexual relations existing under them, and the results flowing from them, which results are, that one-half the children born die before five years, and half the remainder before maturity, and half the balance not fit to be produced, and the last remainder no credit to their begetters. Suppose a woman arrived at adult age, taking this view of the case—which is not exaggerated—should abhor to take on the marriage vow, but still desire to become a mother, what then? Has she not a natural and inalienable right to do so, by the man she loves, who responds to her affections? Must she be subjected by man-made laws to a bond that is distasteful and abhorrent to her, or be sexually and maternally starved for her lifetime? No! a thousand times no!

The fact is, if women were left alone and independent to manage their own sexual affairs in their own way, instead of being interfered with, and controlled, and tinkered at by the opposite sex, they would do far better for themselves and humanity than at present. They have been slaves long enough, and should be raised to freedom and equality with their brothers.

F. HENRY MARSH.

Eekin, Washington Territory, Oct. 19th, 1874.

G. L. Henderson's Article. No. 7.

F. Henry Marsh in the foregoing article, says so many good things, and says them so courteously and so earnestly, that I feel assured that any views he may take are held by him because they are the highest truth to him, and that he will continue to hold them only so long as they remain the highest truth, founded on reason. I hope to exchange views with him in the same kindly spirit, and in as courteous a manner, the more so as I notice that he, as well as myself, declares for equal rights for both sexes, and for that kind of progress that secures as much good as possible with as little waste of human energy and acquired wealth.

"Should anything stand in the way of liberty?" No! A careful review of my Article No. 2, will show that I prefer the word liberty to freedom because the former word had its origin in the word book. Therefore light, while the latter is from the word *domus a lord*, which implies slavery, therefore despotism.

"For this kind of freedom the whole southern half of the American people fought desperately, and for years." That is the *freedom* for a small number of people to have a large number of slaves. Liberty implies duty, and must recognize a like liberty to all. "Liberty for one hundred years to do right, not one moment to do wrong."

Mr. Marsh will agree with me, that the power to restrain should be where there is most knowledge (I quote from No. 2.) The first true conception of personal virtue will be found to consist in the subordination of the child to the parent. I might have said the first step to liberty is obedience. The father has more light. Therefore this light must limit (restrain) the child who has less, and when an enemy assails his child or his name, he (the father) is not at liberty to abandon them. (Art. No. 2.) In war his body stands a bulwark in defence of the home, the full significance of which is wife and children. Every thing has a limit, and duty limits liberty.

You say very truly that we think of church as syn-

onymous with superstition. In a few weeks more there will appear in THE TRUTH SEEKER an article in which I discuss the question at full length. Let me here remark that the word man, viewed in one of its historical aspects, might be regarded as synonymous with savage superstitious, cruel, remorseless. A church is a product of man, and must partake of his character. But if there are any redeeming qualities in man that might be synonymous with generous, enlightened, humane, then this church, being the product of man, must in some of its aspects partake of these qualities also.

I come to the main question invoked in the criticism. Mr. Marsh says: "A pure family is one held together by love alone." I do most cordially accept this statement of what constitutes a pure family. But Mr. Marsh's method of following up this statement might lead to a little confusion, by stating part affirmatively and part negatively. In reasoning every sequence should be the result of what went before.

I will restate the case: A pure family is one held together by love. A just law should sanction every pure family united by love, therefore every pure family should be sanctioned by every just law.

Let me state another case to illustrate more fully the principle of reasoning: Every honest man does his duty because he loves to do it; every just law should protect every honest man, therefore every honest man should be protected by law.

But neither of these statements is correct, because of the qualifying adjectives pure and honest, and I would equally object to the word just in connection with law. For a law that is not just, is not a law. A law, scientifically considered, is but the expression of that uniformity which is always found in connection with matter in its modes of action, and is therefore necessary as when we say it is a law that water always boils at 212° at the level of the sea. Civil law can do nothing for the pure family and the honest man, but merely sanction their actions just as the thermometer indicates that water boils at 212° at sea level, but it does not do the boiling. But the civil law does interfere where the family is impure or the man is dishonest. It must protect the pure family and the honest man against the impure family and the dishonest man, and it must also protect the impure family and the dishonest man against themselves. This is the true aspect in which all civil law must be viewed in relation to the criminal family or the criminal man. Civil law, with its judges and courts, would have no existence were there not criminal men and criminal families, and I think I could safely affirm that both Mr. Marsh and myself and many others, might be able to dispense with this expensive luxury of our present barbarism, for I cannot call it civilization.

Now let us fully understand each other. There are then thieves and murderers, therefore courts and prisons. There are these men and women who marry each other without love, and beget children without marriage. The father abandons the mother and his child. She perhaps strangles it or throws it into the river, or to the swine, and seeks a new affinity, and I admit that this is done in marriage as well as out of it; that abortions are procured as well by the married as the unmarried; that about one-fourth of all that are born only reach maturity, the same being true of man as of the vegetable,

"That Nature out of fifty seeds
So often brings but one to bear."

That children who are the product of lust or of force, whether the parents are married or unmarried makes no difference, are often idiots, monsters or imbeciles.

In the close of my Article No. 6, I affirm with you that no man who deserves the name of man, would dare to seek the unwilling caresses of woman, no matter though he had procured a thousand marriage licenses; and here you see is another instance of the necessity to limit liberty by duty. But the question still remains, Do thieves and murderers exist because we have courts and prisons, judges and lawyers? Do these frightful social horrors exist because of marriage? And would they disappear if the courts were abrogated, the prisons torn down, marriage abolished, and no more "tinkered at."

Go back in short to the "primitive state of nature," as suggested by Rousseau, or go forward to a state of civilization by attempting to enforce duty by law, to build highways, and schools, and families and States. A good building must be strong enough to resist the wind, sufficiently inorganic to resist fire, and solid enough to insure for at least the term of one life, and it may become necessary to do a little tinkering occasionally to keep out the North wind. If permanency, solidity and comfort are all essential in a house, shall they not be equally necessary in a home? For the house is to the home what a man's clothes are to his body—they are valuable only for what they contain. And what is a home? It is this world's heaven. It contains the bed, made sacred by love; the cradle, made sacred by suffering; the books, made sacred by intelligence. The children, sacred in their resemblance to one pair only or their ancestors. And there is something more, the little baby owns this house and uses it with as much freedom as the father who built it.

A church is not desecrated by having had a thousand

worshippers. But in that living temple where matter is conducted into the higher realms of life, there should never enter but one worshiper. Even the Polygamous Turk has conceived of this, but now we demand an equal purity on the part of man. "Woman must not be subjected to man-made laws." But I assure you that when woman is admitted to the ballot (and the sooner the better), she will not pull down the prop that maintains the home. She will demand stronger safeguards for domestic purity and fidelity.

Now let us call your attention to a few important facts. The counties of Aberdeen and Banf in Scotland, according to a recent report, show that nearly one-third of all the children born among the agricultural laborers are illegitimate. The wages are so low that the support of a family becomes a terror to the men; and as the men live in bothies apart from the farm mansion, their passions are inflamed on account of but limited intercourse with the women, the consequence is that opportunities are contrived and children born. One handsome, strong man has been known to have five children born to him within six weeks of each other. This new crop of love children (as you might say), grow up and become in time heartless seducers, and exhibit an utter and unfeeling disregard for their mother. They drop into the British army, and thus help to prolong the despotism of Europe, or they are transported to the Penal Colonies, and only live to curse their own existence and those who begot them.

An instance is told of a boy who, being one of three by different fathers, had been hired by a heartless ruffian—himself the seducer—to go on a Christmas evening and insult his mother by crying out, "Thou shalt not commit adultery, wifie," and the poor woman cried out in great agony, "God guide me. The father insulted me first, and now the son. The womb that breeds for three is despised by all," and she wiped away her helpless tears.

Another instance is told of another woman, who who had a son whom she named Strahen, after a village in Scotland, where it was supposed the seducer lived. When he reached manhood, he was handsome and dissipated, and spent money faster than his poor mother could earn it, and she evidently got a supply from some other source than her spinning wheel alone. Some one suggested to Strahen that if he could get his mother's secret out of her, he might get money as fast as he wanted.

The idea pleased him, and he seized her by the throat and swore that he would cut her heart out if she did not tell him who his father was. Forced by her own son, she revealed what she had guarded with jealous care for three and twenty years. Next morning he started for the village of Strahen, went right to the parish minister's manse, and ever after had plenty of money. Thus even-handed justice commended the poisoned chalice to his own lips.

Burns could never have written his Cottar's Saturday Night had there not been in Scotland homes, where

The loving mother, and the reverend sire,

Received the homage of their common brood;

With grateful hearts they stirred the cheerful fire,

And blessed this human love, so pure, so good.

Some years ago the State of Baden Baden passed a law that none should marry but those who had accumulated sufficient money to guarantee the State against the risk of supporting the children. It amounted virtually to an abrogation of marriage. The result was a more rapid increase of children and crime, and they had to call a special session of the Legislature to repeal the law and restore marriage and give it again the sanction of law. This fact would lead to the conclusion that the permanent union of a pair for the production of offspring, is the natural tendency of every high civilization, and that our business is to educate the race to regard marriage as the most sacred act of life.

My mother is now old and will soon pass away from among the living. She has been nine times a mother. Her sons have battled for human liberty, and one of them fell at Shiloh, in defence of that liberty which includes white and black alike. The others are now earnest in defense of what they deem to be the duty of the hour; and she has ever taught us that woman or man never can be true to themselves when they are untrue to their freely chosen loves. She has doubtless had many faults, and there have been clouds on the domestic horizon, but in our faith she is in this one respect an angel of purity; and my father was to her (though one of the most gallant of men to other women,) the embodiment of fidelity and sexual purity. And had I an enemy who wished to inflict a deep and painful wound, he could do so the most effectually if he could awaken in my mind a reasonable doubt of their domestic purity. My own domestic life, like that of better men, has had its light and shadow. I have had, perhaps, my share of sorrow. But no child of mine will ever breathe a doubt against the integrity of their mother, and I can safely say that no woman could be more devotedly unselfish than she has been in all that concerned her children. This came to her as a marriage dower, for her father while yet young lost his wife, and he never filled her place, but assumed the place of father and mother to his children. This woman,

though dead, had so thoroughly possessed his whole soul that he could never find room in his heart for a second love, even when the legal barrier was removed. For it often happens that a step-mother placed over the children of another woman is to them a calamity worse than death.

Belisarius, the great Roman general, has a fine compliment paid to him by Gibbon on account of his devotion to a woman who but ill deserved the fidelity and love which she inspired in his mind.

McCauley, in summing up the character of James II., concedes that he possessed one great virtue, that of domestic fidelity and love for his wife and children. A bigoted and intolerant monarch; ambitious of power, but deficient in courage, he corrupted the judiciary by placing upon the bench the most corrupt of judges; broke his coronation oath, and attempted to sweep away the great charters of English liberty; but in one virtue he appeared in marked contrast with the corruption of his time, and that of the preceding reign. He never broke his marriage vow; and in this one virtue he in some measure compensated for his other vices. For his daughter Mary, wife of William, Prince of Orange, who inherited this virtue from both her parents, aided much to restore that love of purity which had nearly been extinguished during the licentious reign of Charles II. Her unbounded confidence in the love and purity of William did much to restore domestic purity and national prosperity during the reign of William and Mary.

Contrast with this the character of Henry the VIII., who first rioted in beauty and then destroyed it; whose rupture with Rome was partly because the church maintained the sacredness of marriage against the licentious brutality of the king. In having boldly defended the rights of woman in marriage, the church of Rome deserves our respect and gratitude if she had never done anything else to promote civilization.

And in the case of Henry the VIII., mark the law of hereditary; for his daughter Elizabeth inherited all his grossness of passion, and ferocity of nature, and like him drank the blood of those who had ministered to her love, and her own life was but a hell, in which lust, pride and revenge held alternate sway.

When the State of Virginia divided itself territorially it should also have changed its name, for it is a standing insult to woman to call it after a virgin Queen who was not only the mother of several children, but who also brutally murdered their fathers. These are important facts in sociology, and show, I think, very clearly, that social and sexual purity tends to the perfection of the race, and that divorces and easy female virtue is followed by rapid and easy steps to other vices, which lead to the dissolution of society itself.

Before closing this article, I wish to notice some of the other contributors to THE TRUTH SEEKER. F. G. Swehla, of Pleasant Hill, Neb., thinks that in my article of Sept. 1st, I overlooked my Bohemian friends of the Western States, but allow me to assure him that I am very much indebted to one of his countrymen, Quetelet, the eminent astronomer and sociologist. He has turned his telescope from the objective universe lying in the distant heavens to the nearer but more complex objects presented in the study of society. His work, entitled the "Law of Averages," is one of the greatest works of this century, and his discoveries in social science will give him a high place in the scientific world. Quetelet has shown that the price of a loaf of bread will account for the increase or decrease of crime, and that human actions, such as suicide, infanticide, and every other form of murder and crime, can be shown to occur in harmony with law, and not as the ignorant and presumptuous priests have so long taught, that all bad actions proceed from the Devil, and all good actions from the God, and consigns humanity to hell for what it could neither cause nor prevent; whose whole philosophy is summed up in "a mysterious dispensation of Providence."

This great Bohemian dares to announce that science can discover the laws of social movement, foresee disastrous results and give material aid to progress. I hope my Bohemian friend will let us hear more from him again. The author of "Extracts and Queries," deserves attention. The following quotation from paper of Sept. 15 will show by its ring that the writer is composed of the pure bell-metal. "Great men must not expect to hide their crimes under their sacerdotal garments; statesmen like eloquence, and military glory, say we," speaking of Lowe. "But now-a-days it is claimed that a person can change their loves as often as 'passional attraction' or 'starvation' impels them towards a new comer, be it every day or every hour. Out upon it; that is not and has not love for its object. It is passionless attraction truly—and rightly named—and dies with its use, to be again renewed whenever the 'passional' appetite demands." Ah! put the scourge of small cords in this hand and the temple will soon be cleared of those who buy and sell therein. T. A. Bland has made some fine contributions under the head of "Social Science." He goes down to the bed rock of social law, and does not spare the prevailing corruptions in high places.

But John Syphers is the wandering comet who flashes with fitful glare across the horizon illuminating dark places here and there. Now he blows his "fog whistle" and wakes up the sleeping voyager, who but for the timely warning, might run aground, or get run over and lose his ship. I believe if a society was or-

ganized for the purpose of depopulating hell and converting the Devil, John would take a commission and unfurl the flag of progress, and turn the fires of hell into patent condensed fire packages to be given gratuitously to the poor devils in New York city who are not able to buy coal for the coming winter; and he is possessed of sufficient audacity and impudence to draft all the orthodox churches into the army in order to effect it.

Bayard Taylor and the Jewish Rite of Circumcision.

A lecture was given recently by the celebrated traveler, Bayard Taylor, at the Academy of Music, N. Y. City, under the auspices of the Hebrew Young Men's Association. The lecture was on the "Antiquities of Egypt," and from the very full and excellent report in the N. Y. Times, it must have been highly instructive and very interesting, for the able lecturer threw a new light on that most remarkable and strange rite, which our bible tells us was instituted by Abraham, at the express command of the Great Jehovah of the bible—Jewish circumcision. I am not quoting from memory but from the printed report. "Attention!" (these are Mr. Taylor's words,) "Egypt it was that gave letters to the Phoenicians, astronomy to the Chaldeans, art to the Greeks, and the rite of circumcision to the Hebrews."

What cruel, bitter irony to declare thus, before a Hebrew audience, who had been taught that by this holy rite of circumcision, "their God did recognize his chosen nation." For does not old Moses, the Jewish historian, tell us that "God said unto Abraham, thou shalt keep my covenant, thou and thy seed after thee in their generations. This is my covenant, which ye shall keep between me and you and thy seed after thee. Every man-child among you shall be circumcised, and he that is uncircumcised shall be cut off from his people, for he hath broken my covenant." But I must not quote any more, or Comstock may be after you for publishing "obscene literature."

Now Mr. Taylor is a very cautious man; no sensational exaggeration about him, therefore we must suppose that he has abundant proof to fortify his assertion, and so the claims of the Jews to be God's peculiar people, goes up like Beecher's "Life of Christ," "higher than a kite." But those Hebrew worthies never once thought that the old Pyramids of Egypt, would ever give up the records of their day and generation, to stamp them as liars and imposters. "The mills of the gods grind slowly." But what is to be the end of all this? The "paper idol" called the bible is fast losing its potential "thus saith the Lord." The Rev. De Witt Talmage, D.D., (I know those clerical gentlemen are very particular about getting their full academic honors, therefore I always accommodate them. St. James, I believe it is, that commands us to be "courteous to each other,") in his Christian at Work, has already told us that Moses lied when he said that God created this beautiful world, with its mountains and glens, deep seas, and silent stars, man and insects, beasts, fishes and birds, all in the space of six short days. That no waters ever covered at one time all the mountains of the earth. That no sun ever stood still in the heavens, to witness Gideon's inhuman slaughter, for Dr. Talmage says that "those things are no longer preached in this, our day, and generation."

But surely our eminent theologians will rally in defence of this most important position:

God Insignial His Sign Manuell
A base, Egyptian rite!
Before the Jewish Prophets saw the light.

Come now, ye Rev. Bachelors and Masters of Arts, ye Doctors of Divinity and Doctors of the Canon and Civil Laws, ye who have gained your academic honors by learned and able disquisitions in Greek and Latin, and masterly treatises on Oriental literature, and customs, speak out and let us know if this is thus. If this is naught but Egyptian "old clo's," surely you must know of it.

Rev. gentlemen, the Infidels of to-day call on you to define anew your pretensions, and make again visible your boundary line. You are still calling the bible, "God's inspired book." How much of it to-day must we believe as truly inspired? You are still telling us that the bible contains God's revealed will to man, and that our soul's salvation depends upon our knowing and doing his will. Now do please just tell us in what part of the bible God—the maker of Heaven and earth—has declared his will? But it will not do to bring up these ancient Hebrews, Abraham, and Moses; their veracity being impeached, their testimony is no longer of any value.

Does the bible proclaim God's will to man? This question must be tried to-day in the high court of reason and common sense, and you gentlemen already anticipate the verdict, for you well know that what you have palmed on us as God's word, is naught but fiction and allegory, and may be made to prove, either affirmatively or negatively, every doctrine that has ever been proclaimed. Come, Rev. Sirs, do you not think it is high time that this old, musty superstition; this obscene literature should be buried in the debris of the dark long-ago? Let the great "Pan" of Jewish and Christian theology be indeed dead; with no

hope of any future resurrection. Don't seek to galvanize a dead corpse, but turn your churches into schools of science, and try to make some amends for the night of ignorance, credulity and superstition which through your teachings has so long lowered over the world.

How can you, in the broad daylight of the nineteenth century, dare to give to your ignorant dupes, this putrid, Egyptian manna? You well know that with this rite of Jewish circumcision goes the morning and evening sacrifice. Paschal lambs and Christ's atoning blood. Yea, the very leaves of your "paper idol" is burned to powder under the light that has come to us from those old monuments of Egypt. "Mene, Mene, Tekel Upharsin." "Let the dead past bury its dead." For this day has out-grown its false philosophy, its corrupt and cruel theology, and its impure morals, and for our inspiration we will go to that grander, older bible of Nature, whose every page is fringed with beauty, whose light gladdens all eyes, whose music thrills all hearts, whose theology never stirred up strife and contention, never deluged the world with war and bloodshed, never loosened the bands of love, or palsied the hand of friendship.

Go to this bible, Rev. Sirs, for your teachings and inspirations, and do try to do some good in your day and generation.

Smite this rock and drink from its living waters, for they are more potent to bless and to save than the blood of ten thousand Christs.

From all superstition and ignorance, from all bigotry and hatred, this *Rock of Ages* is able to deliver. Welcome, thrice welcome the dawning of this morn,

"When man's maturer nature shall disdain
Those playthings of his childhood."

Hail, all hail that surely coming day when your trade of falsehood and hypocrisy "shall be as hateful and as unprofitable as that of truth is now."

WM. WILLICOTT.

Brooklyn, N. Y., Oct. 24, 1874.

MR. EDITOR:—I am a farmer, and always have been from my boyhood up to the present time, and am now almost sixty years old. Over thirty years of my life I have allowed no man or set of men to do any thinking for me. I want no middle men to stand between me and my God. If God has got anything he wishes me to know, aside from what I can learn by studying the great Book of Nature, it must come in some other way than through the now existing priesthood, or that of the past. My reason has led me to judge all men's works by the effect they have, and we need only to read the history of the past to learn what the fruits of their labors have been. It was the work of the clergy that destroyed the lives of over twenty-one millions of human beings in religious wars. It was the clergy that raised a mob to rotten egg the first Abolition convention that met in the city of Utica, New York. It was the clergy that would not suffer Wm. Lloyd Garrison a seat in the World's Evangelical Alliance held in London years ago. It was the clergy that caused Roger Williams to be driven out of what is now the State of Massachusetts, in the winter time, to make his way through the wilderness to take up his abode with a tribe of Narragansett Indians; and he said that they treated him well. For what was he driven forth? Simply for advocating that government should protect all men alike in their religious views, no matter what their views might be. It was through the instrumentality of the clergy that the writer of these few lines was taken from his bed, twelve o'clock at night, put through a mock trial, fined fifteen dollars or thirty day's imprisonment, for simply asking a few questions in a conference meeting. This was in the little village of Colosse, Oswego Co., State of New York. My object in writing these few lines is, that should they find a place in THE TRUTH SEEKER, that they may be the means of leading some to study the history of the clergy in the past, and count closely the cost of supporting that class of men for one year, and then ask themselves the question, would not the money laid out in clothing the naked, and feeding the hungry do more good? Yes, I must say for one, that one loaf of bread is preferable to all the preaching and praying of the clergy, and laid in the balance it would out-weigh it all.

Living to day with God's book before thee,
What book of yesterday shall have rule o'er thee?
Let reason's voice be heard, this is the living word.
This is the Holy Ghost that men blaspheme,
This was Paine's glory, his song and his theme.

J. W. CUNNINGHAM.

Shell Rock, Butler Co., Iowa, Oct. 19th, 1874.

Donations.

John French, \$3; J. A. Rutherford, \$2; A. Minski, \$1 35; S. Wright, \$1 25; E. G. Potter, \$1 25; James Parton, \$1; W. B. Rigler, F. Purdy, J. N. Reynolds, Wm. Hart, C. F. Materne, O. F. Rowley, Warren Richardson, Wm. Hunt, Dr. Burgess, J. P. Lindamon, Wm. Odekirk, James M. Pratt, Joseph Stafford, L. T. Wells, A. B. Pierce, Samuel Webber, John Eden, 25c. each. Our grateful thanks to these kind friends. [Ed. T. S.]

Four clergymen of as many denominations attended to the spiritual wants of Udderzook, the guilty murderer; and his peace with heaven was secured.

The Growth and Spread of Rational Ideas.

BY A. O. GENUNG.

To the diligent student of events, the outlook for a more advanced method of thought in things concerning the welfare of mankind is fast becoming a matter for self-congratulation. The old time habit of accepting as authoritative everything which had previously been held to be so, and the thesis which seems to have been maintained from time out of memory that custom and tradition should furnish precedent for all that stands in relation to the race, no longer meet the needs of the age, and are ill adapted to the present demands of society.

And this estimate does not apply merely to a class or favored few, for there exists among all grades of the people an unmistakable demand for intellectual progress and improvement. In every field of human endeavor questions of grave significance are constantly presenting themselves for solution which will no longer be ignored nor overlooked, and if we read aright the ominous signs of our time the world is becoming fitted in a measure for their successful consideration. No intelligent observer can fail to detect the fact that ours is eminently an age of thinking; a spirit of inquiry impartial and unsparing is asserting itself, and no system nor institution can remain intact under the new regime which does not rest on a basis of truth and justice.

With what marvelous rapidity unlooked for innovations become objects for discussion, then gradually and favorably insinuate themselves into the minds of the people, till they finally come to be regarded as necessary adjuncts of a progressive age. And to every friend of advanced thought this condition of affairs is quite satisfactory. The intellectual development of the race is not at all commensurate with the progress of mechanical industry; everywhere we see the arts brought to a state of advancement approximating perfection, while the status of ethics and of social science as exemplified in the customs and institutions of the people, is at least a century in the background. We are accustomed to hearing ours characterized as an age of enlightenment, yet how possible it is that the future student of history may ponder over the annals of our time with a feeling akin to that with which we now contemplate the so-called civilizations of antiquity.

A very considerable share of the inquiry and controversy of the day is devoted to a critical analysis of the worth—and incidentally of the destiny—of theology; and certainly a theme of greater moment does not exist to claim our attention. It is with difficulty that even the trained student of the subject may realize the true proportions of the vast systems of theology which obtain among the various races of mankind. In most regions of the inhabited globe some systems of observance to prescribed religious authority, and devout supplication to a tutelary Deity—together with a readiness to hold in obedience all the natural wants of common life—are believed to be of paramount importance, and must needs receive the earliest attention and the strictest obedience of mankind. The system prevailing in our own country, and with which we are all familiar, serves as a type for most of its contemporaries, and it is only necessary to reflect on the power and influence of that organization to form a fair conception of those existing in other lands. It matters but little under what conditions of time, race or climate, the religions of the world may be found to flourish, their essential qualities are much the same. Whether we look down the dim vista of the past and meditate on remote antiquity, or on the more familiar period of modern times; whether we turn our thoughts toward those diverse forms of devotion as offered up in the cathedral on the Tiber, in the mosque on the Bosphorus, or in the pagoda of Far Cathay, the hidden springs of action appear to be identical in their meaning—that of fostering and perpetrating a belief in the supernatural.

But if we would view theology at its zenith of power and grandeur, we must look to the annals of the past; and no field appears a greater inducement to the anthropologist than that embracing the history of that system through ancient, mediæval and modern times. And it is with feelings of surprise, not unmingled with amusement, that we now meditate on the state of the theological controversy of the past. The method of reasoning found necessary by the better informed modern polemic, is very different from that which characterized his prototype among our ancestors. It is only necessary to recall, in imagination, a few decades, and we are amidst the zeal and turmoil of religio-philosophic disputation; speculation, metaphysics and transcendentalism furnished the only acknowledged basis for inquiry, and under this condition of chaotic thought, the only standard of success in argument, seems to have been the ability to enunciate the greatest degree of noisy and unmeaning rhapsody. (Those inestimable facts in human knowledge, which are now so well appreciated, were passed without notice, and the real was ever lost sight of in a ceaseless search for the possible and the ideal.)

And even the votary of science found it necessary to observe, in his investigations, the prescribed limits of the church, through fear of social ostracism and even corporal torture. The archives of nature were then replete with treasures of human knowledge, and

only awaited interrogation to disclose their hidden wealth, yet few dared to explore them; the prevailing systems of theology were powerful and aggressive, and no student of natural knowledge was exempt from their imperious tyranny and oppression.

But the spirit of change, which is ever busy in moulding human thought and action, is fast inaugurating an era of logical conclusions in matters of belief. Systems and institutions, like cities and dynasties, in the march of time crumble and decay, and it is not a matter for surprise, that things which were tolerated in times when the prevailing degree of faith and enthusiasm was considered a measure of truth and greatness, should be ignored as worthless in an age when accurate, scientific knowledge is believed to form the true basis for an enduring philosophy.

In making an estimate of the status of popular belief concerning the subject in review, one very essential means to that end, is to observe the tendency of the opinions held by the leaders in science, in literature, and in philosophy. It will be needless in supporting our position, to enumerate the names of those illustrious ones who move in the van of progressive thought; all are familiar with the fact that they embrace the most exalted minds of our time. And certainly no one will be so injudicious as to claim that the conclusions of such individuals have no weight in deciding upon questions of public interest. (Unlike the pampered clergy, who reach the summit of their ambition when they champion an effete theology, which had its rise in a forgotten age, the busy delvers in human knowledge, pass a moiety of their lives in comparative obscurity, and not until maturer years have contributed their benisons in furnishing them minds capable of comprehending the true significance of the lessons of their lives, do we hear them pronounce their views with any desire of securing the approbation of their fellow-men.)

And one other very correct index to the condition of public opinion in our day, is the attitude maintained by the printing press. A few years ago no important publishing house could be prevailed upon to issue a book savoring of irreligion; now every establishment in the land publishes eagerly works which openly repudiate everything which conflicts with the laws of nature and the canons of common sense. And journals which once refused to admit to their columns reports of transactions of a liberal tendency, now laud secularism in paragraph and editorial, and as far from finding a falling-off in their subscription lists from this cause, find it remunerative to issue, at times, "extras" and "supplements," replete with such matter with their regular editions.

And travel where we will, we invariably encounter individuals who defend with fearlessness and vigor advanced ideas; in rail-road cars, on steam-boats, and in hotels, we meet them. And they are not limited to the unlettered class in society; educated men of science; polished and cultivated *literati*; disciplined members of the profession; and shrewd and sagacious business men are met who are not averse to rallying in the defense of the new philosophy.

Still it would appear from careful observation that it is unsafe to place much reliance in any special organized effort made in the interests of improvement. It is probably only through the tendency of civilization toward individual enlightenment that the world must look for the best results; and it is through the purely secular element alone in society that we are to experience the final disenthralment of the human mind. The common mind must be educated into the tenets of a better faith, and that class of thinkers who direct their energies toward understanding and elucidating tangible facts connected with the world which we inhabit, are the true progressionists of to-day.

And the progressive spirit of the times is making telling inroads on organized theology itself. In every organization of a religious character the germ of a new faith is seen and felt. The church, composed largely of the best minds of the age, so far from blindly following the precedents of centuries by battling against it, must recognize and respect it. Even among orthodox Christian sects neither the letter nor the spirit of their creeds receive the devout attention bestowed upon them in former days, and they appear to be regarded more as a means of society discipline, than for any inherent value they might be supposed to possess. It requires but little discernment to detect the marked degree of care with which the clergy begin to conform their teachings with the more rational ideas of secular philosophy; with what an amount of pertinacity they strive to keep pace with the developments of science, and what principles or tenets are they not willing to sacrifice in order that there need be no collision between these great rivals for popular favor?

Neither is the dawn of a better faith a stranger to those systems which have flourished apart from, and have antedated Protestantism; all appear to be subjected more or less to the change incident to human progress. In the cathedral of the Roman Catholic, in the synagogue of the Israelite, in the church of the Protestant, an under current of untrammelled thought is silently disintegrating creed and catechism.

Protestant Christianity furnishes in its more liberal denominations, however the most marked examples of organized effort toward religious reform, Unitarianism and Universalism appear to comprehend much of

the genius of the Reformation, and although the latter fails to justify the promise of its earlier days, both these sects possess to a remarkable extent the essentials to mental liberty. The peculiar characteristics of these organizations afford a curious study to the student of ecclesiastical science; originating about the same time, and having professions of faith very similar in their meaning, their opportunities for popularity and propagandism have been equal; still although the Universalist denomination has most to show in numbers and wealth, Unitarianism possesses characteristics by far the most fitting an enlightened religious organization.

The Unitarian movement—which by the way has been well described as "the recoil of the cultivated intellect from orthodox irrationalities"—was the precursor and archetype of the body known as the Free Religious Association. This latter organization probably embodies the maximum of advanced thought possible to any society which still clings to the shadow of the opinions and institutions of the past; and when all religious systems and denominations advance their lines to the outpost held by this organization, then will indeed result a "consummation devoutly to be wished."

And another cogent element in the intellectual growth of our time, is the system of religion or of philosophy termed modern Spiritualism. This remarkable movement is exercising an influence in the province of human thought, the value of which can with difficulty be overestimated; and, although it appears to many as a strange anomaly in an age so replete with progressive ideas, its tendency is certainly upward and onward. Every careful observer of influences which tend toward improvement, will recognize in this association an invaluable auxiliary, to say the least, to the more demonstrative system of materialism proper; and in view of the broad and generous method of thought which has characterized it in the past, we shall endeavor to believe that ultimately the dross will be forgotten in the more laudible effort to preserve that which is precious.

The wrongs of the past however, will never be atoned for. Still the progressive thought of our time will accomplish much by way of reparation; not by heaping obloquy on the heads of the perpetrators, not by visiting wrath on those who would perpetrate them, but by inaugurating measures through which the future may become an era of reason, justice, and humanity.

It sometimes occurs that the most strenuous efforts made to spread and popularize a cause, serve only as a means to hasten its destruction; every new offshoot from formidable religious organizations, every additional version of the scriptures serves but to foreshadow anarchy and confusion. All the noisy efforts to foster, fortify, and perpetuate organized error under the name of religion, are but prophetic voices of its final disintegration and decay.

But while it is certainly apparent that the aspect of human thought in this connection is eminently progressive in its nature, it is nevertheless evident that theology still possesses sufficient vitality to make a desperate resistance against any new dispensation. The friends of advanced ideas will do well not to underestimate the power and influence of their adversaries; but learn to look upon the situation as it really presents itself. Much of the latent strength of the Church lies in its method of dealing with alien influences; the clergy have been in the habit of anathematizing as heresy and apostasy any and every attempt at individual opinion, and we can all furnish testimony to the fact that unbelief and immorality are invariably placed by them in synonymous connection. What arrogance is this, that man may not discover in the physical universe and in his own nature, facts which will enable him to live in accordance with the demands of a higher humanity? Who is not able to point to individuals, who, uninclined by creed or ritual, maintain the position of exemplars in society, and who fulfill, as far as imperfect human nature will permit, the highest obligations of the race? The surplused incumbent of a sumptuously furnished pulpit, who, for ten thousand a year, condescends to minister to the "spiritual" wants of an auditory, need not deceive himself and others with the idea that the system which he represents possesses a monopoly of the virtue there is in the world. We, whom Christendom delights to stigmatize as heretics, claim a share, and we are wont to take a long breath of relief when we reflect on the fact that we have escaped the tyranny of the church!

That the human intellect is limited in a sense, to an extent almost humiliating is quite apparent; the most gifted among us after spending their lives in efforts to solve the mighty problem of the methods of action in laws governing matter and mind, must be content with a knowledge quite superficial; then how absurd and presumptuous does it appear for mankind to waste their time in an endeavor to accomplish more; to gain a knowledge of things outside and apart from that grand cosmos of which they themselves form but a component part.

Erroneous opinions however, concerning religious belief, are fast fading from the minds of men; and the time is not distant, when credence in the supernatural will be regarded by the cultivated class, to say the least, as a necessary evil of a primitive age, and of a ruder civilization.

False Prophecies Concerning the Bible.

We are apt to take for granted any common assertion. Few think of critically investigating such. Thus, for centuries it has been asserted that Isaiah prophesied that Cyrus would rebuild the temple; that Jesus Christ should be born of a virgin, with such a minute description of him and his life there could be no mistake; and that these and other prophecies were fulfilled to the letter. Aside from the facts that no one knows when, where, or by whom Isaiah was written; that critics are compelled to admit that whoever wrote the twelve first chapters must have been different from whoever wrote the rest; that a large part is purely historical, making no pretence of being otherwise; the so-called prophecies were either never fulfilled, or have not the most distant allusion to what it is claimed they have.

Take the prophecy (so-called) concerning Cyrus [chap. iii. v. 28]. "That saith to Cyrus, He is my shepherd and shall perform all my pleasure: Even saying to Jerusalem, Thou shalt be built: and to the temple, thy foundations shall be laid."

Ezra, chap. iii, v. 21 to 24. "Give ye new commandment to cause these men to cease, and that this city be not builded." "Then ceased the work of the house of God which is at Jerusalem." Isaiah, chap. xlv v. 13. "I have raised him (Cyrus) up in righteousness, and I will direct all his ways; he shall build my city." Ezra vi. 15. "And this house was finished in the sixth year of Darius the king," eighty years after the attempt by Cyrus. So "my servant Cyrus did not perform my work" after all. (By the way it must have been this temple that was referred to in John ii: 20 as having been forty-five years in building, for although it was destroyed several times between that time and A. D. 30, yet at no time thereafter did its rebuilding occupy over six years.)

But the grandest prophecy of all the ages, that which is said to prove the claims of Christianity, is found in Isaiah, chap. vii, v. 14, 15, 16. "Therefore the Lord himself shall give you a sign: Behold a virgin shall conceive and bear a son, and shall call his name Immanuel," etc. The slightest examination of the chapter, together with the eighth and ninth chapters, shows that this statement refers to affairs then taking place, and can not by any kind of straining be made to refer to a time seven hundred years ahead. The following is a brief synopsis. Ahaz being king of Judah, (of which nothing was then left to him but Jerusalem) Rezin king of Syria and Pekah, son of the king of Israel, made a confederacy against him. This vexing him, Isaiah was ordered to comfort him. And the Lord told him to ask for a sign that Isaiah's statements were true, and this was the sign, viz: the "virgin shall conceive," etc. The second verse following says: "For before the child shall know to refuse evil and choose the good, the land thou abhorrest shall be forsaken of both her kings," namely Rezin, and Pekah's father, and be conquered by Assyria. The idiotic notion given at the head of the chapter, that "Christ is given for a sign to Ahaz," to a king in trouble about an invasion of his kingdom, it is told not to fear, there is no danger, and for proof, Christ shall be born 700 years thereafter, never could have been suggested from the text. But read the next chapter, the eighth. There you find the prophet took a great roll (perhaps such as the Sons of Malta used,) and a man's pen and went in (in?) unto the prophetess. "And she conceived and bore a son." It would seem that the birth followed immediately upon the conception. And the Lord said, before the child was old enough to say father, or mother, the abhorred land should fall to the king of Assyria. And now the child is born. For refer to chapter 9, verse 6, "Unto us a child is born, unto us a son is given, and the government shall be on his shoulder, and his name shall be called Wonderful, Counselor," etc.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it be ever for ever." The names above given have been translated so as to make it appear to refer to God himself; though if left as similar Hebrew names are throughout the bible, they would be simple Daniel, Ezekiel, Elihu, etc.

Thus on investigation, collapses this tard claim; this wonder of all the ages, on which some of the greatest Christian theologians have said they feared not to rest the authenticity of their religion. Had it even referred to the Christ, Mahomet comes nearer filling the descriptions than does the carpenter's son; for his successors sit upon the throne of David, as they have for a thousand years. As however, on reading the three chapters referred to, it is plain that not even the most distant allusion is made by the writer to events beyond the few weeks of the child's early life, what becomes of the claim of the bungling New Testament writers, who, pretending inspiration, have fabricated many facts in the story of Christ to make it fit their wretched, silly interpretations of prophecy, such as dating Jesus' birth in the days of Herod the King, and in fact nearly the whole narrative of Matthew 2d chapter, as also very many references throughout the New Testament. Of the prophecies generally, it may be truly said that they are composed of chapters of threats and promises alternately, in language of frenzy, and with rare exceptions, so figurative and obscure that on the happening

of any event, the utterers of them could say; "There, I told you so!" Two are plain and unmistakable, viz: that relating to the continued dispersion of the Jews; and that of the end of the world, to happen during the life-time of some then living. As to the first, as the Jews had for centuries been scattered and hated among all nations of the world, (see Philo and Josephus) and as there are as many predictions of their collection as of their dispersion, one or the other of the things predicted must happen. The fulfilment like some arguments proves too much. As to the other, made by the God himself, nothing need be said to sane people; while to the minds so simple, credulous and rudimental, as to conceive the possibility of the omnipotent, infinite cause of all things, begetting himself on the body of a virgin of the barbarous, human sacrificing Jews, (see last chapter of Leviticus) to accomplish his own will, to save a few of his creatures from eternal damnation, which through his own decrees, was fore-ordained by his own will, to the praise of his glorious justice, to such minds reason can make no appeal.

Just let any person of ordinary sense read these prophecies critically, and he shall be astounded at that stupidity or impudence which could claim them as evidence of Christianity. On the contrary they will stand in his esteem as evidences against Christianity. He has little respect for Almighty God who would dare cite such contemptible evidence to prove divine revelation. It is more respectful to do as does that respectful Episcopal paper, *The Churchman*, abandon prophecies and miracles entirely as evidence, and claim that "the doctrines prove the miracles, instead of the miracles the doctrines!" O! Confucius, Socrates and Plato! What miracle workers you must have been! CLARKE IRVINE.

Religion, Faith and Belief.

In all deference to superiors, who have essayed, or may hereafter essay to give definitions, or draw lines of demarkation, I also would show mine opinion—not dogmatically, but by way of casting in my mite.

RELIGION, may it please ye, is the germ of DIVINITY in us—all there is of us worth talking about—latent it may be. You may call it soul, if you want to. Which ever you call it, it is the element in our make up which connects us with the great hereafter.

FAITH, is the divine afflatus, vivifying the latent germ. Fanaticism, sometimes, usurps the throne of faith, producing unhealthy action.

BELIEF, is the result of education, of dictum, or of investigations—sensible, or otherwise, according with the progress of the age and the status of the individual.

THEOLOGY, is a set of ideas, or dogmas, the concoction of would-be master minds—a kind of substitute for living faith and practical righteousness.

INDIVIDUALITY—Whether, in coming worlds, we retain our present individuality, or take other forms, is not, with your not very humble servant, an open question.

Your not very humble servant modestly leaves it an open question for others, to solve for themselves, in their own way.

The material being unannihilable, we are bound to exist in some shape.

Should we, in coming worlds, retain our present individuality, a life squared by living faith—most enjoyable here—will be largely to our advantage there.

Should we take new forms of individuality, that individuality will be like the material—elevated and refined, or otherwise—of which the new formation is composed.

What tho' THE TRUTH SEEKER don't hold its breath, waiting the law to drag its slow length along? What tho' some of its contributors go the *ne plus ultra* in canvassing reputed, or imputed facts?

I conclude THE TRUTH SEEKER, contributors and readers belong to my church—the church of humanity.

I am not too holy to associate with any brethren. Were they among the damned in hell, and I could extend a friendly hand to help them to better quarters, such service would afford me highest enjoyment—heaven if you please. PRENTISS.

From a Venerable Friend.

MR. EDITOR:—I see by your number for Sept. 1st, you have concluded to publish two TRUTH SEEKERS per month instead of one. I hope your advanced step will prove a success, because it is a substantial, well edited and handsome periodical. All advocates of religious freedom must wish it a prosperous existence. I regret to see some of your patrons retire on account of advance in price. It is my opinion—you are correct in offering one monthly for the old price; it will obviate the intention to "stop my paper." In approval of your advance movement, I herewith send two dollars, wishing all your subscribers may promptly do likewise, in order to capacitate you to successfully publish THE TRUTH SEEKER. It is impossible to continue it without prompt aid by the payment of your subscription list, hence the imperative and immediate obligation of your subscribers to pay up their indebtedness and advance payment. Money is the sinew of printing, as well as of war. I am not an Atheist, but believe it is our duty to contribute to the

development of truth and liberal principles in all matters and things, hence I continue to be one of your subscribers, and it is to be hoped by all free thinking men you will never be compelled to suspend publication of THE TRUTH SEEKER from the neglect of your professed friends to pay up and in advance for THE TRUTH SEEKER, and especially so after reading your generous, modest and sensible editorial in No. 1, Vol. II. Your notice of the fall of the public hypocrite, and scandalous demoralizing preacher Beecher, is not an atom too emphatic and denunciatory. As you truly say, "the conduct of Mr. Beecher and his friends has been singular." You, sir, may well say singular—this man Beecher, through his name which was wide spread as a truly pious and popular servant of God, also his loud professions as a moral teacher and Christian preacher, had a free access and intercourse into the houses and families of the first and best people of our country, they supposing him to be the purest of the pure, is welcomed by the innocent heads of families into their social and domestic relations. The wife or daughters of the generous and hospitable inviter to his festive table and home, whose female inmates are handsome, pure and undefiled by any sensual corruptionist, and in the lapse of time the unsuspecting husband discovers a scorpion "cawwell and maw-worm" in the bosoms of their once loving and uncontaminated wives and daughters, who have been ruined, alienated and persecuted by the foul fiend. Yes, a wolf in lamb's clothing, who by the sacred character of his cloth, had, serpent-like, stung and poisoned his generous and hospital friend and entertainer, thereby dishonoring the sacred character of true and pure religion. Away with such hypocrites and villains.

I will here relate a violation of the moral code by a bad man in my immediate locality—by a celebrated preacher in the Methodist church. A friend of mine had joined his church, a short time before we met on the road, (both on horseback) going one way. Our traveling conversations were various. At that time a distinguished clergyman had run off with another man's wife; which act we both denounced. I at that time (twenty-five years ago) spoke of many other clerical delinquencies; I said to my friend, it would astonish him if he, in five years, would note down the shortcomings of our ministry. One month after this talk, a conference took place at his town—he being well to do in the world—the crack preacher of the conference was appointed to stay at my friend's house. He was not at home when the "great gun" appeared. The lady—the wife of my friend—a very handsome and beautiful woman, hospitably received him, and showed the ought-to-be gentleman to his room in which was a bed. The beauty and noble form of the lady aroused the lascivious and lustful desires of the Reverend old sinner whose age was verging on sixty winters. He made disgusting and obscene advances, and various attempted manipulations and quotations from the bible—a la Beecher—to aid him in his foul designs. Happily in this instance the libertine was repelled and exposed by this noble lady, who, Lucretia-like, would shed sooner her own blood than live and submit to dishonor. Suffice it to say the preacher was hurried out of town to save him from the punishment of an outraged husband. My friend and I met soon after this occurrence, when he said: "I know what you are thinking about." I said "What?" He repeated the conversation. I said he had done himself great credit by his forbearance, and that I did not expect his noble wife would be the attempted victim, to which the gentleman replied: "Had I not been a member of the church, I would have killed the hypocritical villain!" How many times this bad man had sinned without exposure none knew but his own wretched self.

I would have given names, but some of the parties are still living. J. A.

It is to be feared the approaching winter will be a hard one upon the poor, and the business men. There is a scarcity of money in circulation, trade is stagnant, and business dull. It will be a sad winter for those in the West who lost their crops by grasshoppers and drought. It will also be severe on very many here in the Eastern States. Manufactories are stopping, throwing thousands out of employment, with nothing laid up for such an emergency. In this city alone it is estimated there are 75,000 persons now idle, with no money on hand. What are the poor creatures to do? We have yet to learn many secrets of political economy, and the true science of society, a system that will equally prevent the production of millionaires and paupers, and afford employment and due compensation to all.

A BAPTIST VOTER.—At our primary election, one of our sturdy sons of the mountains came into town to exercise his rights as a free sovereign of a free State, and cast his vote for the man of his choice. He approached the polls and handed in his ticket. "What is the name?" asked one of the judges. "Johnson," was the reply. "Yes, but what is your other name?" The mountaineer became indignant, and declared that he had but one name, evidently thinking the official took him for a repeater. "Yes, but what is your Christian name?" said the judge. "My Christian name?" asked the bold backwoodsman. "Why, if you want to know that, why, I am a Baptist." And so the man and vote were registered "Johnson the Baptist."

New-York Liberal Club.

FRIDAY EVENING NOVEMBER 13TH.

Subject, *Fundamental Theory of Ancient Music.*

ISAAC L. RICE gave an interesting lecture upon this topic. He took the position that music is a natural science and older even than language, though it has been developed and greatly improved from age to age by succeeding generations. He mentioned the Chinese as being oldest in music, though having but five sounds or notes, which they used as symbols for the five original elements as they supposed, fire, air, earth, wood and water, and for the various parts of the government, Emperor, state, body politic &c. Confucius taught, "a people was to be known by the character of its music and songs." After a number of centuries, a musical performer at the instigation of the Emperor, devised a new system of music, which he claimed to have learned from a double bird—half male and half female—each half using six distinct sounds, making twelve altogether. This system was a decided advance upon the former.

He next spoke of the music of the Hindoos, as succeeding the Chinese. They had seven sounds, and their music was of a lighter and livelier character, though less forcible. He ranked the ancient Egyptians high among the musicians of the old world. He said there was an uncertainty whether the Chaldeans were more proficient than the Egyptians. Both excelled in the divine art.

Greece obtained much of its musical education from Egypt. Pythagoras a native of the Grecian Isle of Samos spent twenty years in Thebes, devoting much of his time to musical study and practice; afterwards teaching it in Greece. The lecturer passed high eulogiums upon Plato, Aristotle and other Grecian celebrities for their musical attainments and perfection. He also credited the Israelites with much musical talent and composition.

He described in poetical language the music of nature—the musical dashing of the waves of the ocean, the sighing of the wind amid the trees and leaves, and the songs of the birds, as the original incentives to music.

He claimed the science made little advance from the proud days of Greece until the middle ages or after. By implication it was to be inferred the early Christian religion was not favorable to musical progression. In the tenth and eleventh centuries, distinguished teachers arose in Italy and the Netherlands.

Under "Gregory the Great," a new variety or school of music was introduced into Catholic worship in the cathedrals, and known for centuries as the "Gregorian system," and is still retained.

The lecturer quoted freely from Herbert Spencer, and dissented from his views that music is an invention, a discovery or an art, claiming it rather to be an original principle in nature, existing in the elements and the animal creation thousands of years before the advent of man upon the earth.

In the ten minute speeches which followed, Prof. Vanderwyde was first. He took issue with the lecturer, contending that the ancients knew very little about music, that sound was not music, that it required both melody and harmony. He declared there was no music in the dashing of the waves or the roar of Niagara. He defended Spencer in the position that music is an invention, and said it had only been a few hundred years that the world had really known anything of music. He mentioned a case where an accident had occurred in a large school, and a frantic mother in searching for her child had, in her despair, cried: "Where is my child? where is my child?" when it was noticed it was the most exquisite music, closely resembling strains in one of Myerbee's favorite operas.

S. P. ANDREWS followed, disclaiming to be a musical critic. He pronounced it strictly a mathematical science, and sustained Spencer. He enlarged on the symbolism of the ancients and descanted somewhat upon analogies, etc.

MR. NASH came next, and went into an enquiry as to what music is, and pointed out defects in musical taste. He preferred some of the older airs, and even the music of the hand organ to some operas. He preferred music which had soul and fervor, instead of unnatural strains.

MR. WILCOX was the next speaker and entered into a somewhat elaborate discussion of what music is, but as our notes are not distinct we will not undertake to report him.

MR. DAWSON followed and fully expressed his lack of appreciation of operatic music. He believed the truest art was that which most resembled nature. "Who," said he, "ever saw two persons quarrel by singing, or who ever witnessed a fight between two or more individuals when they would thrust and stab each other, and sing at the same time? But that is the style of the opera. A man will come rushing on to the stage singing to another standing there—'your grandmother is dead—y-o-u-r-g-r-a-n-d-m-o-t-h-e-r-i-s-d-e-a-d, y-o-u-r-g-r-a-n-d-m-o-t-h-e-r-i-s-d-e-a-d.' I am unable to see any music in this, or to appreciate its being true to nature." He continued in this strain, making the opera appear quite ridiculous.

DR. LAMBERT was the next speaker. He thought Prof. W. was rather severe on the ancients. He playfully suggested that to reflect unfavorably upon the ancients was not exactly polite to the Liberal Club. He regarded music as an indirect result of the brain, that without brain there could be no music. We cannot do him justice and will not further attempt it.

In a fifteen minutes speech the lecturer of the evening answered the criticisms that had been made upon him, and showed that music had existed much longer in the world than some supposed. He thought no person was fitted to criticise music, and passing judgment upon it unless they had studied it, and knew something of it; said he had only attempted to consider ancient music, not giving any theories or opinions of his own.

In his next lecture, he will take up the subject of modern music, and give some of his own views and theories pertaining to it.

This is an imperfect report of the proceedings of the evening. As room is not plenty with us we have studied brevity.

NOVEMBER 20TH.

MR. ISAAC L. RICE continued his lecture of the 13th on *The Original Fundamental Theory of Music*, first reviewing the ground he went over in his former lecture as well as Helmholtz' theory, he also gave his own. His utterances, however, were so rapid, many of his positions so new and unfamiliar that we can give but an imperfect idea of the lecture. He fully endorsed the theory of analogy between sound and light, both consisting of vibrations, though the latter are vastly more rapid than the former, amounting to hundreds of trillions of vibrations per second. Both light and sound had their octaves—the scale of colors seven, of sounds more. He described music in poetical language, as being the highest and purest form of beauty in nature, and having direct connection with time and space. He said space implied rest, and time implied motion, which changes to life, and rest is analogous to death. He dilated on the poetry of motion in the heavenly bodies, and the ever changing machinery of nature, and in winds, clouds and all the forms of life and motion, connecting music with all. He described the seven and a half octaves, the nature of harmony and melody. He made quotations from Shakespeare, alluded to "Helmholtz' philosophy of music," and described music as the internal government of the universe; that visible nature is the counterpart of audible nature, and concluded by saying music is not accidental but dynamic and cosmic. But we will not attempt to give any clear idea of what he did say.

PROF. VANDERWYDE followed, agreeing in the main with the lecturer, and confirming the theory of analogy between the vibrations of light and sound, the first being intensely rapid, the latter slower. He said the musical composer creates poetry, and that music is the universal language of nature, and the sole essence of motion and emotion.

DR. FISHBROUGH gave his views of the subject, and described the seven different kinds of music. The first and lowest kind was that which set the heels in motion, said if "Lanigan's ball" was struck up, half of those present would hardly be able to keep their feet still. The second class were marches and put the legs in motion. The third he called the *lullaby* and was represented in the Gregorian chants of the cathedral, and described it as producing a lullaby to the feelings and senses nowhere else found. The fourth he styled abdominal, and included bacchanalian music of the porter house, lager beer saloons etc. The fifth he called aspiratory, and included the music of love, the Italian Opera etc. The sixth relates to the brain, is intellectual and embraces symphonies of Beethoven, Wagner and other German masters who he claimed surpassed the world in this kind of music. His seventh class was still higher, and embraced such music as Mozart's.

MR. WILCOX spoke next, and criticised musical professors for placing their art above painting and other arts. He denied the analogy between sound and color, and could not comprehend the similarity of octaves between the two; believing it speculative and ideal. He wanted more proofs upon the subject. He thought too much had been assumed and taken for granted.

PROF. VANDERWYDE made some explanations of the spectrum analysis of colors, and insisted upon the known laws of vibrations of light, colors and sounds.

DR. ATKINSON spoke next by giving his views. Believed music had much to do with the affections as well as being intellectual.

MR. NASH succeeded with humorous remarks and rather disparaged the opera; said if the prima donna could scream and yell in a sharp, deafening manner she was applauded by the audience, but it was no music to him. He examined also the theory of analysis between light and sound, and dissented from some of the theories advanced.

MR. GARDNER made a few remarks calling attention to Dr. Ellsbury's theory, of the vibrations of light and sound, and the analogies between sound and color.

MR. CLINTON ROOSEVELT remarked that Prof. Bartlett of West Point had published a work in which the theory of analogy between sound and color, and their vibrations was fully given.

DR. LAMBERT followed. He complimented the lecturer, but thought he treated much more of time, space, matter &c., than of music. He argued the close connection between music and the brain, and the importance of mind and intellect in the composition of music.

He spoke of the opera as being the poetry of sound, that it were better the words were not understood as they detracted from the beauty of the music, therefore the Italian opera was superior to the English. He said his prejudice to the opera had been removed somewhat as they had been in reference to buttermilk. Said he was born in New England and naturally imbibed some of the prejudices of the locality. He had, however, heard it remarked that a real New Englander, outside of New England, sometimes made a very good sort of fellow. Up to thirty-five he had been much opposed to buttermilk as a diet and never had been persuaded to take a teaspoonful, but at that time he had a mother-in-law, and she expressed a wish he should learn to like buttermilk; being actuated with the laudible desire to please his mother-in-law, he ventured to take the buttermilk and finding it unobjectionable he had been a Dutchman ever since. His objections to the opera had been similarly removed.

MR. RICE concluded by reviewing the various speakers re-affirming the positions taken in his lecture, especially with reference to the analogies between the vibrations of light, colors and sounds.

[We trust the imperfect character of this report will be excused. Ed. T. S.]

Scientific Department.

On the Perception of the Invisible.

BY G. F. RODWELL.

As a rule, man puts absolute faith in his senses. A large proportion—perhaps ninety-nine out of a hundred—of the human race recognize in all that belongs to the natural world those things only which can be handled or seen; the two most common attributes of that which we call *matter*. Tell a half-educated man that the piece of chalk in his hand is principally composed of the remains of some millions of creatures which once lived; that the glass of clear water before him contains some thousands of animalcules, and he answers that he will believe it when he sees it. "Am I not to believe the evidence of my senses?" is a common enough expression. The world existed for centuries before its rotundity was recognized; it appeared flat to the senses, the sun seemed to move across the heavens, while the earth was at rest. We know with what opposition the fact that the earth moves around the sun was received by all classes. How many fully realize it even now? In the sixteenth century there were but ten Copernicans in the world. The early ideas of all races relative to things beyond their ken indicate that the tendency has ever been to identify the unknown and the unknowable with those things which are now more familiar to the senses. Thus, savages see the storm-demon rushing wildly over the skies; to them the sun is endowed with life, and climbing the solid vault of heaven; while lightning becomes fire generated by the collision of clouds, after the manner of a flint and steel.

The thinking and observing man is, however, perpetually reminded of the fact that his senses are limited in their capabilities or perception. Their operations are finite; and the limit, as regards the observation and examination of externals, is reached much sooner than we generally imagine. The existence of such instruments as the microscope, telescope, and spectroscope, in itself indicates the limited action of the unassisted senses. The star-depth cannot be penetrated, the structure of the diatomaceæ—nay, often the diatom itself—cannot be perceived by the unaided eye; while the dark lines of the spectrum, and the wonderful system of celestial analysis resulting therefrom, would have remained undiscovered had it not been for the prism, the substitution of the thin slice for the circular beam of light employed by Newton, and the tutored eye of Wollaston.

But it is not our intention to discredit the senses because their faculty of perception is limited. The senses are specially devoted to the composite organism of which they form a part. In all that directly concerns that organism they are perfect; but when we endeavor to press them into some special service apart from the welfare of the organism, when we require our senses to discern and investigate certain phenomena of the external world, we find at once that their capabilities are finite. Now, the special functions of the senses are to guard and protect our bodies, to give warning of impending dangers from both internal and external sources; to enable us to repel the adverse assaults of the forces of nature; to benefit by all that nature offers us—bright sunlight, pure air, beautiful scenery. Gravity would drag us over the edge of the precipice; the senses give warning, and we are safe; accumulated snow would numb us into the long sleep, but so long as the senses remain sentinel over the organism, we resist the adverse influence. When the senses cease to give warning we perish; the sense-bereft madman dashes out his brains. The senses enable us to comply with all the conditions requisite for the maintenance of life, and they transmute for us various actions of the ex-

ternal word, such as certain movements of the molecules of air, and of the luminiferous ether, into actions capable of being recognized in a definite form, by the centre of perception—the brain. To these various sensations we give such names as Light, Heat and Sound.

A horse runs away with a carriage a hundred yards behind us; the ear catches the sound, and conveys the impression—"quick as thought," not "quick as lightning"—to the brain; the latter issues its orders, the body turns round, the eye sees the horse, and communicates this new impression to the brain, which puts in action the muscles of the legs, and thus we jump aside and avoid being run over; the whole set of actions having occupied a remarkably small portion of a minute. As in the story of the belly and the members, each organ works with, and for, the entire composite organism, the senses are faithful and loyal servants of the kingdom of the whole body. But when we ask that same faithful eye which so recently helped to save us from destruction, to see the nature of the motion we call Heat, or to distinguish a molecule of oxygen gas, it can no longer serve us. These unwonted tasks bear the same relation to it as did the roc's egg in the palace of Aladdin to the Genius of the Lamp; but the eye does not reply to us as the Genius replied to Aladdin; "What, wretch! is it not enough that I and my companions have done everything thou hast chosen to command, but that thou repayest our services by an ingratitude that is unequalled?" It rather replies: "I cannot indeed see a molecule of oxygen gas, or discern the nature of the motion of Heat, but I will do my best to distinguish them if you will help me." And thus we are led to augment the action of the senses by using them in conjunction with suitable instruments of observation.

Let us be more precise as to this matter of the limited capacities of our senses. About us and around us, at all times and in all places, float myriads of harmonies which we hear not, myriads of images of things unseen. The idea is very old: the Pythagoreans asserted that the music of the spheres is not heard by man because the narrow portals of the ear cannot admit so great a sound. The peopling of the air with spirits, the existence of the idea of Djinn, Kobold, and Fairy, all point to the prevalence of the idea that unseen agencies are forever about us. Ten thousand motions sweep by, bathing us in their current, and we cannot recognize them. There are, if we may so express it, sounds which the ear cannot hear; light which the eye cannot see; heat which does not affect the sensory nerves. We mean simply that there are actions precisely similar in kind to those which constitute ordinary sound, light and heat, which do not affect our senses. The difference is one of degree, not of form or kind. In fact, the difference is no more than this: let us suppose that a railway train passes us with a velocity which allows us clearly to distinguish the face of a friend in one of the carriages; next let us suppose the velocity to be increased until we can no longer distinguish him. These are differences of degree, not of kind; for the motion of the train is the same in kind and in direction, but of another degree, and this just makes the difference between recognizing our friend and not doing so. In the one instance the observation falls within the possible powers of the eye; in the other the augmented velocity of the train passes the limit of observation. Thus also with the motions of light, heat, and sound. Let them pass certain well defined limits, and the unaided senses cease to recognize them. Our ears are deaf to sounds produced by more than 38,000 vibrations in a second; our eyes are blind to light produced by more than 699,000,000,000,000 vibrations in a second. Each organ singles out a certain limited range of vibrations, sharply bounded in both directions, beyond which the organ ceases to recognize vibrations similarly generated, and differing from the recognized vibrations only in rate of motion. This limited range is amply sufficient for the wants of the organism; but the vibrations beyond the range in both directions, although they may not influence us, often influence matter external to ourselves, as profoundly as those which we recognize by our unaided senses. Hence, once more, the necessity of exalting the action of the senses when we investigate external matter.

Admitting, therefore, the limited capabilities of the senses, let us now go one step further. When applied to the investigation of Nature, the unaided senses may not only fail us, but they may positively deceive us by conveying false impressions. A point of light (say the glowing end of a lighted stick) if held at rest appears as a point of light; if moved rapidly in a line, as a line of light; if whirled in a circle, as a circle of light; yet we know the point of light can only be in one place at one and the same instant of time. Or take the less evident case of the motion of heat. We have before us a mass, say a cubic foot, of iron. It appears to be as solid and as motionless as anything we can well imagine. Yet all the observations of science point to the conclusion that its small particles or atoms are not in contact with each

other; and that they are all moving with great relative velocity, not directly forward with motion of translation, but vibrating about a position of rest. If we cool our mass of iron, we observe that it occupies less bulk than before; hence clearly the atoms could not have been in contact before cooling, for they have approached each other, and matter is impenetrable: two things cannot be in the same place at the same time. If we continue to cool the mass of iron, it continues to get smaller, the atoms approach closer and closer, and we have never been able to cool a body until it contracts no longer; in fact, we do not know of any substance whose atoms are in contact. Yet our senses of sight and of touch assure us that the iron consists of continuous matter. Now if the atoms are not in contact, and if they are perpetually moving, why, we may ask, is it not possible to thrust our hand into the midst of them, to see them moving, or at least at the bounding surfaces of the mass to feel the movement? Only because our senses are not sufficiently acute for this. The atoms move with excessive velocity, so that, as in the case of the whirled stick, they are, as far as the sense of sight is concerned apparently in two places at the same time; so also the nerves of touch are not sufficiently delicate to recognize the minute moment of time required by an atom to complete a vibration. For aught we can tell to the contrary, that which to our senses is a cubic foot of iron may be generated by the rapid vibration of a thin plate of iron one foot square within the limits of a foot in length. One more example—a very familiar one—of the fallacy of the senses, and we may pass on to the more immediate subject of our discussion. Place three basins in a row; pour cold water into the left-hand basin, hot water into that on the right, and a mixture of equal parts of the hot and cold water, into the central basin. If we now dip our left hand into the cold water, and our right hand into warm water, simultaneously remove them, and place them in the central basin, the lukewarm water in it will feel warm to the left hand, and cold to the right. Here, then, we have two absolutely antithetical sensations communicated to the brain by similar sets of nerves, and originated by the same medium. Are we to believe the evidence of the right hand or of the left, or are we to disbelieve both? The old story of the man who cooled his porridge and warmed his hands with the same breath is equally to the point. We must recognize the fact that numberless actions of the external world, as conveyed and interpreted to us by the senses, are *relative* rather than *absolute*. We call a thing hot or cold according as it happens to affect our senses at any particular time. A traveler descending Chimborazo, complains at a certain elevation of the heat; a traveler who is ascending, and who meets him at the same place, complains of the cold. "Change of impression," says Professor Bain, "is necessary to our being conscious. . . . The sensation of light supposes a transition from darkness or shade, or from a less degree of illumination to a greater. . . . The principle of Relativity, or the necessity of change in order to our being conscious, is the groundwork of Thought, Intellect, or Knowledge, as well as of Feeling. . . . Our knowledge begins, as it were, with Difference." The interpretation of an external action by any particular sense, and the transmutation of an external impression into an impression capable of being recognized by the brain, involves this principle of Relativity. The process of sifting the relatively absolute from the absolutely relative, or of stating the relative in terms of the absolute, should be diligently attempted in the investigations of nature.

Although, as we have attempted to show, we are surrounded by numberless unseen actions, we can, to some extent, faintly and dimly indeed,—visualize them in our mind's eye; and whenever this can be done without hypothesizing too widely, without going too far out of the world of real existence, we think it behooves us to do so. There can be no doubt that those impressions are best realized which are seen by the eye of the body, or, if invisible to it, are by mental action wrought into the similitude of things seen. Throughout the history of Natural Philosophy—no matter how subtle the entity—this attempt to visualize the invisible has always been apparent: the motion-giving of * * * Aristotle, the * * * of Anaxagoras, the *materia coelestis* of Descartes, the igneous motion, "gyratorius seu verticillaris," of Stahl, the "glutinous effluvium" of the old electricians, the "invisible threads" by which, according to Father Linus, the mercury is held suspended in the barometer,—have not the authors of one and all of these pushed imagination to its furthest limit in the attempt to visualize the unseen? And have not the proposers of "subtle effluvia," attractive and repulsive "fluids," "polarized media" for the conveyance of forces, striven to do the same? They have wisely endeavored to save their conceptions from being dry metaphysical dogmas, unrecognized and unremembered save by abstract mental means, and to fix them in our memories by images, however crude they may be, drawn from the more obvious and material world about us. In regard to those actions of light, heat and sound, of which we have spoken above, do we not try, and ought we not to try yet more, to realize each phase of their existence under any particular condition—their generation by the vibrating body, their transference by the elastic medium, their final rest in the brain? [TO BE CONTINUED.]

A PUBLIC library in England declined to receive as a present a set of Swedenborg's works, and returned them to the donor.

Thought.

We see it, feel it, know its power,
Its voice has long been heard;
Oppression cannot make it cower,
It sheathes the mighty sword.

It glistens in the pearly tear
Which dims the sparkling eye;
We hear it in the school boy's shout,
His loud laugh ringing high.

It flashes in the statesman's speech,
As truth and right together blend;
And as he writes those burning words,
'Tis Thought that guides his pen.

Our history's page is written o'er
With many a daring deed;
Thought brought Columbus to our shore,
And Thought our nation freed.

And Thought has broke the chains which bound
The skeptic to the stake,
And quenched the fires once built around
Many a so-called heretic.

And Thought will break the tyrant's rod,
Enslaved it will not be;
'Twill give humanity one God,
And set the nations free.

MISS FRANCES L. WILSON.

New Milford, Pa.

Friendly Correspondence.

JOS. SHARER, Leeds, Mars, writes: Enclosed I hand you \$1.75 for Vol. II. of THE TRUTH SEEKER. I consider it my best investment.

CHAS. LAPUCHE, St. Armand, Prov., Quebec, writes: Enclosed find \$1.75, for which send THE TRUTH SEEKER to C. R. Martin. This is the fourth subscriber I have obtained by lending my paper. It is best to let our light spread abroad.

JOHN MCRAE, Picton, Nova Scotia, writes: I have lately for the first time, had the perusal of several numbers of THE TRUTH SEEKER and must say it is to my mind super-excellent. I am a confirmed Spiritualist, but I admire your plucky little sheet.

WM. WESLEY DANIELS, Antioch, Ill., writes: I am happy you still live and the cause you so adroitly espouse. I am in the habit of lending my TRUTH SEEKER, after reading, to friends and acquaintances, hoping thus to obtain new subscribers. I would suggest this plan to your readers.

E. G. POTTER, Bellevue, Iowa, writes: I have been reading THE TRUTH SEEKER the past year with a great deal of satisfaction. I have been much interested with the numerous letters you have received from your many friendly correspondents, and with them wish you much success in your laudable enterprise. May you live to be shining light in the good cause you so nobly advocate. I am now past seventy-one years of age and cannot read your excellent paper very many years longer, but you may count on me as a permanent subscriber while I live. I have taken THE INVESTIGATOR twenty-seven years, the New York Beacon ten years before that, and the Watchman four years before that, so you see I am one of the old pioneers in the cause.

A. C. ROCKWELL, Cloyerdale, Ind., writes: I have been reading THE TRUTH SEEKER the past year with a great deal of satisfaction. I have been much interested with the numerous letters you have received from your many friendly correspondents, and with them wish you much success in your laudable enterprise. May you live to be shining light in the good cause you so nobly advocate. I am now past seventy-one years of age and cannot read your excellent paper very many years longer, but you may count on me as a permanent subscriber while I live. I have taken THE INVESTIGATOR twenty-seven years, the New York Beacon ten years before that, and the Watchman four years before that, so you see I am one of the old pioneers in the cause.

E. G. POTTER, Bellevue, Iowa, writes: I send THE TRUTH SEEKER, THE INVESTIGATOR, THE INDEX, and THE FREE-THINKER as missionaries over the country. I do not begrudge the postage on them; nor am I necessitated to do so. I accumulated a pretty handsome property (perhaps worth \$300,000) in my younger days, when I was able to work, all by industry, economy and prudence—none by wild speculation; but judging from cause to effect what results would be. It is of course a very comfortable sum to accumulate in this country by the labor of sixty years; to do which, fifty years ago, I worked hard for twenty-five cents a day. Neither whiskey nor tobacco detracted from my income. To me it is no mystery that persons should be well off; but probably is to many who are poor. With health and no unforeseen accidents, as Franklin said, "The road to competency is plain as the road to market." * * * Nothing has transpired in this country for many years to injure the morals of the community equal to the Beecher and Tilton scandal. If people who are regarded as the highest class of the community will pollute the moral atmosphere of the country, what shall we expect of the lower classes? Shall we turn "Free Lovers" to improve the stock of men and women by "Stirpiculture?" (Shame). Time will show the effect of this course. Disease and imbecility will follow. Better that the human family be rubbed out than that such a state of morals prevail. I will receive nothing as pay for the efforts I have made in assisting the circulation of THE TRUTH SEEKER. Principle not money has prompted me to do what I have. Were I not so old, (past eighty-three years), I should certainly do more. I wish you prosperity in your undertaking, happiness through life, and an easy death.

We return our thanks to this venerable friend for his kind wishes, and for the active interest he has taken in behalf of our sheet. He has sent us many subscribers. If every community had as faithful a laborer for our cause, and the cause of mental freedom, THE TRUTH SEEKER would to-day be far above its present status.

We certainly wish the balance of our brother's life may be peaceful, that his death may be easy and painless; and if there is an individual existence beyond this life, we wish him happiness without end. We doubt not his chances are equally as good as the more devout professors of Christianity. [ED T. S.]

*The velocity of a sensory impulse traveling to the brain has been determined to be about 44 metres (144.32 feet) a second in man, while the velocity of a motor impulse traveling from the brain is believed to be 33 metres (108.24 feet) a second. The motion is slowest in the case of sight, less slow in hearing, least slow in touch. According to Donders, it takes about one twenty-sixth part of a second to think (*Nature*, vol. ii, p. 2). The duration of a flash of lightning has been calculated by Sir Charles Wheatstone to be less than a thousandth part of a second. The velocity of electricity through short lengths of copper wire is, according to the same observer, 288,000 miles a second.

Save the Women and Children!

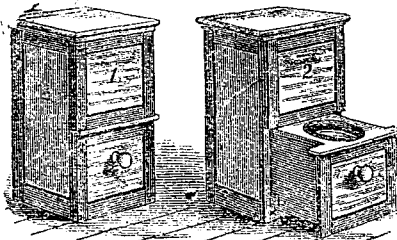
THE SICK AND THE INFIRM FROM

Exposure and Discomfort.

Abolish that Nuisance in the back yard, by using the

Watrous Earth Closet.

THE CHEAPEST AND BEST.



THE LATEST AND SIMPLEST IMPROVEMENT. A CHILD CAN MANAGE IT.

HANDSOME, DURABLE, ODORLESS.

Price: \$16 to \$25.

Send for a circular to the WAKEFIELD EARTH CLOSET CO., 36 DEY ST., N. Y.

A Grand Combination!

\$10.00 for \$4.00.

THE LADIES' OWN MAGAZINE FOR 1875.

THE HERALD OF HEALTH FOR 1875.

THE TRUTH SEEKER FOR 1875.

THE COMPLETE WORKS OF SHAKESPEARE, in one volume of over 1000 pages and 36 illustrations, and that charming Chromo.

"JUST ONE,"

all sent, post-paid, for only Four Dollars.

Address **D. M. BENNETT,**
335 BROADWAY,
NEW YORK.**BOOKS!****BOOKS!!****D. M. BENNETT, Editor Truth Seeker.**

Wishes the Public to remember he is prepared to furnish Scientific, Liberal, and Progressive Works of all kinds.

Books by the following Modern Authors kept in Stock:

Huxley,
Darwin,
Tyndall,
Herbert Spencer,
J. Stuart Mill,
Froude,
L. Fuerbach,
Dr. Louis Buchner,
Thomas Buckle,
Louis Figuer,
Sir John Lubbock,
Charles Bradlaugh
Robt. Dale Owen,
Stephen Pearl Andrews,
A. J. Davis,
Prof. Wm. Denton,
B. F. Underwood,
Hudson Tuttle,
Henry C Wright,
Dr. A. B. Childs,
Maria M. King,
M. B. Craven,
D. D. Home,
M. and D. W. Hull

As well as numerous other authors.

Books on

Science,
The Arts,
Medicine,
Theology,
Law,
History,
Biography,
Literature,
Romance,
Poetry.

And all Miscellaneous Subjects furnished at Publisher's Prices, and sent by Express or Mail as directed.

Address **D. M. BENNETT,**
335 BROADWAY,**Scottish Western Loan Co.,****G. L. HENDERSON & CO.,**

Bankers,

Le Roy, Minnesota,

BRANCH OFFICE, 137 BROADWAY, N. Y.

MONEY INVESTED
IN FIRST MORTGAGES
On Improved Farms in Minnesota and Iowa,

Running 3 to 5 years, with Coupon Interest Notes, drawing 9 per cent. annually in advance, or 10 per cent. paid semi-annually in advance, free of expense to the Loaner.
10 per cent. paid on receipt of money at the Bank, or in New York until invested.
For full particulars, send for Circular.
To Jan. 1. 1876.

BUST OF**Robert G. Ingersoll.**

Prof. M. A. Breed, Peoria, Ill., has executed in a very artistic manner, a bust of Col. INGERSOLL, the author of "The Oration on the Gods" and other lectures so well known to the Liberals of the United States. The Bust is of Heroic size, about one-third larger than life, and faithfully represents the Colonel's features and expression of countenance.

Prof. Breed learned the art of sculpture in Rome, and acquires himself ably in it.

Those who wish an elegant bust of this most prominent and able man in the Liberal ranks, should avail themselves of the opportunity of procuring a copy of this desirable work of art. Price, \$20, securely packed for shipment.

Orders may be addressed to the EDITOR OF THE TRUTH SEEKER, or forwarded direct to Prof. M. A. BREED, Peoria, Ill.

SPIRITUALISM.

The recent extraordinary attention the subject is attracting, and its investigation by eminent scientists, increases the demand for current literature devoted to the subject. In order that all may become familiar with the most able, fearless and widely-circulated exponent of Spiritualism, we will send the

Religio-Philosophical Journal

3 MONTHS for 30 CENTS.

POSTAGE FREE AFTER JANUARY 1st.

The JOURNAL is a large 8-page weekly paper, regular price \$3 per year, now in its Ninth Year. Address S. S. JONES, Editor, 180 E. Adam St., Chicago.

N. B.—State where you say this advertisement.

RARE OFFER.

THE

Ladies' Own Magazine,

Queen of the Literary, Household and Fashion Monthlies, and the

CHEAPEST \$2 MAGAZINE IN AMERICA, will be sent on the following liberal terms, viz: From October, 1874, to December, 1875, (with its beautiful premium Chromo) \$2. Three months on trial (with the Chromo) to those who will act as agents, only 50cts. To any one, without the Chromo, three months on trial for 25 cents.

N. B.—These offers good 30 days.

READ THIS.—The Chromo given as a premium with the Ladies' Own Magazine is equal in all respects to any five dollar chromo in our stock.

GOTTWALS & Co., Art Dealers, Chicago.
Address

LADIES' OWN MAGAZINE,
33 Park Place, N. Y.

J. M. FOLLETT.

E. B. HILL.

SEWING MACHINE NEEDLES.

We will send by mail, post-paid: Singer Needles, for Sixty cents per doz. Wilcox & Gibbs, for One dollar per doz. All others for seventy-five cents per doz.

Sewing Machine Agents and Dealers please send for circular. We want the patronage of every "liberal" in America.

Say you saw this Adv. in THE SPIRITUALIST AT WORK.

FOLLETT & HILL.

Wholesale and Retail Dealers in Sewing-Machine Attachments, Needles, Oils, etc., etc.,
CAMBRIDGE, HENRY CO., ILLINOIS.

THE MANNA SERIES.

- No. 1. Original Manna for "God's chosen." Price, 5 cents.
No. 2. Manna for Jehovah (B. F. Underwood's Prayer). 10 cents per dozen.
No. 3. New Life of David, by Chas. Bradlaugh. 5 cents.
No. 4. Facetiae for Free Thinkers. Collected by Austin Holyoake. 10 cents.
No. 5. 200 Questions Without Answers. 5 cents.
No. 6. A Dialogue between a Christian Missionary and a Chinese Mandarin. 10 cents.
No. 7. Queries Submitted to the Bench of Bishops by a Weak but Zealous Christian. 10 cents.
No. 8. A Search After Heaven and Hell, by Austin Holyoake. 5 cents.
No. 9. Parsons of the Period, or the Natural History of the Pulpit, by Gegeef (in press).
No. 10. A Few Words about the Devil, by Chas. Bradlaugh. 5 cents.
No. 11. The New Life of Jacob, by Charles Bradlaugh. 5 cents.
No. 12. Daniel the Dreamer, by Austin Holyoake. 10 cents.
No. 13. A Specimen of the Bible—Esther by Austin Holyoake. 10 cents.
No. 14. The Acts of the Apostles: A Farce, by Austin Holyoake. 10 cents.
No. 15. Ludicrous Aspects of Christianity, by Austin Holyoake. 10 cents.
No. 16. The Twelve Apostles, by Chas. Bradlaugh. 5 cents.
No. 17. Who was Jesus Christ? by Chas. Bradlaugh. 5 cents.
No. 18. What Did Jesus Teach? by Chas. Bradlaugh. 5 cents.
No. 19. New Life of Absalom, by Charles Bradlaugh. 5 cents.
No. 20. New Life of Moses, by Chas. Bradlaugh. 5 cents.
Other numbers of Manna for all sorts of hungry people are in preparation.

THE IRON-CLAD SERIES.

- No. 1. The Atonement, by Charles Bradlaugh. Price 5 cents.
No. 2. Secular Responsibility, by George Jacob Holyoake. Price 5 cents.
No. 3. Christianity and Materialism Contrasted, by B. F. Underwood. 15 cents.
No. 4. The Influence of Christianity on Civilization, by B. F. Underwood. 25 cents.
No. 5. The Essence of Religion, L. Feuerbach. 50 cents.
No. 6. Materialism. Dr. L. Buechner. 25 cents.
No. 7. Buddhist Nihilism, Prof. Max Muller. 10 cents.
No. 8. The Religion of Inhumanity, by Frederic Harrison. 20 cents.
No. 9. Relation of Witchcraft to Religion, by A. C. Lyall. 15 cents.
No. 10. Epidemic Delusions, by Dr. F. R. Marvin. 25 cents.
No. 11. The Masculine Cross and Ancient Sex Worship (in paper cover). 50 cents.
No. 12. Paine's Age of Reason. 25 cents.
No. 13. Essay on Miracles, by David Hume. 10 cents.
No. 14. The Land Question, by Charles Bradlaugh. 5 cents.
No. 15. Were Adam and Eve our First Parents, by Charles Bradlaugh. 5 cents.
No. 16. Why Do Men Starve? by Charles Bradlaugh. 5 cents.
No. 17. The Logic of Life, by George J. Holyoake. 10 cents.
No. 18. A Plea for Atheism, by Charles Bradlaugh. 10 cents.
No. 19. Large or Small Families? by Austin Holyoake. 5 cents.
No. 20. Superstition Displayed, with a Letter of Wm. Pitt, by A. Holyoake. 5 cents.
No. 21. Defense of Secular Principles, by Charles Watts. 5 cents.
No. 22. Is the Bible Reliable? by Charles Watts, Secretary of the National Secular Society, London. 5 cents.
No. 23. The Christian Deity, by Charles Watts. 5 cents.
No. 24. Moral Value of the Bible, by Chas. Watts. 5 cents.
No. 25. Free Thought and Modern Progress, by Chas. Watts. 5 cents.
No. 26. Christianity, Its Nature, and Influence on Civilization, by Chas. Watts. 5 cts.
No. 27. Christian Scheme of Redemption, by Chas. Watts. 5 cts.
No. 28. Thoughts on Atheism, by A. Holyoake. 5 cents.
No. 29. Is there a Moral Governor of the Universe? 5 cents.
No. 30. Philosophy of Secularism, by Chas. Watts. 5 cents.
No. 31. Has Man a Soul? by Chas. Bradlaugh. 10 cts.
No. 32. The Origin of Christianity, by Chas. Watts. 5 cents.
No. 33. Historical Value of the New Testament, by Chas. Watts. 5 cents.
No. 34. On Miracles, by Watts. 5 cents.
No. 35. On Prophecies, by Watts. 5 cents.
No. 36. Practical Value of Christianity, by Chas. Watts. 5 cents.
No. 37. Progress of Christianity, by Watts. 5 cents.
No. 38. Is there a God? Bradlaugh. 5 cts.
No. 39. Laban's Prayer, by Bradlaugh. 5 cts.
No. 40. Poverty, by Bradlaugh. 5 cents.
Other Iron-Clads are in active preparation. Any one who orders Manna or Iron-Clads to the amount of \$2, will receive to the value of \$2.25. In quantities of \$5 to one address we discount 20 per cent, all prepaid by mail.

A. K. BUTTS & CO.

PRINTERS AND IMPORTERS,
36 DEY STREET, NEW YORK.

Send for new Catalogue of Liberal works.

AN EXTRAORDINARY BOOK!
FIFTY YEARS AHEAD OF THE TIMES!!**PLAIN HOME TALK.**

AND

Medical Common Sense.

By E. B. FOOTE, M. D.

A Most Remarkable Work, published in both the English and German Languages.

CONTAINING

Nearly 1,000 Pages, and 200 Illustrations.

Price, \$3.25.

It contains a full description of all Diseases given in plain language adapted to the Comprehension of the General Public; with the most Rational, Reformatory treatment. It contains a vast amount of valuable Information not to be found in any other Medical Work.

PART I.

This Part treats of Disease. Of Blood, mental and nervous derangements—how we violate our moral nature. The food we eat, its conversion into bone, muscle, &c.; The liquids we drink; The atmosphere we live in; The clothes we wear; Bad habits of children and youths; Bad habits of manhood and womanhood; (these essays are startling in nature and remarkably illustrated). The male and female element in nature; The ethics of sexual association; Prostitution; its moral and physical effects; Unhappy marriages; Why they are detrimental to the nervous and vascular fluids; Wealth; Failures in business; Excessive study; Melancholy; How to preserve the health of children; The physiological instruction of children; Sleep; CLEANLINESS; Sunshine; Therapeutic electricity; Animal magnetism; Water; Woman doctors; Rapacious doctors.

PART II.

This part treats on Chronic diseases: Catarrh; Chronic Affections of the Throat; Consumption (this essay on Consumption should be read by everybody); Chronic diseases of the Liver, Stomach and Bowels; Dyspepsia; Constipation; Diarrhea; Piles; Aches and pains; Neuralgia; Rheumatism; Affections of the Eyes and Ears; Diseases of the Heart; Chronic Affections of the Urinary Organs; Diseases of the Kidneys; Private words for Women; Derangements of the Menstrual Function, Falling of the Womb; Vaginal affections; Amorous Dreams; Man-hating; Sexual Dyspepsia; Ovarian Diseases; Hints to the Childless; Causes of Sterility; Local Diseased Condition of Man and Wife; Excessive Amative-ness; Temperamental Inadaptation. How to Promote Child-bearing; Private Words to Men; Diseases of the Male Organs; Impotency; Paralysis; Syphilis; Other Chronic Diseases.

PART III.**PLAIN TALK.**

This part treats of the Sexual Organs; The Causes of their Disgrace; Their Influence on Physical Development, and on health; Their Influence on the Social Position of Women, and on Civilization; (the philosophy of this subject is fully discussed on all conceivable points); History of Marriage; History of Polygamy; History, Customs and Principles of the Oneida Community; History, Customs and Practices of Mormonism; Early Customs; History of Monogamy; The Advantages and Disadvantages of both Systems; Historical Chips with reference to Marriage; Marriage as it is in Barbarism and Civilization; Marriage in the Old and New World; Defects of the Marriage Systems; Demerits of Polygamy and Monogamy; The Remedy; Sexual Immorality, Causes and Cure.

PART IV.**ON THE IMPROVEMENT OF POPULAR MARRIAGE**

This part treats of How Marriage may be better than it is; What we Want; Adaptation in Marriage; What Constitutes Mental and Physical Adaptation; The Vital Temperaments; What Combinations are Best; Why Marriage is now a Lottery; Mental Marriages; Physical Marriages; Philosophy of Elopements; sexual Moderation; Its effects upon both sexes; Jealousy; Its Infallible Remedy; The Intermarriage of Relatives; Essays for Married People; The Wife the Equal Partner; Sleeping Apart; Conception, Sexual Indifference; Food for Expectant Mothers; Card to Married People; Child Marking; its Philosophy; Larger liberties should be allowed to ladies to contract or propose marital association; Card to the Unmarried.

This brief summary gives but an inadequate idea of the interesting character, originality, practicability and instructiveness of this wonderful work.

Every Family wishing a Medical Work of the very Highest Order, cannot afford to be without **DR. FOOTE'S**

PLAIN HOME TALK and**MEDICAL COMMON SENSE.**

With each copy is presented a splendid Chromo, entitled "Throw Physic to the Dogs," representing a pretty girl administering medicine to some five sick canines.

Enclose the Price of the Work, \$3.25, to

D. M. BENNETT, 335 Broadway, N. Y.

Publisher of THE TRUTH SEEKER,
and Dealer in all Liberal, Spiritualistic
and Scientific Books. Sent post-paid by mail

Altman's New Price List.

MORRIS ALTMAN begs to state to his old friends and patrons that he has made extensive reductions in his various departments, and earnestly calls attention to the following quotations: The fullest satisfaction is guaranteed in every instance, and all goods not suiting will be exchanged, or the money returned in full.

N. B. To insure the immediate dispatch of orders by mail a P. O. Order, Draft, or Registered Letter must accompany each. Goods by express sent C. O. D. Packages can be sent by mail at the rate of 2c. for 4 ounces and 1 cent for every additional two ounces, or fraction thereof under four pounds.

We refer to A. T. Stewart & Co., H. B. Claffin & Co., E. S. Jaffrey & Co., J. B. Spellman & Co., and all the leading Houses in New York City, also to D. M. Bennett, Editor of THE TRUTH SEEKER, and G. L. Henderson, Banker, both of whom are well known to all Liberals, and especially to the readers of this paper, as to our responsibility and integrity.

Notion Department.

All goods incidental to this Department not herein comprised are in stock, and will be furnished at equally low prices.

Clark's O. N. T. Spool Cotton, warranted, at 68c. per doz.
Clark's Cotton on black spools, warranted, at 68c.
Brook's glazed Cotton, white, black and col'd, 68c. "
Coat's white, black and colored cotton, at 68c.
Corticelli's and Belding's blk and col'd
Sewing Silk, 100 yds. at 10c. per spool.
Corticelli's black and col'd Button Hole "
Twist at 2c. "
Knitting Cotton, white and colored, at 9c. per ball
Milward's best Helix needles, at 5 cents per paper.
Crowley's patent Helix needles, at 5 cents per paper.
Milliner's best needles, at 6 cents per paper.
Best American Pins, at 6 cents per paper and upward.
Best English Pins, finest manufacture, warranted, at 10 cents per paper.
Patent Safety Pins, at 6 cents per dozen, in all sizes.
French Hair Pins, two papers for 3 cents, in all sizes.
Best English Hair Pins, at 6 cents per paper, all sizes.
Best English Hair Pins, assorted sizes, at 8 cents per box.
English Pin Books, black and white assorted, at 15 cents.
Mourning Pins, at 6 cents and upward.
Buttons of every description, in all the leading styles, greatly reduced. From 10 cents to \$1 per doz.
Black and colored Alpaca Braids, 6 yard pieces, at 6 cts.
"Can't-Break-'em" Corset Steels, at 10 cents a pair.
Cotton Corset Laces, at 18 cents per dozen.
Linen " 3 yards long, at 5 cents each, 55 p. doz.
Linen Shoe Laces, at 4 cents per dozen, full lengths.
Whalebones, at 45 cents per dozen, full lengths.
Jet Beads, all sizes, every variety, in latest novelties, at 5 cents per bunch.

"This Department is replete with the thousand and one articles incidental to it, but which cannot be enumerated in this advertisement."

MILLINERS, STOREKEEPERS AND DRESSMAKERS will be supplied with goods on unusually advantageous terms, and every care and despatch, will be used in filling orders.

MILLINERY DEPARTMENT.

One of the largest, and the most elegant and original assortment of Imported Novelties to be found in this city, is now in stock, including the following specialties. All goods selling lower than at any other house.

A beautiful assortment of French Flowers in Roses, Buds, Pansies, etc., from 10c. to \$5.
Floral Dress Trimmings and Bridal Wreaths, branched to order, in any style.
A fine assortment of Pompons, Feathers and Wigs.
An extensive assortment of Fancy Feathers, very rich, from 25 cents up to \$20.
All the newest shades of Ostrich and Plume de Cock Bands for trimming, from 65 cents and upward.
All the newest styles of blue steel and jet ornaments at the lowest prices.
Elegant Ostrich Plumes, in all the latest shades, \$2 and up.
The latest shapes in Felt Hats, at 85 cents to \$1 25.
Elegant Imported Felt Hats, best quality, at \$1.15 to \$3.
Drab Felt Hats, in the latest, most fashionable styles, 85 cents and up.
Silk Velvet Hats, of our own importation, in all qualities, at great bargains from \$4 to \$10.
Evening Bonnets, elegantly trimmed, from \$20 to \$35.
Carriage Bonnets, exquisite in design and quality \$15 to \$30, already trimmed in the latest styles.
Ladies' and Misses' trimmed Bonnets and Hats for general wear, in all shapes and shades, at \$6 and upward.
Children's Bonnets and Misses' Round Hats, from \$5 to \$15, ready trimmed.
Infant's Caps in all the new styles, at great bargains, or made to order at lowest prices.
Mourning goods made to order at the earliest notice.
Sent in neat boxes, perfectly.

SILKS.

Black Silks, of excellent quality - \$1 \$1 19 and \$1 25
Better and wider - \$1 33 \$1 50 and \$2.
Black gros-grain Silk, very rich and good, \$1 50 to \$2 50
The very best grades, - 3 and 3 50
Colored Trimming Silks, all shades, - \$1 38 and 1 50
Colored Dress Silks at - \$1 25, \$1 50, \$2 00 and 2 50
Black Satins, beautiful lustre, at - 1 50, 1 75 and 2 00
Colored Satins at - 1 50, 2 00 and 2 25
Black and Colored Velvets at - 1 50, 2 00, 2 50 and 3 00
Silk Cloak Velvets at - 5 00, 6 00, 8 00 and 10 00
Velveteens at - 60c., 75c. and \$1 00, worth 1.50
Hat Sashes in every shade and color.
Sash Ribbons in all colors and widths, from 65c. up.
Colored Fringed Sashes, all the new shades, at very low prices.

Altman's New Price List.

Laces and Embroideries.

These goods will all be found Extraordinary Bargains, and includes

Hamburg edging at 10 cts. per yard and upwards.
Real Gimpure Laces at 25 cts. per yard and upwards.
Black Thread Lace at 20 cts. per yard and upwards.
Valenciennes edging from 5c. per yard and upward.
Patent Valenciennes edging from 6c. per yard upwards.
Beaded black Yak Laces at 25c. per yard and upwards.
Beaded black Yak insertion at 38c. per y'd and upward.
Black Yak Laces at 18c. per yard and upward.
Cluny Laces from 15c. and upward.
Colored blonde Laces, from 10c. per yard and upward.
White blonde Laces from 9c. per yard and upward.
Spanish Lace for Scarfs at 50c. per yd and upward.
Black Lace Vels, all patterns, at 50c. per yd and upward.
Black Silk Fringe at 23c. per yd. Black Silk beaded Fringe 35c. per yd. and upward.
Black Silk Galoon 5c. per yd. and upward.
Black Bullion Fringe from 20c. per yd and upward.
Black Beaded Gimp at 20c. per yd and upward.
Large assortment in Hamburg Embroideries.
Large lot of Hamburg insertion at 6c. per yd.
Swiss Medallion Embroideries, great variety at very low prices.
Lace Tidies in every variety at 10c. and upward.

Ladies' Underclothing,

A Valuable Reduction in prices has taken place in this Department, and we imperatively state that no other house can compete with the general inducements we offer. We quote the following as a sample:

Ladies' Fine Chemises, warranted Muslin, finished superbly on Wheeler & Wilson machine. French corded band, extremely neat, 80 cts.
Ladies' Fine Chemises finished as above, with 75 tucks, yoke back and front, handsomely stitched, corded braids and sleeves, at \$1.50.
Ladies' Chemises en pointe French pattern with fine hand-made needlework edging and inserting, at \$1.48.
Ladies' Night Robes, Utica Mills Muslin, pointed, tucked, and ruffled yoke back and front, full length, at \$1.10.
Ladies' Night Robes, tucked and embroidered yoke, Masonville Muslin, trimmed and embroidered collars and cuffs, reduced from \$2.95 to \$2.25.
Ladies' Night Robes, greatest attraction in stock, made of best muslin, with diagonal puffing and embroidered yoke, back and front, (new shaped) puffed and embroidered pointed collars and cuffs, at \$5.50. Worth \$6.50 to \$7.
Ladies' Night Robes—another attractive article—entirely "our own style," just received, made with diagonal tucks, puffing and embroidery, robe front; very elaborate, \$5 to \$6.
Ladies' Fine Muslin Drawers, trimmed with deep hem and wine tucks at 75 Cents.
Ladies' Fine Muslin Drawers, trimmed with tucks and ruffle and diagonal tucking at 85 cents.
Ladies' Fine Muslin Drawers, with deep hem, cluster of tucks and needle work inserting, handsomely finished on Wheeler & Wilson Machine, at \$1.25.
Ladies' Demi-train Walking Skirts, with double ruffle, cluster of tucks, at \$1.
Ladies' Fine Walking Skirts, made of Lonsdale Muslin, with cambric flower, six inches deep, diagonal puffing and tucking with needle-work inserting five inches deep at \$5.
Train Skirts, fine muslin, deep hem, cluster of tucks six inches long, at \$1.90.
Ladies' Train Skirts, very elaborate, with one row of tucks, puffs, inserting and puffs over, with deep cambric ruffle, at \$5.50.
Ladies' Masonville muslin Underskirts, with ruffles and cluster of tucks, at 95 cents.
Ladies' Cambric Toilet Sacques, trimmed with fine ruffling, at \$1.40.
Linen and Muslin Pillow-Cases and Pillow-Stands, in plain ruffles and needlework inserting, &c., on hand and made to order. Chemises, square-tucked bosoms, trimmed with ruffles, 75 cents.
French Flounces Skirt, at \$1.20.
Corset Covers, trimmed with Hamburg edging, inserting, ruffling, tucks, &c., at 80 cents to \$1.50.

HOSIERY, etc.

Ladies' Iron Frame Hose, excellent quality, at 25c. per pr.
Ladies' full regular made Hose, at 25c. per pr.
Ladies' fine Balbriggan Hose at \$2 50 per 1-2 doz.
Ladies' Striped Hose in every variety at 48c. per pr. and upward.
A full line of Ladies' Cashmere and Woolen Hose at lowest prices.
Children's White and Colored Woolen Hose, a particular specialty.
Gents' full regular Half Hose, cheapest in the city, at 25c a pair.
Gents' Merino and Cashmere Hose at 43c. and upward.
Gents' Shaker Socks, not to be equalled, at 34c. per pair.
Ladies' Hemstitched Handkerchiefs, at 12c. and upward.
Gents' Linen Handkerchiefs, superior quality, at 18c. and upwards.
Gents' Hemstitched Handkerchiefs, all Linen, at 39c. up.

We have just received a fine assortment of Ladies' and Gents' Kid Gloves, including the following specialties. Single button blk and col'd Kid Gloves at 50c. per pair, Next grade better at 95c. per pr. Warranted.
"ALTMAN" Kid Glove, our own make, in black and all fashionable shades, at \$1 25 two-buttoned, every pair taken back and a new pair given if they rip or tear.
"Josephine" real Kid Glove, perfect quality, at \$1 95 per pair.
"Luca" Kid Glove, an excellent wearing glove, at 95c per pair, two button.
Gauntlet Gloves, every color and shade, 63c. and upward.
A large assortment of Woolen Gloves for Ladies', Gents' and Children at the lowest prices, from 25c. to \$1 00 per pair.
Gents' Fine French Dogskin Gloves, every color, at \$1 29 per pair.
Gents' fine French Gloves, excellent wear, at 95c. per pair.
Ladies' 3 4 and 6 button, every shade, \$1 40 and 11 80.
Full assortment of Cloth and Woolen Gloves, from 25cts. to \$1 per doz.

Altman's New Price List.

Gent's Furnishing Department.

This department is replete with a splendid assorted stock, and our prices are such as undersell any other establishment, where quality is included.

100 doz. Gents' Merino Shirts and Drawe s, at 50c. and up.
75 " " Clouded, all sizes, at 64c.
75 " " Red Flannel woven very fine, \$1 69 "
Our own make Dress Shirts, perfect fit, made of Wamsutta Muslin, fine linen bosoms, open or closed at back, at \$12 per half doz.
Extra fine perfectly fitting Dress Shirts, New York Mills Muslin with Richardson's best linen bosoms, made in any style to order, at \$14 per half dozen.
Gents' White Dress Shirts as low as \$1 each.
Gents' Merino Under Shirts at 85c. up to \$2 00.
Gents' Suspenders, every variety, at 25c. up.
Gents' Windsor Scarfs, best quality, at 89c. and up.
" Wide end colored Ties, endless variety, at 45c.
" Collars and Cuffs in all the latest styles,
" Collars pure Linen, latest styles, \$2 00 per doz.
" Columbia 3 ply linen collars, at \$1 90 per doz.
" Turn down collars at \$1 75 per doz.
" 3 ply cuffs at 25c. per pair.
" St. James Cuff, 3 ply, all linen, at 31c. per pair.
" Elmwood Paper Collars at 25c. per box.
" Superior Paper Cuffs at 32c. per box of 10 prs.
" Common Paper Collar at any price per box.

A large assortment of Boys' Merino Shirts and Drawers at 50 cents.

Boys' and Children's full regular made Shirts and Drawers at 73c. and upward.

Children's Merino Dresses, all sizes at \$1 25 upward.
Ladies' and Misses' Merino Vests and Drawers at all prices.

Toilet Department

Jewelry, &c.

Tooth Brushes, excellent to best, from 10c. and upward.
Nail " " " 14c. "
Hair " " " 28c. "
Dressing Combs " " 10c. "
Hand Mirrors, elegant designs, " 31c. "
Tortoise-shell Back Combs, " 25c. "
Ladies' Rubber Belt Buckles, " 25c. "
" Jet " 25c. "
Ladies' Jet Farrings, in latest designs 10c. "
" Real Garnet Sets, " 38c. "
" Bracelets of all kinds, " 38c. "
" Beaded Belts, " 75c. "
" Leather Belts, " 20c. "
" Rubber Belts, " 45c. "
" Beaded Pockets, " 50c. "
" Leather Satchels, in newest styles, at \$1.50 and up.
" Real Russia Leather Satchels, from \$1.50 and up.
" Morocco Pocket Books, from 18 cents and upward.
" Real Russia Leather Pocket Books, from 35c. up.
" Shawl Straps, " from 45c. and up.
Children's School Bags, " 81 to 89 cents.
Ladies' Ties, " 28 cents and upward.
" Linen Collars, " 7 cents
" Linen Cuffs, " from 5 cents per pair.
" Neck Ruffling, " from 15c. and upward.
" Undersleeves, " from 45c. and upward.
Gift and Jet Earrings, Pins and Bracelets, from 25 cents per pair, or as high as \$5 per set, according to quality and design. We guarantee that, in the exercise of our own judgment, on receiving as near a description as possible of what is required, and the price desired to be paid, we will give entire satisfaction or refund the money on return of goods C. O. D.

Perfumery, &c.

Lilly White Face Powder, at 25c. per box.
Imported Face Powder, at 21c. per package.
Lubin's Powder, at 18c.
Wenck's Florida Water, at 50c. per bottle.
Wenck's celebrated Perfumes, at 75c. "
Thurston's Tooth Powder, at 17c. "
C. L. Gate & Co's. "Vaseline" Pomade for the hair, at 61 cts.
Perfumes, from 10 to 40c. per bottle.
Toilet Soaps of every description, from 5c. per cake and up.
Honey Soap, at 7c. per cake.
Glycerine, at 7c. "
" in Balls, at 11c. "
Brown Windsor Soap, at 8c. "
Transparent Soap, at 11c. "
Tar Soap, at 11c. "
Bath Soap, at 10c. "
Castile Soap, at 7c. "
Silver Soap for cleaning silver and glass, at 7c. "

Ribbons of all styles, colors and widths, at prices that will astonish customers.

In Velvet, Velveteens, Satins, and all kindred goods, we have a full stock, of which we cut on bias at wholesale prices.

We have on hand 5000 pieces of the Worsted Ball and Twisted Fringes, now so much in vogue, which we are offering at the unheard of low price of 48 cents per yard, in all colors.

Forty different styles of the latest designs in Beaded Gimps and Fringes, now so fashionable, which we offer at from 25 cents per yard up to \$3, according to the quality and design. I will personally attend to all orders coming through the Liberal papers, and having, for many years, filled orders for the readers of this paper, my judgment may be relied upon in the proper selection of purchases.

All goods not mentioned herein, including such as are entirely out of our regular line of business, will be as judiciously and carefully selected, and as readily sent as those enumerated, and I will guarantee, in all cases, that the prices will be as low as anywhere else in the United States. Ladies' and Misses' Suits and Gentlemen's Clothing may be confidently ordered, all that is requisite being the correct measure, and about the style, price and kind of material required. I will make myself personally responsible for the remainder.

I will guarantee to satisfactorily fill all orders that may be sent, and assure all patrons that wherever goods are sent, different in price or kinds than ordered, that the goods may be returned by express, C. O. D., at our risk and expenses. Address

MORRIS ALTMAN,

OF THE FIRM OF M. ALTMAN & CO.

Sixth Avenue and 19th Street,

Odds and Ends.

BILLINGSISMS.

To lie about a man duz not hurt him very mutch, but telling the truth about him sometimes duz.

Ekonemy iz the mother-in-law of prosperity, and it iz one of those kind of mothers-in-law that never make disturbances in the family.

Ekonemy has made more munny in this world than spekulashun ever haz, and there iz another thing about her, she alwuz hangs onto it.

Cunning men are like a hand-saw, they only have teeth on one side ov them.

Next in point of meanness to doing a man an injury iz to do him a fayor, and every now and then remind him ov it.

Gossip iz more catching than the measles iz.

The covetous man iz like a sponge; it takes in all the moisture that cums near it, but lets out none until it iz squeezed.

There iz a grate menny ginger-pop people in this world; after they have bin uncorked a fu minnits they git to be dreadful phlat.

The quickest way to take the starch out ov a man who is alwuz blaming himself iz to agree with him. This ain't what he is looking for.

Vittels and drink has alwuz been staple articles with human nature and when they play out i am reddey to quit.

There are certain things in this world that seem just az tho' they we-e born for each other, and ham and eggs are two of them things. Altho' they kum from different localities, they must be twins, they are so often seen together. If i kan have all the ham and eggs i want, kodfish bawls may take a backseat for the present. Ham and eggs was a beverage long before Noah's freset.

There iz in sum men a grate deal ov humor that iz like the frolik in a puppy, it dont mean enny thing in purtikular.

There iz nothing we are more apt to parade before others than our kares and sorrows, and there iz nothing the world kares so little about.

A blush kant be counterfeited.

If you are going to give a man ennything give it to him cheerfully and quick; dont make him git down on his kneeze in front ov you and listen to the 10 commandments and then give him 5 cents.

He who is pleased with every thing iz a big phool, but he who is pleased with nuthing iz a bigger one.

Adam wuz a bad job; he had no ambishun, no hope, no reverence, no energy, no pashun, no caushun, no judgment, no nothing except a wife, and she wuz too mutch for him.

Life iz phull ov kare and trubble whether yu go it single or dubble.

A DEPRAVED punster says he shall smoke if he chews too.

RETIRING early at night will surely shorten a man's days.

"My Sunday evening mail" is what she calls him in Detroit.

WHY is a schoolmistress like the letter C? Because it makes classes of lasses.

A WISE man keeps his own counsel; consequently has no jobs for strange lawyers.

DETROIT has a firm entitled Wood & Cote which ought to be engaged in the fuel business.

THERE is no rain heavy enough to dampen the order of the local politician, and no man has seen him when he was not dry.

"WHAT can we do," inquire the Methodist ministers, "to make the Sabbath schools interesting?" Take the boys fishing.

"DAUGHTER, has George proposed to you yet?" "Yes, ma, he proposed that we go out this evening and get some refreshments."

THERE is a phrenologist in London who can tell the contents of a barrel by examining its head. He makes his examination with a gimlet.

"DEAR me," said a good lady, who was unable to keep up with her work, "I shall be glad when I get into eternity, so as to have plenty of time for everything."

A MINNESOTA minister, who said that the grasshoppers were a plague sent to punish the Grangers; is coming East to find another pulpit. They couldn't believe him.

THE opinion is being strengthened every day that the man who first made a shirt to button behind did more for the world than one who has discovered five comets.

AN old lady was admiring the beautiful picture called "Saved." "Its no wonder," said she, "that the poor child fainted after pulling that great dog out of the water."

THE sensitive boy lives in Delaware. He arose at midnight, footed it half a mile and awoke a store clerk and bought a fine comb. He didn't want to have any one hear him ask for it.

"You may retire," said Governor Moses to a colored waiter who was standing behind his chair in a South Carolina restaurant. "'Scuse me sar," said Sam, "but I'se 'sponsible for de spoons."

AN invalid was ordered by a physician to take three ounces of brandy a day, and knowing that sixteen drams make an ounce, he has been patiently taking forty-eight drinks a day ever since.

SAID a Detro-it lady to a small boy whom she found crying in the street, the other day: "Will you stop crying if I give you a penny?" "No," said he, "but if you make it two cents I'll stop if it kills me."

How doth the little busy pig improve each shining hour, and gather sausages all the day from every opening flower; and when the shades of twilight fall, he slumbers in his sty, or sings his pretty evening hymn, "Root, little pig, or die."

THIS was the advice given by a colored preacher in Richmond to his congregation: "De fore part ob de church will please sit down, so de hind part ob de church can see de fore part, for de hind part can't see de fore part ef de fore part persist in standin' afore de hind part, to de utter exclusion ob de hind part by de fore part."

TOO MUCH PEPPER.—A young, zealous convert to the Church in making a prayer for the poor, said: "O Lord, give every poor man in this town a load of wood. O Lord, give every man ten bushels of potatoes. Good Lord, give every man a barrel of flour, a barrel of meal, a barrel of pepper. O hell!" said he aside, "that's too much pepper!"

SLANG PHRASES.—A mistress of a boarding house asked one of her young boarders if the beef steak was good, and he replied, "yes, madam, it is *bully*."

In another boarding house one of the boarders became very much incensed at the toughness of the steak, and declared he would never pay for it. "Why," said he "no law can compel me to pay for it, for it is not a *legal tender*."

A LITTLE boy fell into the river and was nearly drowned. He was taken dripping home. His mother after putting on a dry shirt and putting him to bed, said: "Jimmy, you ought to be very thankful to God, for he it was who saved you from drowning." "Yis," said the little fellow, "I sup-it was he that saved me, but I guess he would not have done it if I hadn't hung on so tight to the grass."

ONCE a professor of religion who seemed very pious, asked a blessing at the table over a turkey his son had stolen. After enjoying the favor for some time, he remarked, with considerable emphasis: "This is my favorite dish. Now, John, let me admonish you in the strongest terms to use all the precaution necessary and possible so you may not be detected should you ever be so lucky as to fall into another turkey roost."

A FARMER took his wife to a grand concert, and after listening with apparent enjoyment, the pair became suddenly interested in one of the grand choruses, "All we like sheep have gone astray." First a sharp soprano voice exclaimed, "All we like sheep." Next a deep voice uttered, in the most earnest tone, "All we like sheep." Then all the singers at once asserted: "All we like sheep." "Well, I *don't*," exclaimed Rusticus to his partner, "I like beef and bacon, but I can't bear mutton."

BEST AND CHEAPEST SEEDS

In America or Money Refunded.

Buy direct from GROWER cheaper than dirt. Can beat the world on prices, quality, reliable, fresh genuine seeds, true to name. A nice Floral and Garden Guide free. Wholesale list for Seedsmen free.

R. H. SHUMWAY,
Rockford, Ill.
till Apl. 15.

Extraordinary Offer!

OPEN TILL JAN. 1, 1875.

See our addition to Manna and Iron Clads.

75 Select Pamphlets.

To our friends who would help us in the good work of bombarding the strongholds of ignorance and superstition with our inimitable Manna and Iron Clads, we will furnish for distribution until Jan. 1st, 1875, Ten Dollar's worth of Manna and Iron Clads as our friends may select for Five Dollars, the pamphlets to be sent to one address by mail or express at our own expense.

Any amount over ten dollar's worth at half price.

All orders must be accompanied with the cash in the form of P. O. registered letter or draft on New York, or cash at risk of sender. Address

ASA K. BUTTS & CO.,
36 Dey St., New York.

Mrs. Mary A. Ellis, ASTROLOGIST,

Will, on receipt of correct date of birth, and fee, read your history, as given by the planets under which you were born. Tell what business you are best adapted to and most successful in; tell what part of the country you will be most successful, happy and healthy in; of absent friends; of living or dead; of law-suits; of marriage; of sickness and health.

Give information on all kinds of business; will select every day and hour of the year that is fortunate or unfortunate to each person.

TERMS:

Full nativity, past and future, \$10; future \$5. Selecting fortunate days and events for one year, \$3. One question, \$2.

All letters of enquiry must contain three postage stamps. Address,

MRS. MARY A. ELLIS,
325 Spring Garden,
Philadelphia.

DON'T FAIL

TO ORDER A COPY OF

THE Heathens of the Heath,

A ROMANCE,

Instructive, Absorbing, Thrilling!

BY WM. McDONNELL,

Author of "Exeter Hall," etc., etc.

The Greatest Book

that has been issued for years.

THE ENORMITIES OF THE CHURCH

PRIESTCRAFT. THE MISSION-

ARY SYSTEM,

and other pious wrongs shown up.

A perusal of it will open

THE EYES OF THE BLIND.

Read it and hand it to your

Neighbor.

No Person who buys this Book will Regret the Investment.

It contains nearly 450 pages. 12mo. Is printed from new type, on good paper, and gotten up in excellent style.

Published at THE TRUTH SEEKER Office.

PRICE:

In Paper Covers.....\$1.00

In Cloth, neatly bound.....1.50

Sent, by Mail, post-paid, on receipt of price.

Address D. M. BENNETT,
335 BROADWAY,
New York.

Health! Economy!

DECENCY.

The Cheapest and Best.

AN EARTH CLOSET FOR \$5.

The Sanitarian Earth Closet

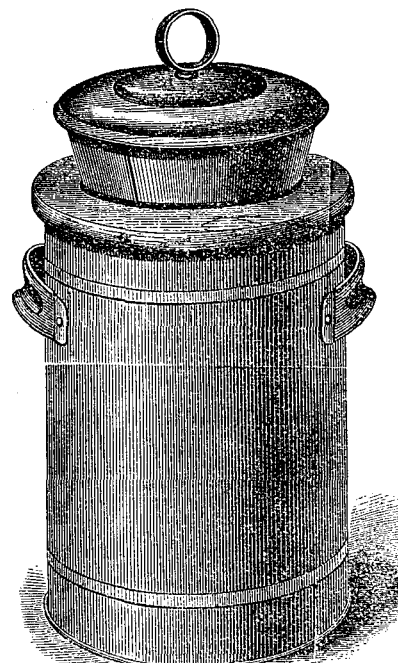
IS A DISINFECTANT, A DEODORIZER, AND HAS NO MACHINERY.

Is the Cheapest by Half.

PHYSICIANS PRAISE IT! NURSES

DEMAND IT! INVALIDS, WOMEN AND

CHILDREN REJOICE IN IT.



"I think that America will be worth twenty per cent. more one hundred years hence than it would have been without the earth-closet."—HORACE GREELY.

The germs of Small Pox, Scarlet Fever, Cholera, and other contagious diseases are disseminated through the effluvia of human excreta, and especially by privies, water closets and sewers.

Thousands of Wells are poisoned by connection with privies.

Sewer gas in cities presses up past the "traps," which are only water-pockets through which gas rises as through the air. These gases gather most at the highest points of sewerage. Hence, besides "Tenement House Rot," we hear of "Mur-ray Hill" and "Fifth Avenue Fever."

Piles, suppressed menses, puerperal fever after accouchment, and Broken Breasts are common effects of privy drafts and exposure; also deadly relapses after various maladies.

Twenty Thousand Earth Closets are used in England. Public institutions and whole towns there are adopting the system.

In India all the Prisons, Barracks, and Hospitals of the Bombay, Madras, and Bengal Presidencies have adopted the system.

In America several thousand Earth Closets are in use, and they are recommended by all the Boards of Health and distinguished Physicians.

THE SANITARIAN

SUPERSEDES WATER CLOSETS AND PRIVIES.

Obviates exposure in stormy weather; prevents foul air in sick rooms; produces \$10 yearly for each user; stops the spread of cholera; promotes refinement; prevents typhoids; looks like a handsome slop jar; removes most of the causes of diphtheria, Diarrhoea, Cerebro-Spinal Meningitis, Piles, etc.; enables hotels to have "an Earth Closet in every room;" gives the poor a priceless boon; gives the rich exemption from "Fifth Avenue Fever;" prevents the poisoning of Wells and Water Courses; furnishes the best Fertilizer; stops the destructive of soils—earth robbing.

Send for a Pamphlet.

PRICE \$5.00. BOX 15 CTS.

Sent by express to any part of the country.

General Agent for the United States,

D. M. BENNETT.

335 Broadway, New York.

The Truth Seeker.

DEVOTED TO

SCIENCE, MORALS, FREE THOUGHT, FREE DISCUSSION, LIBERALISM, SEXUAL EQUALITY, LABOR REFORM, PROGRESSION,
FREE EDUCATION, AND WHAT EVER TENDS TO EMANCIPATE AND ELEVATE THE HUMAN RACE.

* OPPOSED TO

Priestcraft, Ecclesiasticism, Dogmas, Creeds, False Theology, Superstition, Bigotry, Ignorance, Monopolies, Aristocracies,
Privileged Classes, Tyranny, Oppression and Everything that Degrades or Burdens Mankind Mentally or Physically.

"Come now and let us reason together;" Let us hear all sides; Let us divest ourselves of prejudice and the effects of early education; Let us "prove all things and hold fast to that which is good."

Vol. 2. No. 8.

{ D. M. BENNETT,
EDITOR & PROPRIETOR. }

NEW YORK, DECEMBER 15, 1874.

{ 335 BROADWAY,
SINGLE COPIES, 8 CTS. }

\$1.75 per Year

The Truth Seeker.

PUBLISHED SEMI-MONTHLY.

TERMS:

One Copy, one Year.....\$1.75
Six Months.....1.00
each Month, making a Monthly.....1.00

One Copy sent extra for every ten Subscribers to one address.

Canadian Subscribers will please send fifty cents additional, for extra postage, which has to be prepaid.

RATES OF ADVERTISING.

One Dollar per inch, first insertion; 75 cents per inch for subsequent insertions.

Notes and Clippings.

THE Boston University has a class studying Sanscrit. Two of them are young women.

FROUDE, the historian, sailed from England for Port Elizabeth and Natal lately, to collect materials for a work on the South African Colonies.

A CYCLOPEDIA of ancient and modern literature, consisting of 6,104 volumes, has recently been published in Peking. The whole work costs \$20,000 per set.

THE discourses of Buddha are soon to be published in English at London by Mr. Mutu Coomard Swamy, an Indian member of the Queen's Council at Ceylon.

THE Roman Catholic clergy in Pernambuco and Parahaba, Brazil, are in open rebellion against the civil authorities, and have made serious demonstration against the Free Masons.

THE Monroe (Ga.) Advertiser delicately forbears giving the particulars of a murder because the murderer "is a young man of respectability, and the affair will be properly investigated in the courts."

THE colored Methodists of Christian country, Kentucky, know now where their pastor's "donations" of pork comes from. He has been caught surreptitiously hanging on the ragged edge of a neighbor's hog pen.

A HELENA divine, who has spent the best part of the Summer in Christianizing a Chinaman, thought he was getting along nicely, until John made a proposition to him, the other day, to "put in" with him and start a faro bank.

THERE are seven girl students in the Colby University, at Waterville, Me. The males have protested against the innovation, but the females behave so well, and are so far above the average of their classmates in scholarship, that the prejudices against them are dying out.

A SENSATIONAL religious event in San Francisco was the participation by a Presbyterian, a Unitarian and a Congregationalist clergyman and a Jewish rabbi in the installation of a Universalist pastor. Several of the sectarian newspapers think that liberality was carried too far.

THE Rev. L. L. Copeland, who for several years has been a popular preacher in Vermont, and is a revivalist of note in that State, is exposed as a rascal. The credentials upon which he made a start in the ministry were forgeries, and he is accused of being a swindler, a bigamist, and a would-be-murderer. He came from Indiana, and Copeland is an assumed name.

THE teachers of Chicago have now for two years, under a voluntary agreement, dispensed with the use of the rod in school, and Superintendent Pick claims the following results: 1. Order as good as ever before. 2. Obedience is prompt and cheerful. 3. Maliciousness less than ever before. 4. Suspensions for misconduct are only about one-half what they have been in the best of former years.

THE dog of Capt. Williams, of North Berwick, Maine, howled so mournfully at his master's funeral that he had to be chained in the barn. When released, he searched the premises for his master, and tracked the body to the graveyard, whither he goes daily and mourns for his lost owner.

THE BROOKLYN SUIT of Tilton against Beecher was called again on the 8th inst., when some six hundred jurors and numerous witnesses were present and "ready for the fray." Again were Mr. Tilton's lawyers anxious to go into trial and have the vexed question settled without further delay. Again were the Beecher lawyers found throwing in obstructions to a speedy trial, and doing all they could to "stave it off." They seem very anxious for a "bill of particulars," but if Mr. Beecher and his attorneys will only let the case progress, they will, in all probability, get such a "bill of particulars" as will satisfy all reasonable demands.

A PRETTY kettle of fish has just been stirred up at Cold Spring Harbor, L. I. One of the great coal concerns of New York has just discovered that it has been the custom for some time back for coal coasting vessels to call into that harbor in the night at high tide, throw overboard two or three tons of coal, and then leave for their destinations. When the tide is out, crowds of men are sent down to the shore with carts, and the coal is gathered up and put away in the coal-bins. A large number of prominent citizens, including deacons of the church, are among those implicated. Indeed the very pillars of the church there, which has received its supply thus from the sea shore, are shaking on their piers on this coal stealing question.

VERY PLAIN TALK.—The Rev. Dr. Porteous delivered a lecture in All Souls church, Brooklyn, recently, on the "Buffoons and Buffoonery of the Modern Pulpit." He said that the tendency of the day is to go back to the sensational ministry that distinguished the divines of half a century ago. He skillfully impersonated some sensational preachers of both this country and Europe, and drew laughter from his hearers by illustrating the manner in which Spurgeon and others of the same school consign whole congregations to perdition. In dealing with American clergymen, the speaker did not mention names, but in one instance, at least, the reference was unmistakable, and the pastor of the Brooklyn Tabernacle was handled without gloves. Speaking of the remark recently made by Mr. Talmage, that he had fired at the Devil and apparently hit the mark, Dr. Porteous said that if this indeed was the case, it was an apt illustration of the power which lay in the jaw-bone of an ass.

REV. JOHN S. GLENDENNING has been decided by the Jersey City Presbytery, guilty of a part of the charges preferred against him—"The charge of unministerial and unchristian conduct is sustained on the ground of inconsistencies and improprieties which look in the direction of impurity of life. . . . The Presbytery cannot express too forcibly its censure of the unministerial conduct of the Rev. John S. Glendenning in his foolish and injudicious intimacy with a member of his church, the late Mary E. Pomeroy, as exhibited in the visits he paid her, the costly presents he gave her, the relations he sustained to her both by manifesting regard for her and by allowing her to express her preferences for him to such a degree that their names became associated as engaged to be married." Among the resolution the Presbytery adopted is this: "That the pastoral relation existing between the Rev. John S. Glendenning and the Prospect avenue church be, and hereby is, dissolved."

The Reverend gentleman gave evident signs of displeasure at the verdict, and avowed his intention of appealing the case to the Synod. He may, however, be grateful to the Presbytery for letting him off so lightly. Thousands, who closely examined the testimony as it was published, firmly believe him guilty of the other charges preferred against him. The solemn statements of that poor dying girl possess more weight with the main public than his denials and all the protestations of innocence he is capable of uttering.

GERRIT SMITH has just given \$10,000 to Hamilton College making \$20,000 bestowed by him during the year. The money is given for the general uses of the College. Mr. Smith graduated there some fifty years ago.

EX-JUDGE FULLERTON, in his remarks urging a speedy trial in the Beecher-Tilton suit, among some very telling hits, used these words: "Let the blame for this procrastination, these continued postponements of the case, rest where it naturally belongs. Let those who have caused them be responsible for them. I don't suppose this case, if our opponents had their way about it, would ever be tried. It is constant and continual delay. It is retreat after retreat. Without wishing to be offensive, it is skulking behind technicalities, and constantly and continually putting off the evil day, when we expect to meet our adversaries face to face and prove the truth of every charge that we have made, and satisfy not only the court and jury, but the world that we are right."

ONE OF THE BROOKLYN SUITS.—Miss Edna Proctor vs. F. D. Moulton, was very amicably settled on the 9th inst. The case was duly called, but as Mr. Moulton was confined to his bed by sickness, and unable to be present, and in consequence of an unsettled question in reference to the residence of Miss Proctor, the case was removed from court and tried before a referee. Miss Proctor only was examined. She asserted her innocence of any criminality with Mr. Beecher. Her attorneys disclaimed any desire to obtain money from Mr. Moulton. The attorneys of the latter asserted their clients published the statement not as knowing it was true, but as it was made to him by Mr. Beecher. They did not propose to prove its truth, and they entertained no ill-will toward Miss Proctor. Good feelings prevailed on both sides, and a compromise was easily effected. It was agreed Mr. Moulton should pay a sum of money sufficient to meet the costs already incurred. Miss Proctor stated, under oath, that she had gone to Mr. Beecher's library, and, at his request, written a letter exculpating him from all improper conduct toward her. If there had never been any such conduct, it seems a little singular such a letter should be deemed necessary. No retraction was made on Mr. Moulton's part, and his original statement of the information given him by Mr. Beecher remains unchanged.

AMONG THE BEST BOOKS lately issued, is the "History of the Conflict between Religion and Science," by PROF. JOHN WILLIAM DRAPER, of this city. The work is from the press of Appleton & Co., and is destined to have a wide reading, and to aid materially in opening the eyes of those still enveloped in darkness. The public is acquainted with the author's clear, cogent style of argument and the facility with which he uses scientific and philosophic facts, and will hail with joy this addition to the able bequests he has already made to the cause of science and truth. We have barely room to give the opening and closing paragraphs: "No spectacle can be presented to the thoughtful mind more solemn, more mournful than that of the dying of an ancient religion which, in its day, has given consolation to many generations of men." . . . "As to the issues of the coming conflict, can any one doubt? Whatever is resting on fiction and fraud will be overthrown. Institutions that organize impostures and spread delusions, must show what right, they have to exist. Faith must render an account of herself to Reason, mysteries must give place to facts. Religion must relinquish that imperious, that domineering position which she has so long maintained against Science. There must be absolute freedom of thought. The ecclesiastic must learn to keep himself within the domain he was chosen, and cease to tyrannize over the philosopher, who, conscious of his own strength and the purity of his motives will bear such interference no longer. What was written by Esdras near the willow-fringed rivers of Babylon, more than twenty-three centuries ago, still holds good; 'as for Truth, it endureth and is always strong; it liveth and conquereth forevermore.'"

The book contains 375 pages 12mo. Price, \$1.75. We will cheerfully send it, post-paid, to any address upon receipt of price.—[ED. T. S.]

[Written expressly for THE TRUTH SEEKER.]

The Witch of the Wine-Mark.

A Tale of the Royal Colony of Massachusetts.

BY LOTHAIR LOGOS.

CHAPTER VII.

Before old Giles entered his humble dwelling once more, he flashed his lantern swiftly about him, as if fearful that some enemy lay concealed in the darkness. This he did quite accidentally, as it were, although the act was a very deliberate one, for he felt there was a possibility of his steps having been dogged by Sloucher and the witchfinder, who, notwithstanding all his adroitness, might have suspected the trick he had played upon them, and that he had not crossed the river on such a night.

Unable to discover a trace of any human being, however, he soon found his well known summons responded to, and was quickly seated beside Martha, after having first closed the door and dropped the stout, oaken bar into its staples. The piece of sail-cloth still hung against the window, so that no prying eye from without could discover what was taking place within; although in the rough log-houses of the period there was many a treacherous chink and crevice through which a partial glimpse of the interior might be obtained.

"They were waiting for my return at the ferry as I expected," said Giles, in reply to the enquiring glance of his daughter.

"Who were waiting?" said Martha, not comprehending very clearly what the words were intended to convey.

"The villains, Sloucher and Huskins," he rejoined, "and I am not now so sure that I deceived them thoroughly, so keen a scoundrel is the Fanatic, as people sometimes call him."

"What do you mean, father?" ejaculated the young girl in some fear and surprise. "Surely you do not suppose that they have any suspicion whatever that Miss Ravenswood is beneath this roof?"

"That's what I'm just thinking about," said the old man, "although I don't see how the fellows can suspect me, or why I should fancy that all is not right."

"It will be a terrible affair for us," returned Martha, "if we are found harboring a person denounced for a witch; although, come what may, we must afford the poor, young lady all the shelter we can, and screen her from the awful fate that threatens her."

"Spoken like my own child!" ejaculated the ferryman, as he heard these true and noble words, "and now," he continued, "go in there and bring the sweet young creature here, and let her take a seat between us, so that we may comfort her a bit."

Martha now arose and entered the small chamber where Alice had concealed herself. In a few moments she returned with the poor fugitive to where her father was seated, and led her tenderly to a chair that had been placed for her close by his side.

Although pale and wan from what she had been called upon to suffer within the last couple of hours, there was now a brave light in her eyes, and a singular firmness about her beautiful mouth.

She had overheard the conversation that had just passed between father and daughter in relation to her, and felt that it would not be noble or generous on her part to sacrifice them by remaining beneath their roof a moment longer than could be avoided.

This idea, however, she kept to herself; feeling, as she did, that any expression of it would but serve to arouse the opposition of old Giles to any project she might suggest calculated to relieve him and his brave daughter of her presence.

When, therefore, she had seated herself between them, and had answered their kind enquiries as to her health and spirits after her exposure to the storm, she observed, casually as it were:

"I hope the wind and rain have abated, good friends, for if they have, I shall be sorely tempted to try and cross the river yet before morning; for, while I feel your great goodness and kindness, I know that I shall be more secure at The Heights than I can possibly be here."

"That's just where you are mistaken, dear lady," returned the ferryman, "for let me assure you, that you are safer on this side of the river than you possibly can be on the other; that is, if Sloucher and Huskins believe I have taken you across."

"Father says what is true," observed Martha, "and if it was not blowing and raining so, he might soon convey you to a place where you could bid defiance to all the witchfinders and fanatics in the world."

"What do you mean, Martha?" said the ferryman, with a puzzled air.

"The cave that you lately discovered higher up the river, and which you informed me would be a safe place to stow the furs in, as it was perfectly dry, and, from the way that its entrance was covered up with vines, evidently unknown to the Indians or any one save yourself."

The ferryman struck his hands together, as if the suggestion of his daughter met his full approbation; and rising from his seat he approached the door, with a view to ascertaining whether the wind and rain had

abated, as the noise of the crackling logs in the chimney prevented him from hearing the voice of the storm with any degree of distinctness.

"I think the rain has stopped," he said to Alice as he returned to the fire, "and if I find it has, I shall at once convey you to the place mentioned by Martha; for, somehow, I feel myself ill at ease, without being able to say why."

"Do with me as you will, kind friend," said Miss Ravenswood: "for now, indeed, I feel myself almost as helpless as a child; although the spirit within me is strong enough."

"The rain has ceased," said Martha, who had stepped to the window, "for I hear it no longer beating against the glass as it had been doing all the evening."

"Then, we must make a move," said the ferryman, "and leave by the way of the cellar, which communicates with the root-house close by through a passage that I myself dug out in view of our escape in case of any sudden attack of the red devils!"

Upon this and at the instance of Giles, all three entered the apartment which Alice had just left, when the furs were quickly done up in a large bundle and when Martha insisted that Alice should wrap herself up in a coarse warm mantle before she started with the ferryman to the cave which was situated not more than mile from the house.

Everything being ready, including provisions and whatever necessities could be hastily gathered together, the ferryman and his charge descended to the cellar, and were soon standing in the root-house where Giles strapped the furs firmly upon his shoulders, and extinguished his lantern. It was decided that Martha should remain behind, as, in case of any emergency her absence from the house would arouse suspicion at once, while that of Giles might attract but little notice, as he was accustomed to be abroad at all hours.

In a few moments, then, the lovely fugitive was again out in the darkness, with her protector and friend, moving thoughtfully after him in the dying tempest to her silent and solitary quarters.

As they cautiously groped their way along, she felt that in following his advice and directions, she was acting for the best, as there could be but little doubt, that her presence at The Heights would bring sore tribulation on Florence. What weighed heaviest on her heart, however, was the absence of Maurice, and the terrible state of mind that she knew her poor invalid mother must be in. Her own safety, nevertheless, was now the first thing to insure for a time at least, for were she to fall into the hands of Sloucher or the witchfinder, she was satisfied that all was lost.

When Titmouse, or the dwarf, had delivered the note to Miss Ravenswood at the party in town, he instantly turned on his heel and retraced his steps to the villa. On his way back he encountered the Fanatic and Huskins, together with the bloodthirsty wretches who accompanied them, winding their way towards the town. As may be presumed, one so astute and agile soon stepped aside and concealed himself until they had passed; although so deep was the darkness a pace or two to either side of the road was sufficient to accomplish that end.

When he arrived at the villa he found his mistress in a state of the most intense excitement, and Robert in the very act of declaring that the treacherous domestic who had betrayed Alice to her enemies should be bundled out of the house on the following morning.

The intelligence that he had reached her daughter in sufficient time with the note to enable her to make her escape, and that she had at once disappeared from the house of her friends, was however, of some comfort to the poor lady. From the darkness and the violent tempest, she entertained some doubts as to whether Alice had succeeded in crossing the river; although she was thoroughly satisfied that old Giles would attempt the passage even at the risk of his life. But the difficulty was, how was she now to learn anything in relation to this, at such an hour, and when the appearance of any member of her household near the ferry or the dwelling of the ferryman, might if discovered, only serve to put the sleuth hounds on the true track of her child sooner than they should otherwise be.

It was indeed a trying moment for one so weak and helpless, and as she communicated her terrible apprehensions to Robert—whose only fear was that Alice might be delayed and captured at the ferry through some unforeseen circumstance—she ventured to ask him whether he thought it might be safe to approach either point to try and learn the true state of the case.

"I shall go and see what can be done in the matter," said the faithful fellow. "And as I think I am quite as adroit as either the Fanatic or Huskins, I do not apprehend that there is much danger of my being discovered by the one or the other."

"I can find out best how it is," squeaked the dwarf who was standing by, during the conversation, "for I can conceal myself in a nutshell if hard pushed."

"How do you mean to proceed Titmouse?" observed Robert, turning to the sprightly atom of humanity.

"Why, to just leave this quietly within the next five minutes, and to steal down to old Giles' and see

whether there is any light about the place, or whether he is in or out."

"And are you not afraid to trust yourself abroad again on such a night as this?" remarked Mrs. Ravenswood, as she looked with a certain sort of admiration on the brave little scrap.

"No ma'm," replied the dwarf, "there is not a person who does not know me who would dare to lay a finger on me."

"And why?" returned the invalid, becoming more and more interested in the little fellow, whom she had not previously taken much if any notice of.

"Because," he quickly replied, turning a summer-sault with such agility before her eyes that made her and Robert stare, "all I have to do is that, and they'll soon give me a wide berth."

"And for what reason?" ejaculated Robert.

"Just," replied Titmouse, "for the reason that they would think me a fairy or something that it would be unwholesome to meddle with."

"Go, then, poor child," said Mrs. Ravenswood, "and, if possible, learn whether your young mistress has crossed the river to-night, for I really believe that, after all, you are the very person to perform this mission."

In a few moments Titmouse left the villa well muffled up, and was soon approaching the house of old Giles, which, as already mentioned, was not very far from the ferry, and which was situated close to the river. For his years, a more adroit or cunning little chap was not to be found in the whole settlement, and now as he crept close beneath the window of the log dwelling, were it even infinitely less dark than it was, so small—so insignificant was he, that he might have carried on his espionage without detection.

Before he had gained the place, however, the ferryman and Miss Ravenswood were on their way to the cave, while Martha alone sat musing by the fire; and as he was unable, through door or through window, to reconnoitre the interior of the dwelling, he was sorely puzzled, as he was fearful of attracting the attention of any spy or enemy who might possibly be watching the premises; for young as he was, he seemed to comprehend all the difficulties and the dangers that beset Alice, whom he dearly loved for the oft-repeated kindnesses she had done him, and the consideration she had always evinced toward what some people considered his deformity.

Finding that he was worsted in every attempt to get a glimpse of what was transpiring inside, through what might be regarded the proper channels of observation, he crept round the building in the hope of discovering some chink through which he should be able to accomplish his purpose. He knew that a light was burning within, for he had perceived a faint ray glimmering, like a thread of gold, along the edge of the bit of sailcloth hung against the window, and now as he reached the rear of the house, he saw, with a feeling of pleasure, that within a few feet of him a feeble gleam, which, from its flickering, he knew proceeded from the fire within, shot through a chink, between two logs, that had evidently escaped the eyes of old Giles.

In a moment he was beside the narrow opening, but ere he had time to take a peep through it, he found himself suddenly seized by a powerful hand and the next second dragged swiftly away, he knew not whither. Although unable to discover, in the dense darkness, whether he had fallen into the power of more than one captor, he uttered no exclamation of alarm or resentment, well knowing that to raise the slightest disturbance would be but to endanger his life perhaps; for, with unusual intelligence, he perceived, at a glance, that those who could be found prowling about in the storm and darkness at such an hour, were not to be trifled with, if they happened to have any business on hand that his presence might interfere with, or his evidence embarrass.

On, on he was hurried through the gloom, and the wind that now was dying among the bare branches of the forest. As his eyes became accustomed to the gloom, he fancied that he could perceive something like the dim outlines of a huge figure by his side, and in whose firm grasp he still remained. So terribly long were the strides of this mysterious being, that he was unable to keep up with him, although running at almost the top of his speed, but as he was half lifted along, there was no danger of his losing his feet, notwithstanding in the space of a very few minutes he had stumbled a dozen times.

After a journey of nearly an hour, he perceived a red, glimmering light before him, and instantly afterward he found himself in an Indian wigwam concealed among some rocks in a deep and thickly wooded ravine that opened upon the river, and whose approaches were so tortuous and difficult that it was never visited by any of the people of the town. In fact, now, for the first time in many years, it was trodden by the foot of a white man—if we can give the diminutive creature who just entered it so large an appellation.

There was but one person in the wigwam before the dwarf and his captor made their appearance, and she was a squaw of remarkable beauty, who seemed to enjoy the new arrival immensely; for the moment she laid her eyes on Titmouse, she laughed outright, and looked up to his companion with an expression so humorous that the unfortunate little ambassador

from the villa began to take heart, for he felt intuitively that he was for the present at least safe from violence in the presence of one so joyous and apparently so gentle.

He now in the glare of the pine knots and birch bark that burned in the centre of the conical hut, which he noted was not of the ordinary sort, had an opportunity of scrutinizing his captor. He was a handsome, stalworth Indian of about thirty years of age, and with a countenance quite as prepossessing for a man as that of the squaw, for a woman.

He also laughed as he presented his prize; and as both spoke English with a degree of perfection which quite puzzled Titmouse, they at once entered into conversation on the subject of his seizure.

"Ha! Red Wing," laughed the bright squaw, "me tink you wounded, for you much trouble take little fellow, and lost 'um blood!"

"No, no! Firefly," returned the Indian, "me no lose blood, but me save 'um from somebody, for bad mans hunt beautiful white squaw an' no catch her, and make dis 'tittle debils spy on her."

"What!" eagerly exclaimed Firefly, "Ravenswood squaw dat makes so sweet smiles once, when she gibs me dis ring and make shake hands."

"Yes! Ravenswood squaw," rejoined the other. "Me hear at ferry to-night two mans say in de dark close by me, we kill her! she is witches. She hid maybe in old Gile, maybe, and not gone ober de river; maybe boat man lies. We send some one now to find out, and den we come for her—but Red Wing 'um watch and catch 'um!"

"Bad mans! to hunt sweet squaw!" ejaculated Firefly, "and bad little mans," she continued, turning angrily to the dwarf, "to find poor squaw and tell. Red Wing kill 'um when 'um gets big!"

It took Titmouse but a very few moments to find out the position in which he stood. After all, his case was not a bad one, for he was simply seized by mistake for an agent of Sloucher and the witchfinder who, as had been surmised by the ferryman, had begun to doubt the story of the latter when they turned away from him at the ferry; and had been overheard by Red Wing plotting further against Alice, and deciding to set a watch for the night upon the house of old Giles, if they could not muster a sufficient force at so late an hour to enter it at once.

Red Wing and his tribe had been away from the settlement for a year. He had for a long period been a favorite with the whites, but the tribe of which he was a chief having been guilty of some depredations that it was not in his power to prevent, both he and they were denounced by the government as enemies of the state, and were obliged to withdraw into the depths of the forest.

Now, however, that active measures were being organized against the red men generally, he ventured with about a dozen Indians, to enter the settlement once more, with a view to ascertaining precisely what was on foot; and having always been friendly with the old ferryman, whom he knew before he had plied an oar on the river, and knowing his truthfulness and nobility of soul, he selected this stormy night to pay him a visit, as but few if any passengers were likely to require his services in such weather, and hoping to gather from him some information as to the possibility of his tribe meeting with further hostility from the authorities.

Although the ravine in which the wigwam stood opened upon the river, as already observed, it was impossible to penetrate it from the water's edge; so that Red Wing, when on his way to the ferryman's or the ferry, instead of proceeding along the shore, was constrained to make a considerable detour that brought him near the outskirts of the town, and induced him to first visit the ferry, where he might possibly meet his old friend before venturing to his house.

Here he had almost arrived, when he encountered Sloucher and Huskins after having left old Dick; and hearing them approach, and speaking in a loud voice—for the Fanatic was excited and angry—his quick ear caught the name of Miss Ravenswood; and the two conspirators pausing accidentally within a few feet of him, he heard all that the reader is already informed of, while he stepped from their path and stood close by the trunk of a huge tree. On learning their surmises and their intention to set a spy on the dwelling of his old acquaintance, he was determined to thwart them if possible, and so set out to gain the ferryman's and await further developments. Here, he arrived a few minutes before Titmouse, when ascertaining through the instrumentality of his sharp, quick eye, which detected the crevice between the logs, that there was no stranger in the house, and that old Dick was not at home, he was convinced that Giles had taken Miss Ravenswood over the river, and had perhaps gone into town before returning to his dwelling.

He thought, therefore, that he would not alarm Martha by seeking admittance at such an hour, and consequently folded his arms and leaned against one corner of the building until he saw the feeble gleam of light fall upon the face of the dwarf as he approached the chink; and taking him for the emissary of the Fanatic and the witchfinder, he at once pounced upon him, and dragged him off, as we have seen, not only with a view to befriending our heroine, but with the

further intention of extorting from him some information regarding the measures that he knew were being taken against the red man by the authorities, who, as he had learned, had become determined to exterminate him if possible.

On comprehending his situation, as just observed, the dwarf was not slow to take advantage of it, so without further delay, he broke forth:

"Oh! you are both mistaken if you please, Miss Squaw and Mr. Indian; I am a good and true friend of dear Miss Alice, and was only sent by her mother and Robert to find out whether she had been able to get across the river. I took a note to her when she was at the party in town to warn her to fly, for Mr. Sloucher and Mr. Huskins were at the villa to take her away to jail and hang her for a witch. My poor, sick mistress was so unhappy that I thought I would try and find out for her whether she had got to The Heights; and I was only looking through the chinks to see whether she was in the ferryman's or had gone over the river, but before I could learn anything about it I was seized and dragged away here."

While Titmouse was speaking, both Red Wing and Firefly eyed him keenly, and without interrupting him. When he had finished, however, their whole demeanor towards him appeared to undergo a change, for with that intuition which is possessed in a marked degree by the red man, they at once perceived that a mistake had been made, and that their little captive was in reality what he represented himself to be—one of the domestics of the villa—and a devoted follower of "the beautiful, white squaw."

This conclusion arrived at, the dwarf was treated most cordially, and made to seat himself on some deer skins that were spread beside the fire. In a short time, refreshments were placed before him, which his dusky but lovely hostess pressed him to eat. Red Wing, also, evinced the greatest friendliness towards him, and made a thousand excuses for the error he had fallen into. It was now, however, too late to remedy it for that night at least. So after they had remained in conversation for an hour or so, during which the Indian gleaned all the information he required from his diminutive guest, he and his beautiful spouse, for Firefly was his wife, retired within another compartment of the wigwam, while Titmouse stretched himself on the deer-skins by the fire, and, with a soft pillow under his head, was soon in the land of dreams.

[TO BE CONTINUED.]

Origin of Religious Delusions.

"Who dares think one thing and another tell.
My heart detests him as the gates of hell."

The mission of modern science is to demonstrate the unity of the universe, in which this planet is but an atom, and the universality of law; to exhibit physical and moral order free from accident, caprice, or miracle, and to introduce harmony where discord, fiction and fancy reigned supreme. The natural philosopher recognizes no causes but such as are reducible to law, and discovers the operation of law, not only in the motions of the spheres, and in the falling of a leaf, but in the prevalence of a crime, and in the rise of a religion. All things have their causes—all things are in their turn causes, and governed by perfect and consistent law. The thoughts we think, the emotions we feel, and the acts we perform are links in a chain no effort can break, and that will endure when we have crumbled into dust. There is no escape, no truce, no delay. Science, who touched the fables of the past and they vanished; who laid her finger upon the miracles of the mediæval world and they faded away like summer clouds in a twilight sky, is at work in this age, and many are the dreams she is dispelling, and the visions she is dissolving.

For the purpose of investigating religious phenomena it is necessary to possess a knowledge of the laws of evidence and their application, of modern criticism, comparative theology, and the physiology and pathology of the mind, branches of knowledge not to be acquired in our theological seminaries. The power of observation and the faculty of the perception of truth vary greatly in individuals, and may be rendered acute by culture or the reverse by neglect. The healthy eye does not more naturally turn to the light than the sound mind toward the truth. But as the diseased eye prefers darkness to light, so in certain conditions the mind prefers falsehood to truth. Hence correct ideas as to what constitutes evidence are indispensable to those who would use it. Modern criticism furnishes delicate tests by which a complete analysis of any literary work may be made, its character and probable date ascertained, compilations distinguished from original productions, and interpolations detected. Thus we are enabled now to pronounce certain works, whose authorship formerly passed unquestioned, to be forgeries. In fact, during a long period it was customary to write books and attribute them to celebrated names, as the "Wisdom of Solomon (Gospel of St. John)," "Book of Enoch."

Comparative theology teaching the relations between different religions and the origin and development of similar doctrines in different ages and localities enables us to do justice to the religious tendencies of all mankind. It has made the names of Christna and Sakya-mouni as familiar to its students as that of Jesus.

The physiology of the mind, or psychology, instructs us in the nature of the mind under normal conditions, and its relations to the body. It is only recently that the physical basis of mind has been understood, and its study by an examination of the nervous mechanism, the only method which gives any satisfactory results, pursued. It is now known that thought is a function of the brain, and that all manifestations of intelligence, whether in man or the lower animals, take place through the nervous system, and vary in degree with its relative complexity, and the old theory that the mind was an intangible entity, a spirit imprisoned within the body, exploded. The pathology of the mind explains the derangements to which it is liable. These are of three classes: Idiocy, arising from lack, or arrest, of development; Lunacy, caused by disease of the brain, and Emotional Insanity, resulting from the exercise of the emotions upon imaginary objects. In this latter form of insanity the power of the imagination is greatly increased, the emotions rendered extremely susceptible to impressions, the co-ordinate action of the faculties disturbed, the reasoning powers and perception of truth weakened, and an inordinate egotism generated that seeks its gratification in the idea of personal communion with the deity. Hence originates the idea of inspired men and inspired writings common to all the great ethnic religions. This malady in one of its forms gave rise to the belief in demoniacal possession, and books are in existence describing its symptoms, and giving directions for the exorcism of the evil spirit supposed to cause them. In another form, where the morbid feeling assumes a religious guise, it produces the fakir, saint, dervish or prophet, whose lives are so many records of sexual derangement; the religious and sexual instincts being so closely united as to be inseparable.

The Christian religion rests on a belief in the immortality of the soul, and the bible as a revelation from God. The former is a question of physiology, whether the nature of the mind and its relations to the body are such as to render possible its survival after death. Science has settled this question. Mind can only manifest itself through vitalized nervous tissue, and with the dissolution and decay of its material substratum it ceases to exist. The function ceases with the death of the organ on which it depends.

The bible is a collection of writings of various date and authorship. If the ordinary rules of evidence are applied it presents us with a series of incredible statements. Under the tests of modern criticism the Pentateuch is found to be a clumsy compilation—the three synoptic gospels to be compiled from pre-existing documents and the fourth gospel and some of the epistles, forgeries, like the book of Enoch and the gospel of Nicodemus.

Comparative theology proves that the bible contains Oriental legends and ideas reproduced from the sacred books of India which existed long before the bible was known, while our knowledge of the pathology of the mind convinces us that such books as the Hebrew prophets in the Old Testament and the Revelations in the New, could only have emanated from the imaginations of men suffering from well understood forms of intellectual derangement which led them to suppose that God was communicating with them directly. Hence it is that men of modern scientific culture, as well as many others, consider Christianity a gross delusion. The clergy, ignorant of the nature of the phenomena which present themselves to their observation, attribute to supernatural causes those which are beyond their comprehension, but which science can, in almost all cases, readily explain. Christianity had its origin in an age of profound ignorance such as we can hardly realize in the mistaking of a remarkable case of emotional insanity by a few persons of less than average education and intelligence, in an obscure provincial district of the Roman empire, for the veritable appearance of the deity upon earth, and from this small nucleus it has increased to its present dimensions under the laws which govern the growth of religious beliefs, as Buddhism had before, and Mahometanism has since, while the rise of Mormonism is an example of the formation of a new religion from the most insignificant origin, in the full light of the civilization of the nineteenth century. Eliminate from the life of Jesus the miracles which are mythical, and we have depicted a young man exhibiting the most delicate emotional susceptibilities, insensible to his own interests, trampling under foot the most sacred natural ties, pronounced by his relatives beside himself, charged by his countrymen with being possessed by a devil, and under the hallucination that he was the Son of God, the Messiah who was to establish the kingdom of heaven upon earth. As the deplorable effect of special indulgence in religious exercises, especially in connection with seclusion from society, becomes better understood and more widely known, monasteries, nunneries and retreats will be shunned by all who are desirous of preserving a sound mind in a sound body, and performing their proper duties to themselves, society and the state, and the distinction between true religion raising man to a higher life and emotional insanity sinking the noblest intellects into fatuity, and rendering men unfit for the charge of their estate, the care of their families, and every duty of their position, will be universally recognized.

P. R. J.

The Truth Seeker,

A JOURNAL
OF REFORM AND FREE THOUGHT.

D. M. BENNETT, Editor and Prop'r.

No. 385 BROADWAY, NEW YORK.

The Bible.

NO. XVI.

To avoid polluxity and a tedious review of the improbable and impossible stories in the book Christians regard as the "word of God," we will omit a detailed enumeration of the hundreds of instances that, in the light of modern science, appear to us extremely improbable, and will call attention to some of the narratives only, the belief of which involves the necessity of God's acting in opposition to himself and setting aside the laws he had established for the government of the universe. It is easier to think errors were made in these narrations, and that they were penned by mistaken or untruthful persons, than to imagine God could be engaged in making such statements, either by writing them himself or dictating them to others to write. It is easier to realize that these "big stories" have come down to us from an age of ignorance, mysticism and fable, than that Deity ever was engaged in setting his own laws aside even for a moment. We can understand they were written in an age of the world when nothing more was actually known of God than we know now, but when it was claimed more was known, and that he talked with certain ones face to face, as one man talks with another. But the assertion does not make it so. We have no reason to believe such an event has ever taken place. God, as a being, has never been seen with man's eyes, or heard with man's ears, and assertions that he has must be taken with the greatest distrust.

In establishing many of the religions of the world in former ages, it seems to have been a very usual thing with the founders of them and of those who detailed accounts of them, to relate very extraordinary statements of their gods and the works they performed, believing undoubtedly the more remarkable the statements they gave, the more wonder and credulity would be awakened. With this motive, many recitals of what have been called *miracles* were doubtless made in that age of the world when its most reliable history was greatly blended with fable, mysticism and untruth.

Of the character named, are the narratives of the plagues which the Lord is said to have brought upon Pharaoh and the Egyptians, and the marvelous events connected with the departure of the Jews from Egypt; commencing with the rod of Moses and Aaron changing into a serpent and swallowing all the serpents which Pharaoh's magicians produced, and followed by the stretching forth of the same rod and turning the rivers, ponds and pools of Egypt (including the river Nile,) into blood, and killing all the fish therein contained. If all the water in Egypt was turned into blood, and if the people could not drink it, the question very naturally arises, how could they live? In this age of the world a few day's deprivation of water causes death. Such statements as the foregoing made in these days, would be termed "snake stories" and "fish stories," and never be believed.

It seems the Lord wished Pharaoh to let the Israelites go, and yet he hardened his heart and prevented their going, for the purpose of showing his mighty power and skill. Such conduct in man would appear inconsistent, to say the least, but as it is so reported of God, it is, perhaps, all right, and we must believe it and doubt not a word. The snakes and blood and dead fish failing to overcome the hardness of heart which God brought upon Pharaoh, Aaron, at the command of God and his brother Moses, stretched forth his rod, and the land became completely overrun with frogs, filling the fields, houses, chambers, beds, ovens and kneading troughs. It must have been a pretty good time for frogs, to say the least, and God must have produced them on that occasion by a process unlike any used before or since. Now, frogs grow grad-

ually from tadpoles, hatched from frogs' eggs. Can we believe nature or God ever produced them in any other manner, when "he is the same yesterday, to-day and forever?"

It is noticeable that Pharaoh's magicians were fully able to change rods into snakes, and water into blood with all the facility that Moses and Aaron did, but when they come to the frog trick, they were unequal to that, and were compelled to own themselves vanquished. It would seem to an ordinary mind about as much of a feat to make snakes of twigs, and to convert water into blood, as to produce frogs, and decidedly a greater exhibition of power than any magician, or wonder-worker in this age of the world can accomplish with all the advance that has been made in science and learning. The most that magicians can do now is to deceive the eye, and appear to do what they really do not do, and it is extremely doubtful if they had more skill in olden times. No man living can now convert rods into snakes, and there is no reason in our supposing a man ever lived who could do it. Neither does the oft-quoted phrase, "all things are possible with God," make it any more probable.

That vast multitude of frogs was rather too much for Pharaoh, and he importuned Moses to kill them off, and it is not strange a bad stench should pervade the land as they decomposed in the sun. As soon, however, as Pharaoh saw the frogs were dead, his heart became hardened again, and God proceeded to show his power in other ways in the further attempt to overcome the hardness of heart he brought upon the king. Aaron again stretched forth that wonderful rod, and all the dust of Egypt became lice, and they spread completely over man and beast in all the land, but proved as unavailing as the previous inflictions. Swarms of flies next came in enormous quantities. Pharaoh's heart softened under these evils, but the Lord hardened it again as soon as they were removed, and he would not "let the people go," and other plagues and torments were sent. Next murrain came upon the cattle, killing every head owned by the Egyptians, and touching not one that belonged to the Jews. It is not so in this age of the world, the cattle of those who consider themselves saints are just as liable to be attacked with disease as those belonging to the wicked. Killing the cattle was unavailing, and boils and pestilence were sent over the land, and Moses stretched his rod toward heaven, and the "Lord sent thunder and hail, and fire ran along the ground." Fire and hail were mingled together, killing men and beasts all over the land. We submit it was a trifle cruel, after all the cattle had been killed with murrain, to kill them again the next day with thunder, lightning and hail. It was bad enough, in all conscience, to kill the poor creatures *once*, without repeating the operation time after time, and for committing no offence at all.

It is said, also, the hail smote every herb of the field, and also broke down the trees, and it is not strange that Pharaoh cried out to have the hail cease; but the Lord hardened his heart again, and he next resorted to locusts. He sent an East wind, which brought locusts in such immense quantities as to fill the land, "cover the face of the whole earth," and darken the air. They eat every herb of the field and all the fruits of the trees. It may be supposed it was rather "dry picking" for the locusts after the hail storm which killed cattle, broke down the trees and beat everything into the earth, had devastated the country, but they found something to eat, and destroyed every green thing.

Pharaoh was again softened by these God-like visitations, and called upon Moses and Aaron in haste to implore the Lord to send the locusts away, which he did by changing the wind and causing it to blow from the West. In a short time there was not a locust in all the land. Then the Lord hardened Pharaoh's heart again, and he was no better than before, he still would not let Moses and the people go. Next a *thick* darkness was spread over the land, which lasted three days. It was so thick and dense it could be felt, and there was no sunlight at all. What became of the sun during those three days, we are not told. Can it be possible it remained on the other side of the globe, or rather that the earth did not revolve for that length of time?

The darkness on that occasion was of a very peculiar character. It seemed to have substance, and could be felt like water, or snow or sand. We now know that darkness is negative only, a simple absence of light, and cannot possibly be felt, weighed or measured. In other words, it is *nothing*. The person who wrote this story was evidently under the false impression that darkness is a substance—an entity—that can be spread over a country like rain or hail, and perhaps be sliced up with a knife. The most obtuse can see the absurdity of this. Darkness like that in Egypt was never seen before nor since.

Pharaoh again cried out to Moses to get out of the country, he and all his people, but it was of no use, the Lord hardened his heart again, that he might have further opportunity of showing his power, and he caused Pharaoh to still hold the Israelites. The next thing done was to destroy all the first-born in the land. And it came to pass at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on the throne, unto the first-born of the captive that was in the dungeon, and all the first-born of the cattle." This is the third time these poor cattle were killed. This, indeed, made a sad time in Egypt. Pharaoh was up in the night, as well as all the Egyptians, and they made a great cry, for there was not a house in the land in which there was not one dead.

This time the king called upon Moses more earnestly than ever, to get out of the country, and take all the flocks and herds that belonged to him and his people. Moses took him at his word, and before the Lord had time to harden Pharaoh's heart again, and in one day's time Moses and 600,000 of the Israelites packed up all their goods, and with their flocks and herds got out of the country, though not until they had borrowed of the Egyptians all their jewels of gold and silver, and all their best raiment. In all the annals of the world 600,000 people never before effected such rapid movements, as to pack up all they possessed and get out of a country at so short a notice. But it must have been so, for the book says "the self-same day the Lord did bring the children of Israel out of the land of Egypt."

Infidels and skeptics may wonder how God, who is alike Father of all nations, should authorize the Israelites to dishonestly take the gold and silver jewels of the Egyptians, as well as all their fine wearing apparel; but Christians can easily understand it, for their system is founded upon ethics of partiality and favoritism, some being blessed and made happy, while others are damned and made wretched.

To an ordinary "wicked" person, it would seem that if the Lord really wanted the children of Israel to get out of Egypt, he was unnecessarily cruel in retarding the business by hardening Pharaoh's heart so often, and making it necessary to afflict a people innocent at least of Pharaoh's obduracy, with so many dire calamities, to say nothing of the cattle so often killed. It would have saved an untold amount of suffering and distress if he had not hardened Pharaoh's heart so often, and had let him act out his natural disposition. But as God seemed to want an opportunity to show his power in sending plagues and afflictions, perhaps we ought to think it was all kindness and love on his part to do just as he did. If the Egyptians were equally his children with the Jews, it perhaps follows he should afflict them, kill their cattle, and put them to death if he saw fit to do so. We are told that "God's ways are not as man's ways," and that they are "past finding out." All we have to do is to "have faith," and to believe every word the book and the good clergy tell us; for, "to doubt is to be damned."

For ourselves, however, we shall exercise the liberty of doubting the entire narrative, and not only believe that the Universal Father never performed any of these cruelties, but that he never wrote them, nor caused any one else to write them; and we rejoice that the intelligent people of the world are getting their eyes open to the absurdity of believing such silly stories are the words of God. If such stories were told of the present time, none could be found to believe them, and they are no truer for having been handed down from an age when the best historical accounts were greatly blended with fable and exag-

geration, and when men falsely claimed to converse with God face to face. We believe none converse with Deity now, but just as much as ever was done. All can see him alike, and it is idle for men to claim they have special favors in this respect.

Sunday—How to keep it.

Not a little attention has recently been called to this subject by the daily papers of our city as well as some of the clergymen both of this, and our sister city of Brooklyn, especially in connection with Sunday concerts and Sunday dramatic representations. Rev. Dr. Talmage of the Brooklyn Tabernacle has made himself particularly conspicuous in this regard, and he has denounced the drama and theatres in no stinted terms. While he aims at dramatic effect in his own pulpit and uses the sensational arts employed on the stage, he is vehement in denouncing actors as an immoral, ungodly set of men and women, and with being emissaries of the devil.

Several of the opera and concert halls have been open on Sunday and crowds of people have been flocking there in search of recreation and amusement. This is deemed to be "very wicked" by many of the church people, and it is proposed to close them by resorting to the law prohibiting Sunday amusements, which is still upon our statute books, though long as a dead letter. Several clergymen have given opinions both *pro* and *con* relative to these Sunday amusements and some of them have struck us as being very sensible. With none have we been better pleased than with the remarks of Messrs. Frothingham and Porteus favoring rational and instructive Sunday evening entertainments for the people who prefer them to the church.

A struggle is evidently imminent in our city, and the whole country as well, between the puritanic element on the one hand, who though greatly in the minority in point of numbers, nevertheless propose to dictate to the masses just how they shall observe Sunday, and all for the "benefit of God," and on the other hand a large majority of citizens of foreign and American birth who claim the right to pass Sunday as they please, and for their own benefit, so long as they do not prevent others from exercising the same right. The first element virtually says to the other, "You must keep Sunday just as we prescribe. Our idea of the day is the correct one, and you must submit to it whether you believe as we do or not, God has authorized this course, he and the law are on our side, and we shall compel you to conform to our views."

The other class virtually responds in this wise. "We do not object to your keeping it as you please, and as your sense of right dictates, and we propose to avail ourselves of the same liberty, as well as of interpreting for ourselves what the will of God is to us. We do not wish to disturb you in the course you deem right nor will we permit you to disturb us while exercising the same liberty."

The victory may temporarily perch upon the banners of the first class but the ultimate triumph must be with the latter. It is too far along in the nineteenth century for one class, especially a small minority, to dictate to another class how they shall think, how they shall act, where they shall go, or what company they shall keep. "Equal rights" is the rule of the land and it shall be as effective on Sunday as on the other six days of the week. It is too late for one class to compel another class as to how to worship and how to think.

All the days are doubtless alike in point of holiness. One revolution of the earth is just as holy as another, and all days equally the Lord's. Whatever is right to be done on Saturday or Monday may be done on Sunday, and whatever is unfit to be done on those days should certainly be omitted on this. For this reason we are opposed to Sunday exhibitions of a low, sensual character where the morals are corrupted and the baser passions stimulated and inflamed. These of course are wrong on Sunday and equally wrong on all other days, and should be prohibited. But we are decidedly in favor of moral, intellectual, instructive Sunday amusements for the thousands who do not wish to attend the aristocratic churches where senseless dogmas and creeds are promulgated

and where is found so much that is repugnant to every sense of truth.

The old puritanic idea of Sunday will have to give way. It is Jewish in origin, and came from the legend that Jehovah made the universe in six days, and by the exertion became so weary as to find it necessary to rest on the seventh and refresh himself. For this reason Christians insist we shall keep the first day whether we are weary or not, and because another legend says on that day the Lord arose from the dead. The day is not Christian in origin, nor was its observance at any time or anywhere enjoined by him who is the reputed founder of the Christian religion. If in his estimation it was important the day should be observed in a manner different from other days, it is singular he said nothing about it. From all we can learn of his views on the Sunday question they were not materially unlike our own—that Sunday is just as good as any other day. He plucked corn on that day for his own pleasure, and said the Sabbath was made for man, not man for the Sabbath.

In connection with Sunday recreations and amusements we are pleased to refer again to arrangements now being perfected by Liberals of our city, to inaugurate in a few weeks a series of Sunday amusements, intellectual and emotional in character, and devotional to truth and virtue, which we trust will prove to be just what the intelligent and truthful portion of our citizens require and will appreciate. A system of mental culture free from dogmas and superstition, and blended agreeably with philosophy, science and truth, and diversified with inspiring music of the same character. It would seem the times are ripe for such a movement.

Christianity Examined.

NO. II.

It is of course impossible, in the present age of the world, to positively fix upon all the facts relative to the origin of Christianity, or to correctly decide all the contradictory questions connected with it. This much is known and can be relied upon—the story of the New Testament is sustained and corroborated by no history sacred or profane, save the "four gospels" themselves; and there is nothing in them but what could easily have been written by almost any designing and intelligent priest or monk. A fact well calculated to excite suspicion of the authenticity of the "gospels," is that they were unknown to the earliest Christian Fathers and writers, and are not mentioned or referred to in any way by them till two centuries after the time Christ is said to have lived. It is most singular if these gospels were written in Christ's time or immediately after his death, that they should not have been known to the early Fathers of the religion, and be referred to frequently in their writings.

In the most favorable light in which the matter can be viewed, the story of Jesus appears extremely mythical. The warm adherents of his existence have been unable to fix precisely the date of his birth or of his death, and there is up to this time a discrepancy of several years in the dates claimed. Compared with this fact, it must be borne in mind that one of the earliest sects of Christians, the *Gnostics*, stoutly maintained for near two centuries that Christ was not a material person, but a spirit only, and had no corporeal body. The contest between them and their opponents, who claimed he was a real person and occupied a physical body like other men, often waxed very warm, but they were finally overcome and suppressed by force and their writings destroyed. Thus the belief in the real existence of Christ, as a man, was established by force and superior numbers, after the assertion had been so long and so persistently disputed.

Besides the prototype of Christ, in the Hindoo Mythology, named in our previous article, others of the older nations had their deities and "saviors"—part God and part man—embodying much the same idea as Christ being the son of a God; and this centuries prior to the Christian era. Without stopping to enter into a history of these human deities, we will merely name some of them. The oldest was Buddha, of India, who taught excellent morals and inculcated precepts and practices that have hardly been excelled by any

succeeding deity. He had a much larger number of followers than any other deity or religious leader the world has known. Even at the present time there are over four hundred millions of human beings that believe in him and the peaceful doctrines he taught. Later, Confucius, of the Chinese; Zoroaster of the Persians; Æsculapius, Hercules, Adonis, Apollo, Mercury, Bacchus, Prometheus, of Egypt, Phenecia, Greece and Rome, were severally believed in as demi-Gods or sons of God and saviors of mankind, and by whom miracles and wonders were performed centuries before the dawn of the Christian religion in the world. Five hundred years before the Christian era the drama of Æschylus was enacted upon the stage in Athens, in which Prometheus was represented, who was both God and man in one person, who taught the purest morals and suffered for the human race, and finally was executed on the cross for the good of his followers and the human family. Some of the sentiments and morals uttered by Prometheus were as grand and noble as have ever been heard.

These facts clearly prove that the idea of a being, partly divine and partly human, was not first held in Judea; in fact all the main points in the career of Jesus were so fully believed in of other characters, in other nations before his time, that it is extremely probable the idea was a borrowed one. If such a person as Jesus lived, (and there might have been several by that name, the same as of John or James,) he was probably only an obscure man like most other human beings, and that he never claimed to be God; but upon whom, after his death, deific powers and honors were conferred and astonishing events connected with his name. There is so much similarity between all these human Gods or "sons of God," that it is far more natural to suppose the idea of one was suggested by another, than that the remarkable coincidence should occur of half a dozen or more of them springing up entirely independent of each other; and as Jesus was the latest of the list named, it is altogether more rational to regard him as the copy than the original.

Even as the idea of the paternal Deity and his Son, which the Christians adopted was not original, so also are the dogmas of the Christian religion borrowed from the older Pagan religions of the world. In fact there seems to be not a single feature or doctrine in the Christian faith that cannot be traced directly to Pagan origin. The idea of the Trinity is pagan, and existed in India centuries before there was a Christian in the world. The doctrines of atonement—an innocent being atoning for the guilty—and of "salvation by blood," were also of heathen origin and came from India. The symbol of the cross, which is so generally believed in as the great Christian emblem, was used as a sacred symbol in the religions of India and Egypt many hundreds of years before the birth of Christianity. Even monasteries and the orders of Monks and Friars were not new with Christians; they existed in India and in the mountains of Central Asia away back thousands of years in the past, when the doctrine of self-immolation, self-denial and self-abasement was taught and practiced hundreds of years before there was a Christian to practice or to teach it. The idea of a devil and a place of torment was also borrowed in the same way, and the doctrine of the immortality of the soul is also not Christian in origin, but comes down from an age long anterior to the Christian religion.

The learned Christian scholar will be compelled to admit the truth of the statements here made, that the different nations named had their "saviors" and "sons of God" before the era of Christ, and also that the dogmas named are much older than Christianity, but a superior morality is claimed for Christ and his teachings. This claim is unfounded. There is scarcely a moral principle or injunction credited to Christ that was not taught by Pagan philosophers and reformers hundreds of years before his time. His sublimest utterances had been heard before he spoke them, and had we been taught to revere these sentiments as we have been the utterances attributed to Jesus, we would doubtless feel the same veneration for them, and accord to them the same divine character we do the teachings of Christ. We will not pro-

(Concluded on Page 8.)

[Continued from No. 3.]

The Jews and their God.

CHAPTER III.

In this chapter we will notice Jacob, the grandson of Abraham, who was the father of the twelve tribes of Israel, and others, in relation to their God. First, we will place these men and their God in a proper light, or as we understand their true condition to be. We have already said, the undeveloped condition of man, at that age of the world, is a justification for their childish ideas; that these men may have been model men in their day—candid, and as far as they knew, honest—we have no doubt, yet they labored under many wrong impressions, the same as Abraham did when he believed King Abimelech was under no restraint to do evil, which was a gross mistake, yet it caused him to do that which would disgrace any man. But such things were more justified in those days than now, and were practiced by the Christian Church for centuries. The writer has no disposition to vilify the characters of the Jewish fathers, further than to show they were honestly deluded, deceived, and labored under many mistakes, the same as all other people, and that their religious views are not to be relied on as a standard for this generation, having had no higher source than other nations, all of which had their origin from the spirit world, each corresponding in character with man at each age. And how could it otherwise be? This true, it accounts for all the savage and revengeful disposition manifested by those who the Jews called Lord God and angels, (according to their appearances.)

Many of those spiritual personages assumed great authority (one at least), and oft times executed it with a vengeance, and savage in the extreme, foreign and unlike a god worthy of human sympathy. As in the case where one hundred and sixty thousand Assyrians were destroyed in one night (Isaiah xxxvii. 36,) and many other like cases too numerous to mention. Therefore, the Jews and their God, together with the angel (spirit) world, cannot be looked upon in any other light than that they acted wholly under the law of force, in all its bearings, the same as the beasts of the forest, low and undeveloped as to moral goodness. These facts, with their religious prejudices, account for all the Jews claim for themselves and their God, he being of no higher order than the spirit of some ambitious king, who the Jews held and believed to be God, and in fact was their God. It was the same with other nations, (except in the plural of gods,) and that their God regulated and arranged all their domestic affairs in life. If a man was found dead, or any person died prematurely, or was killed accidentally, or in any way lost his life while young or in his prime, it was believed to be on account of the displeasure of their God, as in the case of Onan, son of Judah (Gen. xxxviii. 10).

In all things wherein they prospered, it was evident to them their God was pleased with what they did, and thereby considered themselves blessed of their God, regardless of the means, though they were degrading and dishonest. On the other hand, a failure on their part was proof of their God's displeasure, and an offering had to be made to appease his wrath. In principle the Jews in no sense differed from other nations, except the Jews held one God and the balance were angels. Other nations acknowledged Gods in the plural, as they made their appearance on different occasions, all having spiritual communications from the spirit world, all having prophets, priests, seers and mediums, each having its superstitions. One nation believed their God rode in a carriage on wheels, drawn by twelve men, called the juggernaut, while the Jews believed their God rode in a box or chest carried on four men's shoulders, called the "ark of covenant." One nation believed a woman who drowned herself was turned into a Kingfisher. The Jews believed a woman when leaving her home, looked back to see if her house was on fire, was turned into a pillar of salt, (or perhaps a barrel of salt.) One nation believed a man was turned into an ox (the ox was afterwards considered an incarnate god, and worshipped.) The Jews believed a man was turned out to pasture and eat grass like an ox. A thousand such cases could be shown, all equally false as to fact.

As for the Jewish nation, it had its origin in Abraham, Isaac and Jacob. These three were the founders of that nation, and their God was named after them, (as he was not known before), and he retains this name throughout the Christian world, and for this the Jews claim the Christians have stolen their God. Be this as it may; Jacob being a twin brother, his God, before he was born, is said to have loved him and hated his brother Esau; though his brother, a little smarter fellow, got into the world first, this made him the lawful and legal heir of his father's estate, and was entitled to his father's blessing, in which lay the promise made to Abraham. Here is a theological question, "Did the Jewish God arrange the conception and birth of these twin brothers?" If he did, there are but two conclusions. 1st, He did not realize what he was doing; or 2d, he preferred lies, fraud and deception, to that of truth and honesty. How this conclusion can be avoided, we leave the reader to decide for himself.

As for myself, I cannot bring my conceptions of

God (as I conceive him), low enough to meet the demands of theology. Therefore, I chose rather to charge the origin of the controlling power under which the Jews had their existence as a nation, of no higher order than man or the world of spirits, whose origin is man, and that the God-power that rules the universe is above and beyond the present spiritual sphere of man.

Jacob being the favorite of his God and the idol of his mother, readily became the tool of them both in deceiving his father, thereby obtained the blessing of his father, which legally and rightfully belonged to his brother Esau, according to the custom of nations at that time, and by the Jews carried out. Jacob having already taken the advantage of his brother's necessity, had bought his birthright for little or nothing. In these days we would call it an act of fraud, a cheat. Jacob, by the help of his mother, the blindness of his father, and barefaced falsehood, obtained his father's blessing, and thereby became in possession of the promises made to Abraham. A failure on the part of Jacob, supplanting his brother Esau, in obtaining the birthright and his father's blessing, would have thwarted and destroyed the designs of him who is claimed to be the Almighty, the fountain of justice. Here we exclaim with honest indignation, *What an idea this!* Yet, if theology be true, God, before the boys were born, "loved one and hated the other, and the elder shall serve the younger," or in other words, "Jacob have I chosen to stand before me as the head of the twelve tribes of Israel, and Esau have I rejected," thus making it indispensable that Jacob's father should be blind—for all heaven knows Jacob could not have deceived him if he had not been blind. Therefore theology makes it necessary, in order to have the designs of the Jewish God carried out, that Jacob's mother, when she counseled her son, should induce him to lie and deceive his father. No man is justified in finding fault with a Jew when he cheats him in a trade, so long as he justifies Jacob and his God cheating Esau, and deceiving Father Isaac.

I have now set forth the origin and foundation of the Jewish nation under the direct dictation of their God, and it is left with the reader to decide for himself the question whether its origin had its foundation in a God of justice and moral goodness, or in fraud and deception. There is one undeniable fact, the Jewish nation ended in a disgraceful destruction, which is proof in favor of the latter. We close on this point, by asking a few questions. What treatment can be more foreign and in opposition to the golden rule laid down by Jesus, than the treatment of Jacob toward his father and brother? Yet nowhere in the Bible is the conduct of Jacob and his mother found fault with. If the Jewish God had preferred, or loved truth and honesty, having power to control, he would have had his chosen one, Jacob, to have been born first, thus avoiding the necessity of fraud and deception, but perhaps he did not think of it in time. But instead, justice was murdered and trampled under foot by him who it is claimed said: "Thou shalt not bear false witness against thy neighbor," but in this case a man bears false witness against his twin-brother, and deceives his father, yet the same God condemns and justifies the same act; also, "thou shalt deal justly with thy neighbor." Yet from the fact Jacob cheated his brother and deceived his father, for which he was promoted and placed at the head of God's people; and the cheating of his father-in-law in raising cattle, (his God helping him,) he was placed among the wealthy of the land, thus blessed in all he did.

There is Rahab, the harlot, who for her lies and deception in saving Joshua's spies, and turning traitor to her own nation, was saved by him who, it is said, says "No liar or whoremonger shall enter the kingdom of heaven." It is possible, however, there may be a preference in favor of females. Taking into consideration the claims of the Jews in regard to their God, much may have been imaginary. But as for the real facts, they cannot be dispensed with, better than to charge them, as the acts of a spirit of some savage king, whose vengeance and wrath had not yet subsided, neither had his ambition abated. Is it not a fact, the character of such a personage would be compatible with the character of the Jewish God. This is evident, and the evidence is stamped upon almost every page in the bible. The whole trait of his character bears upon its face that of the low, uncultivated attributes of a man living a savage life. *Just so long as there was nothing to displease him, he was tender, kind, merciful and full of love.* On the other hand, when displeased, (and this was the most of the time,) there were no limits to his wrath and vengeance. The foregoing being warranted by the record of the Jews called the unerring word of God, no matter how immoral, false or ridiculous, all the same, it is sacred and should not be called in question; such are the claims, also, for the Koran, the Shaster, the Vedas and all the sacred writings or books of the different nations, each claiming their religion to be of their God, and were superior to all other religions and gods, the Jews did the same, and it is the same now with the Christians, *we are of God, and all the world lies in wickedness*, the latter none other than an outshoot of the Jews, whose authority was of no higher order than man, either in earth or spirit form. This accounts for all that was said and done by men, angels or their

Gods among all nations. Believing as they did, the Jews in particular, that hail-storms were the effects of their God's vengeance. Tornadoes, earthquakes, eruptions of the earth, and volcanic fires came direct from God; all premature deaths were the effects of God's vengeance, and thus long life on earth was a special blessing; an eclipse set forth God's displeasure; a defeat in battle, or a failure in anything was the same. Should a man marry a wife, and she bear him a son, she was blessed of God, but if barren, she was cursed of God. This was the natural result of their low, undeveloped condition. Those who now firmly believe the bible to be infallible, are more or less tinctured with the same superstitions and false ideas, by whom all scientific truths have been met with senseless opposition. Death being the greatest curse known, all who dared to advocate truth in opposition to these religious ideas, lost their lives. Jesus in like manner lost his life under the religious persecution of the Jews, God's chosen people, who did it to please their God, and thousands of others were put to death for the same purpose.

Notwithstanding the Jews killed Jesus, yet he is now a spiritual personage, and by his believers held and worshiped as their God. This is consistent with our position. Brahma is one of the most noted Gods known in the world, and his worshipers are now the most numerous on the earth, and they persecuted unbelievers the same as the Christians did; and all who do not now acknowledge Jesus as God, no matter how much moral goodness they possess, are condemned. The present condition of the Christian world is similar in other respects. Earthquakes, tornadoes, hail-storms and volcanic fires are all right, providing no lives are lost, no great amount of damage done, God's name is not called in question. But should there be a great loss of life and destruction of property, the greater, the more evidence there is that it is an act of God. But you will never hear the name of Jesus brought in, that his vengeance is thus executed. Inasmuch as he is acknowledged to be the Christian real God, "why does he not execute wrath and vengeance?" The wrath of Jesus, or the vengeance of Jesus, is not named by our divines; while the wrath of God, and the vengeance of God (having reference to the God of the Jews, the God of the bible), is heard from every pulpit. The vengeance of Jesus would be laughed at, while God is declared to be "a man of war," "a jealous God," and "vengeance is his, and he will repay."

[TO BE CONTINUED.]

JAMES LICK, of San Francisco, is one of the most extraordinary men of this age. His shrewdness in early life, and his untiring perseverance, have enabled him to consummate an act of grand benevolence, at that period of life, when men in general begin to worship their dollars. Byron said that "avarice is a fine old gentlemanly vice," but then he was not acquainted with James Lick, and if he had been, perhaps there would be some chance of his replying that "one swallow does not make a summer." The course pursued by Mr. Lick has been eminently sensible and generous, but it is such as scarcely one man in a million would have dreamed of, and hardly one man in a hundred million would carry out. At seventy-eight years of age he divests himself of the major part of his wealth, giving his estate by deed to seven trustees to be expended in the following manner: \$700,000 for a telescope, larger and more powerful than any yet made, to be erected near Lake Tahoe, or elsewhere within the State of California; \$300,000 to found and endow the California School of Mechanical Arts, to educate both sexes in the practical arts of life; \$250,000 to build a monument commemorative of the history of California; \$150,000 for a bronze monument of the author of the "Star Spangled Banner." Francis Scott Key; \$150,000 to provide free baths for the people of San Francisco; \$100,000 to establish a home for old ladies, without other means of support. Several charities are remembered to the extent of \$25,000 and \$10,000 each. He allots about \$5,000 apiece to members of his family; those who have died out of his circle have similar amounts apportioned for gravestones, by no means an extravagant sum, when the splendor of some of the monumental erections at Lone Mountain Cemetery are considered; and after these disbursements the California Academy of Sciences and the Society of California Pioneers are made residuary legatees, the money to be spent in buildings, libraries, scientific collections, and other like works and objects. Mr. Lick has given the whole of his estate to the trustees, and reserves for himself only the use of his homestead at San Jose, with such sums of money as he may require, not to exceed \$25,000 per year. \$2,000,000 worth of the estate was sold on Tuesday last, by public auction, and the rest will be sold as required.—*Exchange Paper.*

The police boundaries of London cover 576 square miles and a population of 4,000,000, of inhabitants. Here are gathered more Jews than there are in Palestine, more Scotch than there are in Edinburg, more Irish than there are in Dublin, more Roman Catholics than there are in Rome, and there is a great variety in the languages spoken. There is a birth in London every five minutes, and a death every eight minutes.

Theology.

The science of a God. Science is the stream on which the mind of man is borne through the earth life, a mirror whose function is to reflect what exists to the cognizing mind of man, by no means to control, direct or govern, and as your reflecting glass can show or reflect it, nothing of your moral state, only of your physical; so science does not and never can show, what life is in itself, in its principle, only in its effects.

Theology, as a science, therefore, can show nothing of what God is for, as life in its essence and principle, in its primary, is closed to the realm of consciousness, so also, is it closed to that realm in which the infinite and finite are united, the moral realm, where God and man are seemingly chaotically blended.

The one knows nothing, can explain nothing of individual consciousness, only, of the appearances under or by which it is revealed, so, the other knows nothing and can explain nothing of the source, principle or *esse* of life, simply its manifestation and phenomena.

Men in the earth life as children, without experience or wisdom, unable to form an intelligent idea of, or come to any definite conclusion concerning any important matter, appeal to authority; some, to an individual, others to a book, and to such an extent has this process been carried, that the declarations of science are denounced; reason silenced; experience, truth, justice, virtue, everything the whole physical and moral nature of man is quiescently submitted to the dictates and decisions of such authority.

Here, we assert, that all external authority, of whatever character, is injurious, prejudicial and detrimental to the symmetrical development of the individual man and the progress of the race.

A belief in a master or controller of the mind and spirit, is the source of all slavery; the political and social life of the civilized world has been and is today corrupted and enslaved by the fallacies, debase-ments and bonds of theology.

We present again the ever recurring question, what is God? Our object is to offer a new presentation of the subject, adapted to the receptivity of progressed minds.

God, received as an infinite principle is the prime essence of all things; by such a presentation the universally diffused and permeating principle acts everywhere the same, in accordance with state, condition and environment. The modes of action of this principle can be expressed by two comprehensive and appropriate terms, attraction and repulsion, which terms include and ultimate association, progression and development in every phase of natural or material and spiritual or substantial existence; the latter in themselves signifying principles but which are included in that ground general and universal principle, by man termed God.

This principle demonstrates itself in and through all forms or things; all things not only exist in, but, through the sublime workings of this universally affinitizing principle, everything grows and advances in perfection and refinement, in exact accordance with its rule of action, progression.

From the apparently crude material, the crystalloid, by a successive series of gradations—each in itself attractive and beautiful—the highest, most refined and substantial is reached, unfolded and developed.

Development is the widest, highest and holiest tendency of nature and spirit.

Ascending from the lowest form of animal life, that link between the vegetable and animal; the polypus, growing fast to its rocky bed, devoid of the organs of sense, or nearly so, without internal or external organs. We find the organisms becoming more perfect; the development of the animal functions increase, there exists a concentration of senses and faculties, hearing, seeing, feeling, tasting and smelling, with an increased development of the organism, in a long structure, with muscles, nerves, arteries and venous circulation of the blood; also, internal and respiratory organs; following the same chain in successive links, we have instinct, reason, mind, moral perceptions and spirituality. Man has reached the perfection and concentration of all the lower forms, yet what an almost infinite number of constructions and reconstructions preceded his development.

Man is the combination of all the parts, faculties, powers and principles which before had existed only in imperfectly associated conditions; man is the consummation of a capability the most extensive and powerful.

The human principle permeates all matter; the dumb earth has been in constant and continual travail, inward and unintelligent, to produce and bring forth the human individualized spirit as an ultimate. Man is a microcosm and a macrocosm of the universe.

The spiritual principle of humanity is unfolded and eternally individualized through the instrumentality of innumerable suns and planets, through the progressive development, regular and continuous, of minerals, vegetables and animals, all of which the human organism represents, embraces and embodies to the beauty and symmetry of its form.

The universe of humanity, existing in all inhabita-

ble planets; the millions of earth's inhabitants, you and I, are so many expressions, among the infinite number of modes, ways of life and being, that belong to this self-existent, undivided and infinite principle.

If we can conceive an infinite number of parts, it will require them all to make an infinite whole. Hence all things consist of God; of that infinite principle as their prime essence and through God, as the forming, moving and sustaining power.

If then all things are of God—parts of God—parts of that infinite whole, they must have an unavoidable existence, because of God. There is and can be nothing, therefore, in the universe, illimitable in expanse, which is not related and connected with something else.

The same law of association or affinity operates in the atom the same as in the orb, planet and sphere, "for through and of God are all things," by that omnipresent vitality and life principle are all things, and since all things are parts of this universal principle, the last one of them is essential in its existence to the existence of the whole. The annihilation of any one would be equivalent to causing the whole, the infinite whole, to cease to be infinite—God, to cease to be God; there is and can be no limit to the process of development.

If all things are of God, it rationally compels the acknowledgment that all things belong to God, are in fact parts of an immeasurable, boundless whole; hence, all identities are so many self-manifestations of the infinite whole, no matter what be the organism or how formulated.

Far away beyond countless constellations of suns and planets; deep in the fathomless bosom of the illimitable and immeasurable universe, throbs the pulse of all life and animation, its throbbings and pulsations are felt through immeasurable channels, or vessels to the unimaginable extent of all planetary existence, and yet, not a single infinitesimal atom, flower, shrub, world, planet, system, man, soul or spirit, but receives, each instant of time, new life and vigor from this inexhaustible source of essential life and vitality. This source is God; this principle, this fact, this source of life and infinite intelligence displays the elements, essences and attributes of its own exhaustless and incomprehensible constitution, in successive and endless series and degrees, each unfolded in an order pre-eminently progressive and harmonious.

The great processors of nature never cease, the rules of action of this all in all principle are never suspended. They are the involuntary, uncontrollable, physiological, mechanical, chemical and spiritual processes of an infinite and eternal constitution.

Love, wisdom and goodness, or life, Nature and law, for life is love or the divine *esse*, and the potentiality or activity of that *esse* is manifested and expressed in wisdom, which is its form or existence; wherever being or existence is, there is form. Form is the rule of action or law of life or soul; the quality of soul is power, power to express itself in form.

The aggregation of form, the universal form, is the expression and embodiment of those principles, which we term God.

To repeat, the formative principle is the love or life principle and form, the expression and manifestation of that principle. The aggregation of form, boundless as immensity, multiplied, varied and immeasurable as the orbs of the stellar universe, or sands of the ocean, is the manifestation of that infinite principle, God.

Everything is an expression of this great and grand formative principle, Nature and God are one.

Conscious reason proclaims God one, identifies the wholeness of God and the infinite universe of external and internal or spiritual existence, ourselves, each one, as a part of his infinitude.

In the grand universe of humanity the organism of divinity, every atomic part and infinitesimal atom, has some position to occupy, and some important duty or function to perform, in common with the mighty systems which compose the infinitude of God—every sun, planet, system, every particle of matter, all and every portion of the great principle of vitality, permeating and actuating them has some direct and necessary function to perform in the organism of the grand man, God.

Minerals, vegetables, animals, men, the universe of matter and mind, have each individualized identity; each in accordance with state and mode of existence, each is acted and being acted upon by reciprocity; all are aids or instruments of continuity, of existence and development. Myriads of agencies are continually expressing the power of this self-existent, ever-operative and eternal force.

Man especially, in the various degrees of power and intelligence, are as the hands and fingers of this infinite man; aiding as instrumentalities in forming, building, and developing worlds, and systems; material and substantial worlds.

Man is the incarnation of Deity, the prototype of the living God.

Man, in all times and in all ages has been and is the form, image and likeness of God.

The finite, boundless in its capabilities, omnipotent in its dormant energies, is forever fruiting the infinite. The consciousness of the indwelling divine principle is over becoming more vivid; the personali-

ty of the infinitive creative energy, can only be conceived as existing in individualized consciousness in the mind of man, in exact accordance with the degree attained by the finite intelligence, ever varying and ever sustaining to each other the relation of infinite and finite. Thus the prime essence of infinite life will be in all finite life, unlimited and unmeasured by it, and all finite life will ever more and breathe in the infinite.

The infinite formative energy, being all in all, breathing life elements and essential principles, throughout the realms and labyrinths of the infinitude, sanctifying everything by making each and all a portion of itself, the infinite and finite are and must be one.

The aggregation of form, the universal form, is the expression and embodiment of those principles, termed God. So, all the various functions and powers which compose the mind of man, constitute in degree an embodiment of love's wisdom, which is the constituent element of the divine, just as all the various materials which compose the body of man, are but the clothing and embodiment on the sensuous plane of the mind of man; as all the singular and particular qualities, thoughts, actions and feelings are inseparable in the individual, making in the aggregate one character and individualism; in like manner, individuals, communities in the aggregate, correspond to, and represent in degree one grand man, so also, the universe of mind, brought and kept within the sphere of divine order, by the universality and complexity of its powers, represent in the highest sense, the grand man.

In this grand, universal man, made up of the aggregation of the inhabitants of constellations of systems, planets and earths, subdivided into nations and communities, they being composed of an infinite variety of particular, individual, and atomic men, no two alike; each having his appointed and appropriate position in accordance with quality and use. Any existent unhappiness or misery must arise or be produced by incongruous relationship, want of proper adjustment or ignorance of the uses and conditions of life.

The principle source and cause of mental and physical suffering, misery and unhappiness, is the antagonism which exists between the interior and essential man in its divine essence, and purity, and the disorderly activity of the perverted self hood of the external and natural man.

On the contrary, when the inner life pervades, appropriates and controls the more external degrees of our existence, are 'return to God;' this is the end of our existence, the destiny of every soul.

To recapitulate, the existent forms in Nature on the sensuous plane, are but the ultimatum and embodiment in form of spiritual principles and essences.

[TO BE CONTINUED.]

The Hindoo Skeptic.

[The following beautiful lines, handed us by a friend, are not new, but they possess an excellence that fully atones for that.]

I think till I weary with thinking,
Said the sad-eyed Hindoo king,
And I see but shadows around me—
Illusion in every thing.

How knowst thou aught of God,
Of his favor or his wrath?
Can the little fish tell what the lion thinks?
Or map out the eagle's path?

Can the finite the infinite search?
Did the blind discover the stars?
Is the thought that I think, a thought,
Or a throb of the brain in its bars?

For aught that my eye can discern,
Your God is what you call good,
Yourself flashed back from the glass,
When the light pours on it in flood.

You preach to me to be just;
And this is His realm you say.
Yet the good are dying of hunger,
And the bad gorge every day.

You say that He loveth mercy,
And the famine is not yet gone,
That He hateth the shedder of blood,
And slayeth us every one.

You say that my soul shall live,
That the spirit can never die—
If He were content when I was not,
Why not when I have passed by?

You say that I must have a meaning—
So has dung—and its meaning is flowers.
What if our souls are but nurture
For lives that are higher than ours?

When the fish swims out of the water,
When the bird soars out of the blue,
Man's thoughts may transcend man's knowledge,
And your God be no reflex of you.

—London Spectator

(Continued from Page 5.)

long this article by entering fully in this part of the subject now, but probably in our next will recur to it and give quotations from the teachings of Buddha, Zoroaster, Christna, Confucius, Prometheus, Pythagoras, Socrates, Plato, and others of the old sages and philosophers, all of whom, as we have shown, were long prior to Christ.

While it is easy to show the morals of the Pagans were as elevated, as pure and as divine as any the world has since known, it will be equally as easy to demonstrate the fact that the Christian religion has been the source and cause of more bloodshed, carnage, cruelty and persecution than any other system of religion, and with the exception perhaps of Mohammedanism more than all the other systems combined.

If these things are so, it is but right the world should know it, and we trust we are serving the cause of truth in the feeble efforts we are making in this direction.

A Reminder.

From the appeals we have made to our patrons to remit us the price of Volume II of THE TRUTH SEEKER, some may have inferred there is danger the paper will fail to go on. We hereby wish to assure our readers that THE TRUTH SEEKER will not stop. It will continue to make its appearance regularly and will not cease its attacks upon the delusions and errors handed down from the dark ages of the past. Every person who subscribes for it will get the full worth of his money. There are, however, many who have not yet remitted for the second volume, of which this is the eighth number, and we again earnestly request them to do so without further delay. These small amounts are justly ours, and we need them to meet the expenses we are compelled to incur. It seems to us many are deferring this simple duty with insufficient reasons. One dollar and seventy-five cents is not a large sum of money, and it ought to be promptly sent in. If the paper is not marked when the time is up (and it would be very troublesome for us to do this), those of our friends who began with us at the beginning of Vol. I or at the commencement of the present year, ought to be able to remember it, and not make us wait so long. Those who remit before their time expires lose nothing, for they are credited with the new payment from the time the old one expires.

Let those remember who began with Jan., 1874, that owing to our changing the paper to a semi-monthly they have, with this, had four numbers more than they have paid for. We will be glad if our friends who have not responded will promptly render it unnecessary for us to again refer to this unpleasant subject.

We particularly request those who do not want the paper longer, and are unwilling to pay for it, to notify us of the fact or return this number through the post office. We wish to supply all who want it and are willing to pay for it, but are unable to furnish it for nothing. This is the last number for 1874. In 1875 we will be compelled to prepay the postage. We will do this without extra charge to all paying subscribers but we cannot to those who are not.

Friends, please square up before the old year expires and let us begin the new year fresh and clear, with the old arrearages and delinquencies all wiped out.

To give THE TRUTH SEEKER a wider circulation and to bring it to the knowledge of many now unacquainted with it, we offer to furnish it three months to trial subscribers who have not before taken it, at 25 cents, postage paid. There is no profit to us at this price, but hoping we may thereby extend the knowledge of the truth, and ultimately gain some permanent subscribers, we take this course.

We will thank our friends to feel an interest in the matter and send us in all the names they can as *trial subscribers*. We will send a liberal present to the one who sends the most names. This affords a good opportunity to any person to subscribe for a limited time for any friend or acquaintance they would like to have read THE TRUTH SEEKER. Let us see how many trial subscribers can be obtained. Send in the names.

Elder Harkins' Sermons.

We give in this issue of THE TRUTH SEEKER the first of Elder Harkins' sermons, which our correspondent, Thos. A. Didymus, is reporting for us. We expect to be able to give one of these sermons in each number of our paper for some months at least, providing they prove interesting to our readers.

We omitted to say in the proper place that the reporter has secured them by copyright, and those of our exchanges who may feel disposed to quote them will give due credit.

B. F. Underwood.

Will speak at Berlin, Wis., Dec. 4th, 5th and 6th; Lake City, Minn., Dec. 8th, 9th, 10th, 11th, 12th and 13th; Manchester, Iowa, Dec. 15th, 16th and 17th; Independence, Iowa, Dec. 19th and 20th; Cairo, Ill., (in debate with Prof. O. A. Burgess,) Dec. 22d, 23d, 24th and 25th; Du Quoin, Ill., Dec. 26th and 27th; Whitehall, Ill., Dec. 29th and 30th; Carrollton, Ill., Dec. 31st and Jan. 1st. In January Mr. Underwood will lecture at Anderson and Indianapolis, Ind.; Salem, Elyria and Greenville, Ohio; Binghampton and Groton, N. Y., and Napanee, Canada.

Mrs. Rousby.

THIS great English actress, who is said to be one of the handsomest women now on the stage, has been engaged by Messrs. Grau and Chizzola, of the Lyceum Theatre, to appear in this country at their establishment on the 4th of January.

WE have so much matter to lay before our readers we are compelled to omit many communications from correspondents, some of which have been on hand for months. We are doing the best we can in the matter. Many of our contributors incline to be too long. Please try and be brief and terse; in that way more can be heard and our readers more interested.

In the article entitled, "*The Growth and Spread of Rational Ideas*," by A. O. Genung, in our last, parentheses were twice erroneously inserted by the printer when not intended by the author. These little typographical errors have occurred from the earliest era of printing, and doubtless will for many years to come.

PROF. N. M. PIERCE writes us that he will lecture in New Hampshire in January, speaking for the friends of truth wherever wanted. He will take subscriptions for THE TRUTH SEEKER. His address for the month is Rochester, N. H.

Books, Books.—We trust our friends will bear in mind, we are prepared to fill all orders for books which they see fit to entrust to us. We are ready to supply them not only with Liberal and Spiritualistic publications of all kinds, but any works on Science, Philosophy, Arts, History, Biography, Theology, Medicine, Law, Poetry, Romance or any other subject, to be had in this city. They will be carefully sent by mail, post-paid, upon receipt of publisher's prices.

The moderate profit we are enabled to make in this way will assist us in meeting necessary current expenses, and all favors shown us by friends will be promptly responded to and duly appreciated.

A New Book.

BHAGAVADA GITA; or, a Discourse on Divine Matters between Krishna and Arjuna, a Sanskrit Philosophical Poem, translated by J. Cockburn Thompson, Member of the Asiatic Society of France, and of the Antiquarian Society of Normandy. Published by S. S. Jones, Chicago.

We have not had time to read it, but it appears to be a rare work from the ancient Sanskrit, and shows the Indians of the East of former ages promulgated many of the religious ideas and notions which the Christian Church adopted long after. It contains some 275 pages on fine tinted paper, is neatly printed and bound. Its eighteen chapters treat upon the following subjects, and is profusely supplied with notes, definitions, and explanations:

The Origin of the Philosophical Ideas of India.
The Schools of Indian Philosophy.
The Sankhya System.
The Yoga of Patanjali.

The Philosophy of the Bhagavad.
The Despondency of Arjuna.
The Application to the Sankhya Doctrine Devotion through Action.
Devotion through Spiritual Knowledge.
Devotion by the means of the Renunciation of Actions.
Devotion by means of Self-denial.
Devotion through Spiritual Discernment.
Devotion to the Invisible Supreme Spirit.
Devotion by means of Kingly Knowledge and Kingly Mystery.
Devotion to the Divine Virtues.
The Vision of Universal Form.
Devotion through Worship.
Devotion in connection with the Kshetra and the Kshetrajna.
Devotion in connection with the Three Qualities.
Devotion by the Attainment to the Highest Person.
Devotion in regard to the Lot of the Devas and the Asuras.
Devotion as regards the three kinds of Faith.
Devotion as regards Emancipation and Renunciation.
Price, \$3.

A Word to the Sick.

Dr. R. P. Fellows, the eminent Magnetic Physician is now treating the sick with unequalled success by his Magnetized Powder. We would say to those who are in need of a reliable physician's services to procure Dr. Fellows. His powder is \$1 per box. Address, Vineland, N. J.

Close of the Strakosch Italian Opera Season.

Henry C. Watson, who is one of the best musical critics in this country, and whose *Art Journal* is regarded as the highest musical authority in the land, is down upon the Strakosch Italian Opera company. He intimates that, save in the case of Mlle. Albani, Miss Cary, and perhaps Signor Del Puente, the artists, if they may be so termed, are inferior beyond comparison. Our own opinion is that Misa Cary is the only absolutely true and perfectly tuneful artist to be found in this conspiracy against all that is exquisite in the divine art. Albani is no such tuneful singer as this American contralto, and as for an actress, to those critics who mistake namby pamby sentiment and action for something especially natural, all we can say is that they are in part correct, for the trouble with Mlle. Albani is, that she is altogether too natural, and wanting in that superb dramatic essence and cultivation which so characterize Nilsson and others of that ilk. That her voice is delicious, we admit, but with the serious defects just mentioned, so exceptionable is her stage presence, in so far as her mouth, her hands, arms, and her feet are concerned, we venture to assert that she can never become an abiding favorite with the American people. That the Strakosch season just closed here has been a signal failure, all must admit. Although, were it not for Mlle. Albani's fine voice and amiable disposition, it would have been even less successful. As it is, however, before the management get clearly rid of the present pack of incapables, now hawked about the country, there will be a deficit in the treasury to the amount of something like forty thousand dollars.

My Heaven is Not a City.

No city for me with its pearly gates,
And streets all glittering gold;
No angel with feathery, shining wings,
To usher me into the fold.

No judge in state with visage stern,
To count out one by one,
The lessons I vainly strove to learn,
Or bad deeds I have done.

Nor is my heaven amid the storms of earth,
Where our hearts by sorrow are riven,
Where waves of anguish sweep over our hearth,
And against rocks of despair we are driven.

My mind's eye wanders to beautiful fields,
Bright rivers, valleys and plains,
Where sweet, wavy grass to the footfalls yield,
And I hear music's sweet refrain.

There gentle zephyrs stir the bright green leaves,
And the fragrance of flowers rare
Is borne to our senses, while about us we weave
Garlands of those gems so fair.

And there our loved ones, oh, glorious thought!
Who have done with their trials here,
For whom the dark surges of sorrow we fought,
And shed many a bitter tear.

When were called they came from their heavenly
bowers,
To meet us at death's dark door,
They bridge the way with beautiful flowers,
And gently lead us o'er.

O, speed the time when the portals of death,
Shall open for my spirit's release,
I know that with my latest breath,
I shall reach my haven of peace.

Maple Plain, Minn.

MRS. JEANETTE BILL.

G. L. Henderson's Article.

NO. VIII.

"One touch of Nature makes all the whole world kin," could be no more true if one of Israel's seers had received it as an inspiration from heaven. "The entire succession of men through the whole course of ages must be regarded as one man, always living, incessantly learning." When Pascal uttered the above immortal aphorism, he gave us the first great text of social science. He might not have fully realized that in this little text was contained that which will ultimately, when accepted, destroy all political and religious distinctions between the different races of civilized man, as well as all special rights based upon rank or sex. It affirms the solidarity of the race, as well as its continuity. It is the fundamental doctrine of a true Catholic church.

All Infidels, Freethinkers, Spiritualists, Atheists, who accept this doctrine are practically members of this Church. All within the old churches who accept this doctrine, and practically apply it in their relations with their fellow-men, are also catholic in spirit.

The Brahmin, the Confucian, the Mohammedan, the Christian and the thousand sects into which these are divided, all lay claim to being the originators of certain doctrines and moral precepts, out of which has come our present civilization.

The truly catholic and scientific conception is that man, like other animals, is possessed of certain inherent qualities which are persistent and universal, giving him a character which we are more accustomed to call human. One of these characteristics is the love that exists between the sexes; another is the love that the father and mother feel for their offspring; another is the love that exists for the place of one's birth, the mountains, the rivers, the groves, the valleys that we are first accustomed to see around and near our early homes. Another and higher kind of love than love of locality is love of countrymen or national love. A still higher, is the love that includes all men—love of humanity. Therefore no sect can lay exclusive claim to these ennobling qualities which are essentially human, common alike to all the sects and the entire race.

I am led to this train of thought by the following facts:

In Art. No. 5 of No. 5, I referred to a young English lady, Miss G. L., who was in search of employment. She was sent to me by a Mrs. A. R., of Brooklyn, a Spiritualist, who took a deep interest in getting her a situation.

In the course of my conversation with Miss Gertrude L., (for that is her name,) she told me that she was a Roman Catholic; that though born a protestant, she had made choice of that church, and I know from the cautious and apprehensive way in which she made this statement, that she expected me to either approve or condemn her on that account. I assured her that, though not a Roman Catholic, nor even a Christian of any denomination, I still felt interested in her welfare, and would do all I could to assist her.

On the following day she came with a letter from a Mr. Henry Coy, of Camden, N. J., who responded to her advertisement in the *Herald*. She had been very frank in her letter to Mr. Coy, and stated that she was a Roman Catholic, giving him to understand that she had been refused a situation as a teacher on that account, and that he ought to know that before she incurred the expense of a journey to Camden. I quote from Mr. Coy's letter, dated Oct. 24th, 1874:

"Mrs. Coy will doubtless acknowledge your note at once for herself. But in such a business as this, I am sure of her opinion. It will be, that your religion is your own, and she will have no fear at all of any which our children may naturally adopt; for myself, superstition is better than unbelief in such a relation as that of teacher. Religion, deep and sincere enough to characterize your life and prospects in it, is a desirable qualification."

Mrs. Allen W. Lewis, of Williamsburg, Wayne Co., Ind., writes Nov. 9th, 1874, stating that she had read my Article No. 5 in THE TRUTH SEEKER, offers Miss Gertrude a home and employment with her, and even offers to send money to pay her expenses to Ind. if necessary.

Now then Mrs. A. R., a Spiritualist; G. L. H., a Materialist; Mr. and Mrs. Coy, religion unknown; Mr. and Mrs. Lewis, both anti-Christian, (I presume from the fact that they are readers of THE TRUTH SEEKER,) are all interested in the welfare of Miss Gertrude L., who holds a different religion from all the rest. Whence comes this common interest?

I answer, it proceeds from a common humanity, and not from a special creed held by a sect. Mrs. Lewis is a mother, and her mother's heart opens its door wide to the orphan child of another woman who is in danger of falling into the hands of the seducer. Her human heart felt for human woe. She pitied the wandering waif who preferred death to prostitution, and she holds out her hands to rescue her fellow-mortal from the merciless wrecker who seeks the moment of adversity to devour his victim.

I thank you all, not in the name of any creed or sect, or person, but in the name of our common humanity. I am desirous to bring together into one

society all who are now outside of existing churches, because these churches make war upon reason and science, and thereby check progress. The following conversation about churches, will more fully explain my views on this subject. I hope all classes of Freethinkers will read what is offered with care, and accustom themselves to the idea that in unity is strength, and that success depends on co-operation. I represent a father and daughter as discussing the propriety of society and churches, with the reasons for and against their formation.

CONVERSATION ABOUT SOCIETY AND CHURCHES.

[Designed for the use of the "Liberal Church" of the "Religion of Humanity."

DAUGHTER.—I have often heard you speak about the great need that exists for the foundation of societies, to be made up of all those who are now outside of existing churches.

FATHER.—Yes, my daughter, this idea has had possession of my mind for many years, and since I have now passed the limit assigned as the average of human life, I deem it my duty to myself and to my race to make an effort to construct for myself and them an intellectual and spiritual home.

D.—But I have heard you complain that churches have degenerated, and had ceased to subserve the interests of mankind, because their whole aim being to maintain uniformity of opinion, and that opinion must conform to those of our remote ancestors, who are supposed to have formed their's correctly, because Gods, angels and messengers from heaven communicated with them directly, and that at a certain period all such communications ceased. That nearly every nation has sacred books which they received during this supernatural era, the truth of which must not be called in question, because to doubt their truth or reject their moral precepts, are unpardonable crimes, deserving the condemnation of all good men. Since the existing churches are thus despotic and unprogressive, would it not be better to avoid the formation of churches altogether?

F.—I am willing to admit that there is a tendency to despotism in any and every form of organized society, and that it is natural for the first founders of an associative body, to fancy that the structure they are about to rear is the best that can be conceived, and must therefore be eternal. Without this strong conviction on the part of the founder and his followers, an associative body could not assume a controlling influence on the affairs of men, and without a clear conviction of the eternity of the structure, it is doubtful if the founder would have even begun to collect and shape the material out of which to construct a human temple.

D.—But since you admit the general tendency of society organizations to be to assume a despotic form, why not, in the interest of society, suppress all attempt to form such an organization?

F.—I confess that, at times, I have been inclined to accept what you suggest as the wiser course, but when I look into history, and see what a vast influence for good all churches have exerted up to a certain point in the development of human society, I must admit their necessity; nay, I regard the church as a positive human need. To illustrate, our forefathers first plucked the grains by hand, and this mode of harvesting was the best they knew, but as instruments of war have always been in advance of instruments used in the arts, some one conceived that the sword might be bent into a sickle, and used as an instrument to harvest the grains, and when first applied, this was no doubt looked upon as the ultimate and final triumph of man in this direction, since one man could harvest as much this way as five men could pluck up by hand. After many thousand years the sickle became a scythe, and the harvester stood erect and swept into a swathe at a single stroke, five times as much as could be done with the sickle. This was regarded as the ultimate and eternal finality. But the scythe is again supplanted by the sickle fixed in a bar of wood or steel, drawn by horses, and doing the work of five men with scythes. In each of these four evolutions in machines, the new inventor was regarded as a mechanical heretic, a dangerous innovator, an insulter of ancestral wisdom, and at each revolution from the old to the new, there were many conservative and orthodox good souls who plucked as their fathers had plucked, shore as their fathers had shorn, cradled their grain as their fathers had cradled, and, like their fathers, denounced the new and clung to the old, deeming it the highest virtue to assert the superiority and wisdom of the fathers over the children, and yet in every case the new has triumphed over the old. But through all these changes in one mode or other, harvesting has remained.

D.—O yes, I see! Then you wish me to infer that a church may change its modes, but its essential functions must remain. I see that the life and progress of the race is dependent upon good crops, safely harvested, but how will you show that the church is an equal necessity?

F.—Here my task becomes more difficult, because, though the resemblance that exists between the functions of the priest and the harvester is very great, the dissimilarity is also great. You might show that all modes of harvesting, hand pulling, reaping, cradling,

horse-reaping have each and all been beneficial to man, while you might affirm that many forms of religion have been oppressive, and have bound the mind in iron fetters, and have served no wise end in the social developments. Yet you must remember that the old reapers have steadily opposed the new, and that each evolution in the mode of harvesting, always involved a short and decisive conflict between the conservative on the one hand and the inventor on the other. The conservative, by standing in positive opposition to the new, was able to detect all the defects in the new instrument, and thus unconsciously improved the machine by pointing out its defects. So with the church in all its previous modes and phases of existence. The established order has always struggled for the perpetuity of that order, and have been always ready and eager to point out every defect in the young church, who aimed at guiding the sentiments and the conduct of men, and thus opposition has been serviceable in pointing out all defects and in preventing a too hasty change from old to new methods, thereby giving the old time to disappear gradually, and the new sufficient time to develop healthfully and symmetrically.

D.—I admit the analogy that exists between harvesting and religion in so far as the opposition of the established methods tend to correct defects in the new. But the point I raised strikes at the foundation upon which the church itself rests; while I admit that all modes of harvesting have been serviceable to man. You failed to show that any form of religion has been equally serviceable, because the old harvester helped to improve the new methods by pointing out their defects. You here assume that as some kinds of religion are better than others, it therefore follows that some form of religion is necessary.

F.—In other words, before you allow me to use the analogy existing between harvesting and religion, you require that I prove their common origin in human necessity?

D.—This is precisely what I desire you to do.

[TO BE CONTINUED.]

[We republish the following in a corrected form, a few errors having occurred when given before.]

Spinoza.

In a dark, distant age, like the Pole star bright gleaming,
When the weary and lost looked in vain for a guide,
Spinoza awoke to a life bright and beaming,

A light on a rock in a tempest tossed sea,
And brighter its glow as the ages rolled onward,
Spinoza 'tis thee, 'tis thy light that we see.

Though father and mother from love both expelled thee
Because thy proud knee would not bend to the past,
The present thou worshiped, Nature compelled thee
To speak words of gladness, of faith and of hope
To thy race bound by custom and withering creed.
Spinoza, you spoke, and the truth stood revealed.

In nature you saw the sole source of being,
Uncaused, self-existent, unending, divine,
Monad, planet, hydrosoa, wise prophet far-seeing,
Are but multiplex parts of an absolute whole.
Here reason may rest on a dear mother's breast,
And bless thee, Spinoza, for teaching her this.

God, Nature, Universe—all that exists,
If God be not these, he is less than the whole,
Less cannot be God. Then vanish ye mists
That darkens the faith, that should rest upon him,
If hating the parts can we worship the whole?
No, no, said Spinoza, it cannot be done.

The black and the white, the rich and the poor,
The prostitute low, or the ignorant knave,
He who sits on a throne, or begs at your door,
One kind, from one womb, ends in one common grave,
Since the whole is divine, then divine are the parts.
We love thee, Spinoza, for teaching us this.

Since from Nature we came and to Nature return,
Divine in the substance, divine is the mode,
Let love like a fire incessantly burn,
'Till humanity fuse into one loving whole.

Love, order and progress, base means and end.

We love thee, Spinoza, for teaching us this. G. L. H.

A RECENT report on "Paper Making as Conducted in Western Massachusetts," contains a list of one hundred and twelve different materials for making paper, from all of which an article of fair quality can be produced. Among the list are enumerated asparagus, beet root, cabbage stumps, frog spittle, hop vines, hornets' nests, lily-of-the-valley, leather cuttings, mummy cloth, sawdust, thistles, and willow twigs.

In the spring of this year a young married woman, residing in North Peckham, England, dreamed that she would die on the first anniversary of her wedding day. To her husband and her relatives she mentioned her strange dream on several occasions, and it seemed to prey upon her mind. At last the dreaded day came—the 5th of the month; and so impressed was she that it would prove her last upon earth that she actually made a present to one of her friends of a sum of money wherewith to purchase mourning. Strange to say, before midnight arrived the poor woman was a corpse. It may be mentioned that eleven days previously she had given birth to a child, which is living and well.

Elder Zebedee Harkins.

Sermon No. 1.

[Reported by Thomas A. Dydimus.]

"Take heed that ye be not wise above what is written."

So read Elder Harkins' text last Sunday, and a better text for the times could not have been found if the Elder had searched the Scriptures through from Genesis to Revelations.

Mount Zion church is in a backwoods neighborhood, being situated down in Egypt twenty miles from the nearest railroad, but there is a post office at Frog Island only five miles away, and the Elder goes over there once a week to read Dr. Dobbin's paper—the New York Tribune—so as to keep posted up in politics and general news. This is how it happened that he read Tyndall's last lecture.

Rev. Zebedee Harkins is orthodox through and through, and the mere mention of Tom Paine, or Voltaire, or Tyndall is enough to set his blood to seething with righteous indignation. You may well suppose that he was filled with holy wrath after reading Tyndall's last lecture. It was on Saturday afternoon he read it, and the next day he gave a sermon from the text quoted at the beginning of this letter, and it was a powerful sermon. It was the unadulterated gospel in its past time purity, and pristine simplicity.

I wish Tyndall and all his infidel crew had been there to hear it. He surely never would have dared to raise his puny arm of flesh in rebellion against the Almighty again.

It was a beautiful Sunday morning, and as per consequence the meeting-house was crowded with saints and sinners of both sexes and all ages, from the six months old specimen of total depravity, to the aged pilgrim whose sands of life had nearly run out, and whose scattering locks had been frost-bitten by the snows of many winters. The hoary-headed sinners were there, and the scoffers at religion came also to hear what the Elder had to say.

Precisely at 10 o'clock by the sun—which never errs—the Elder came riding up on his old roan, and tying her to a swinging limb by means of the halter strap, and swinging his leather saddle-bags across his arm, this man of God strode with stately tread and pious mein through the crowded aisle, and taking his seat on the bench that strands back of the pulpit, he took out his bible and began to look for his text. At the same moment Deacon Slocum pitched a tune to that good old hymn, which reminds us so forcibly of our latter end and the terrible fate of the finally impenitent. The congregation joined in the song,

"Hark! from the tombs a doleful sound,
Mine ears attend the cry.
Ye living men come view the ground.
Where you must shortly lie."

When the song ceased, and the last quiver of musical agony had died on the palpitating air—as Artemus Ward would say—the Elder arose and in a tone of voice awful in its solemnity, he gave out the hymn beginning,

"Before Jehovah's awful throne,
Ye nations bow in solemn joy,
Know that the Lord is God alone,
He can create and He destroy."

He led the choir himself—singing with the spirit and with the understanding. When the singing died away in the distant grove, the Elder said, "let us pray, and in the language of the song, let every knee bow before the Lord of hosts."

A general unlimbering of limbs and bowing of heads followed, when the Rev. Zebedee sent up the following petition toward the throne of grace:

"O thou Almighty Jehovah, maker of heaven and earth, and all things that are therein. There is none like thee for power and glory, and majesty and dominion; thou art the Alpha and Omega, the beginning and the end; thou knowest all things, and doest all things, and seekest all things, we beseech thee to look in compassion upon us poor worms of the dust and hear our prayers. Thou knowest, O Lord God Almighty, that we are poor miserable worms of the dust.

We are all conceived in sin and brought forth in iniquity; and O, Lord God, if it was not for thy infinite mercy, we would long ere this have taken up our abode in hell, beyond the reach of mercy, where the worm dieth not and the fire is not quenched; but thanks to thy great and infinite goodness we are still on praying grounds and pleading terms with thee. We would desire to thank and praise and magnify thy holy name; that while thousands, yea, tens of thousands, and millions, as good as we are by nature, and far better by practice, are now groaning and writhing in hell, tormented in the flames, where the worm dieth not and the fire is not quenched, while the smoke of their torment ascendeth up forever and ever, we are still spared as brands snatched from the burning. We, though heaven defying and hell deserving, are still spared and given time and space for repentance, that we may turn to the Lord and live. Lord increase our faith, touch thou our hard and flinty hearts with the finger of divine love.

And O, Lord God Almighty, thou knowest all things; thou knowest that in these latter days there are scoffers that deny thy name, and withstand thy power, and, as Jannes and Jambres withstood Moses and Aaron, so these withstand thy servants, who would plead thy cause in the world, men who have 'got wise above what is written,' saying, 'who is the Lord, that we should fear him, and as for this Jesus, we know him not.' And these go about like Simon Magus of old, bewitching the people with their science, as they call it, as he did with his sorceries. O thou God of battles, buckle on thy armor of wrath, and come down in thy almighty power and confound thine enemies, confound their wisdom and their learning, may it come to naught, for the wisdom of man is foolishness in thy sight, and the science of the learned is a flickering and uncertain lamp that guideth the steps of the people down the road to hell. O Lord, thou wert mighty in days of old, show, we beseech thee, thy power now, stretch forth thy hand, and let thy arm be bare; smite thine enemies in their secret places, that they perish before thee, and let thy name be magnified.

O God, visit thy moral vineyard with showers of divine grace, strengthen thy servants, and hold up the hands of thy faithful ministers till the foes of our holy religion be overthrown. Hear us, O Lord! we beseech thee, for thy name's sake, and grant our prayers; nevertheless, not our will, but thine, be done. Guide us and guard us through life, be with us in the hour and article of death, and save us at last with an everlasting salvation, and thine shall be the glory, and honor, and power for ever and ever, worlds without end, through our Lord Jesus Christ. Amen."

The Elder is rather long-winded in prayer, but his prayers are hefty and sound. One of them has more of the solid meat and marrow of religion in it than forty of Beecher's. He takes right hold of the horns of the altar, and wrestles with the Lord in solid earnest, and although he don't get all he prays for, he don't get discouraged, but like a good soldier of the cross, he picks his flint and tries it again with renewed zeal and increased faith.

On rising from his knees, the Elder lined out that most consoling of all hymns, beginning

"There is a fountain filled with blood,
Drawn from Emanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains."

Yes, thank God, this fountain which was opened in the house of David, has not dried up yet, but is as full as ever, and the chief of sinners may be cleansed by it. The Elder loses no opportunity to rivet a Gospel truth while the iron is hot, as will be seen by this specimen of his style of sandwiching sermon and song.

The song closed, the congregation resumed their seats, and the preacher proceeded to announce his text and enter upon its exposition: "Take heed that ye be not wise above what is written." This text was announced with great deliberation and emphasis, then closing the book with a jerk, he removed his iron-bowed spectacles, and surveying the congregation, as if taking its mental measure, he began, in measured and solemn tone, his sermon.

"Be ye not wise above what is written, for the wisdom of man is as foolishness with God." Ah! that's the reason, my brethren, why we should not be wise above what is written, because the wisdom of this world is but foolishness in the sight of God, who knoweth all things, and who has revealed to us through this blessed book, all things that make for our eternal well being. And if we study this blessed volume as we ought to study it we will get all the wisdom we need, for is it not written, 'search the scriptures; for in them ye think ye have eternal life and they are they that testify of me.' I declare unto you, brethren, and unto you, my poor, impenitent friends, if so be any such are here, that there is no name given whereby we can be saved but the name of Jesus Christ, our blessed Lord. For it is written, as St. John saith, 'In the beginning was the Word, and the Word was with God; and the Word was God, and by it all things were made that are made. And the Word was made flesh and dwelt among us.' Bless God for this great truth! Yea, bless the Lord, O my soul, for hath he not hid these things from the wise and great and revealed them unto babes and sucklings, as it were? Yea, my beloved brethren and sisters, I tell you it's a blessed consolation to know that the meekest, and humblest, and most unlearned saint in the fold of Christ is wiser than all the philosophers of the world with all their learning, and philosophy, and science. Yes, blessed be God, they are wiser unto salvation, and that's all the sort of wisdom that'll stand the test at the Judgment seat of Jehovah. The Lord God created man upright, but he hath sought out many inventions. And the blessed Lord commanded, 'Seek ye first the Kingdom of Heaven, and all things needful will be added unto you.' But in these latter days there has arisen a set of men who as the Apostle Paul prophesied they would do, have denied the Lord that bought them with his precious blood. Yea, they even deny the God that made them, the Lord God Almighty, maker of heaven and earth. Verily the blind leadeth the blind and they shall all tumble headlong into the lake of fire and

brimstone prepared for the Devil and his angels. For the Lord your God is a jealous God, and he bringeth swift destruction upon them that blaspheme his holy name. And I beseech ye, therefore, brethren, by the mercies of God, says the Apostle, that ye think not more highly of yourselves than ye ought to think. What shall we say, then, of these men who have become wise above what is written, and are puffed up with the wisdom of this world, and think they know more than the author of this blessed book. Ah, my beloved congregation, I tell you it's a dangerous thing to get wise above what is written, for the wisdom of this world is foolishness with God, and he will confound the wise in their wisdom, and the haughty philosophers will be overthrown in their faith.

There's a man over in England by the name of Tyndall, a great scientist, who has been making a speech lately, and the wicked newspapers of these degenerate times, not having the fear of the Lord before their eyes, published this speech to the world, and it's making infidels wherever it goes. Why if it were possible it would deceive even the very elect. As a minister of the gospel of Christ, a watchman on the walls of Zion, I thought it was my duty to read this lecture of the Devil's emissary so I could be prepared to confute it, and stay the flood-tide of Infidelity that has set in these latter days. That's my reason for looking into this wicked lecture, and what, my beloved brethren and sisters, do you suppose I found there? I'll tell you what I found there. I found a mess of blasphemous, hifalutin nonsense. It was high sounding and learned, but its sound was the sound of brazen cymbals, and the learning was all of this world, and, bless the Lord, both the sound and the learning will come to naught in God's own good time.

He talks about a prime evil man who lived in this world thousands and thousands of years before the Lord God made Adam in his own image. Why, my beloved brethren, this wicked man Tyndall says that this world has been inhabited for millions and millions of years, and he tells about a new bible, which has leaves of stone, that is older than this blessed bible, and says this stone book tells all about the prime evil man who lived before Adam, and gives a full history of the world. This wicked man goes on further to say that this world has existed forever, and was never created at all, and that our ancestors were monkeys, and ever so much such impious stuff. Now, my beloved congregation, you can all see as plainly as any thing can be, that if the first man was a prime evil man—by which I suppose is meant that he was evil in his very nature—and this man lived before Adam was created, why, then, sin existed before the fall of man. Now this is unreasonable and contrary to scripture, and won't bear the touch-stone of truth as found in the holy scriptures, and established by the testimony of all the prophets from Moses to Malachi, and inspired by the teachings of the Lord Jesus Christ himself, who, as St. John says, was with the Father in the beginning, and, blessed be God, his word shall stand forever, when all such men as Tyndall, and Darwin, and their infidel followers, who have become wise above what's written, have taken up their abode in the lake that burneth with fire and brimstone. For hath not our blessed Lord said to his Apostles, "Go ye into all the world and preach the gospel to every creature; he that believeth shall be saved, but he that believeth not shall be damned."

And now, my beloved brethren, having effectually disposed of this prime evil man theory, I call your attention to another point in this infidel lecture. It is this: 'This son of Belial assumes and asserts that the universe is eternal and self-existing, and that it is governed by its own laws. He don't, so far as I can learn, say positively that there is no God, but its plain to me that he denies his existence entirely, for what use would there be for a creator and ruler of this universe if it never was created, but always existed and rules itself by the laws of nature? I tell you, brethren, this is fearful doctrine, for if it was true, this blessed bible would be false, and the whole gospel plan of salvation falls to the ground. For as by man came sin, and death by sin, so by man—even the man Jesus—came repentance and the resurrection from the dead. I tell you, brethren, the gospel plan of salvation is one grand, endless and beautiful chain of many links, beginning with the fall of man in the garden of Eden, as the first link, and ending with the resurrection of our blessed Lord from death and the grave, and filled up by all the types, and shadows, and prophecies, and promises, revealed in this blessed book. Blessed be God this is perfect, and all the infidels that ever lived cannot break it. Yes, glory be to God, the blessed gospel of our Lord Jesus Christ is founded upon a rock, and all the waves of Infidelity cannot overthrow it. Let the heathen rage and the philosophers imagine vain things, we will stick to the old Ship of Zion,

"Which has landed thousands o'er,
And will land as many more"

on the shores of everlasting deliverance, where

"There is rest for the weary,
There is rest for the soul."

Yes, thank the Lord,

"In the sweet fields of Eden,
There is rest for the soul."

And there shall be no more pain, nor parting of friends, nor sorrow, nor sickness there. Nor can death come to that blessed place,

No chilling winds nor poisonous breath
Can reach that healthful shore;
Sickness and sorrow, pain and death
Are felt and feared no more.

Ah! my beloved brethren and sisters, you who have been called out to forsake the wickedness of this world and the vain knowledge of carnal men, I fear you are not fully awake to the danger our holy religion is in from the learned men and scientists of these latter times. The tendency, my friends, of all this book learning which the professors and great scholars are trying to force upon the world is to make the teachings of this blessed book—the commands and testimony of our Lord and Savior appear as foolishness. Beware, my friends, of this wicked learning which is called *science*. I have been looking into it with all the fervor of my soul, and I am fully convinced it is all a device of the "Evil One" to destroy our blessed religion and drag our souls down to the bottomless pit, where there will ever be "weeping, and wailing, and gnashing of teeth." O, my gospel friends, this great learning is a dangerous thing for your souls—better a thousand times that you remain in ignorance; better even, that you cannot read or write your names; yes, better that your children never learn their A B C's than that you and they should lose your souls forever. I declare unto you my dying friends, this whole matter of *science* which the ungodly are now talking so much about through all this broad land, is only another device of the Devil to draw your immortal souls down to hell, and we must set our face against it. We must fight it as we would fight the old adversary of souls in any other form. You have got to take up on the Lord's side, and go against all this vile knowledge, or you have got to go over on the Devil's side, where all the men of *science* belong.

What if *science* has brought to light the printing press, the steamboat, the railroad, the telegraph, and hundreds of other great inventions? What if by *science*, men have not only found out many facts about this world but of the numberless other worlds which are said to fill this universe—what of all that? Better, my dear brethren and sisters, that all this knowledge be wiped out from the world; better that we should never again know anything of all these than that your faith in the word of God should be lost, and your souls be in danger of that fire which is never quenched but burneth forever.

Yes, my beloved, I say unto you in the most solemn manner, all this *science* comes from the Devil and has no part or place in the kingdom of God. Verily the Lord hates *science*, and the Devil loves it. Such men as Tyndal, and Darwin, and Spencer, and Huxley—those who are wise above what is written—are all emissaries of the Arch Enemy of God, and are just as dangerous to the everlasting welfare of your souls as Voltaire, and Tom Paine. Beware, O, beware, ye precious sheep of the fold of Christ, that ye follow not these men who teach *science*. They will surely draw you away from this blessed Word of God, which contains all the learning, all the knowledge, and all the wisdom that you, and I, and all the world, need to know. Yes, my dearly beloved lambs, let us treasure up the words of this blessed book, and we will need no other learning and no other *science*. This holy book was written by God's own finger, and if it don't agree with *science*, why so much the worse for *science*. If both cannot be true, then let *science* be false, and this holy book be true forever. Let us shun these teachers who prate to us about *science* as we would shun the great enemy of our immortal souls. I repeat again, my beloved flock, and I cannot impress it too forcibly upon your minds—this great learning, this proud *science*, will surely sink your souls into endless perdition; while this glorious, yea this blessed book, if you give it your implicit belief, will waft your souls to immortal joys.

Bless the Lord, O my soul. Yea, let all the nations bless his holy name. Brethren sing 'Am I a Soldier of the Cross,' while brother Stutsman and brother Skinner take up the collection. I hope you will remember 'the laborer is worthy of his hire,' and that the preacher has to live as well as other folks."

The song closed, the Deacons completed their task, and placed their hats containing the collection of filthy lucre beside the bible, and under the eye of the preacher, who, after casting a furtive glance into said hats, dropped to his knees and poured forth his soul in prayer. Arising, he dismissed the congregation with an apostolic blessing in the name of the Triune God, pocketed the contents of the two hats, and allowed himself to be led off by brother and sister Barnes to a savory Sunday dinner.

Arbitration.

BY M. STEIN.

In every civilized community we find a prominent, constructed building called the court-house, or hall of justice. Stopping at the different civil court-rooms in one of our large cities, we find them filled day by day with a crowd of people of different ages,

of different standing in society, and of both sexes. There are one or more judges, court officers, a large number of respectable looking people wasting their time as jurors, a good many persons more or less excited, that go there to have "justice" dealt out to them, a crowd of witnesses ready to kiss an old, dirty bible, and swear sometimes to almost anything that is wanted; finally, a noisy, overbearing crew of young and old men, intelligent, smart and crafty looking.

These latter class are the brokers in justice, called lawyers, counselors, attorneys, and in some cases not improperly, "shysters." These men are always winners, it makes no difference which party loses the suit, the brokerage has to be paid. Admitting that we have and must have respectable, moral, honest, faithful and highly educated men to explain and interpret the existing laws of the country, which are in most cases far too complicated, often contradicting, and always a dead measuring rule for the regulation of right and justice, we also must confess that there are too many of these interpreters of law, that too many of them deserve the appellation of shysters and intriguing squibblers, and that, as a class, they are like parsons and priests, nothing but parasites on society. They too often forget that the name of their profession, "counselor," implies something entirely different from preying upon the public by encouraging strife and unscrupulously exciting the passions of men and driving them into expensive litigations.

Supposing every young man admitted to the Bar was highly intelligent, well qualified, and impressed with a deep regard for honor and morals, we cannot deny that seventy-five per cent. of those admitted go to overcrowd the legal profession. The means of most of these young men have been swallowed up or reduced by long and expensive study and preparation, and now they are thrown upon the community, and expect to make a living, honestly if they can, but a living they expect under any circumstances. They are tempted, become unscrupulous, and we see them in a small office, waiting like the beast of prey, for something to turn up which they might swallow.

Seeing daily the mixed assembly in the court-house, listening to the sometimes foolish and disgusting cross-examination of lawyers, by which the law-broker tries to impress the twelve true, honest, and sometimes stupid men in the box in favor of his client, seeing costly litigation going on, based oftentimes on different opinions regarding a dog, a goat, a few inches of ground, or an object worth less than ten dollars, a sober, thinking man will come to the conclusion that humanity must be affected by a "litigious" brain-fever. Does the mixed assembly, in a civil court-room, not furnish the best commentary on the want of wisdom in society? Where is morality, when a "respectable and pious" man, by advice of counselor, denies the validity of a note on the ground that such note was signed and made on a "Sabbath" day, or when the business firm of Brown, Jones & Co. try to shake off liabilities imposed upon them by a contract made with Mr. Smith, on the legal ground that said contract had a patch of colored paper, called a seal, pasted near the signature, which requires the signature of each individual party composing the "old and highly respected" firm of Brown, Jones & Co.?

The "Press" excuses its going into all the details of public and private scandal, describing minutely the most revolting criminal cases, inventing spurious interviews, etc., by telling us that the reading public has a craving for such foul diet. Counselors, lawyers, attorneys, shysters and all promoters of litigation may say that there are plenty of foolish people who are always in need of their services. And so it is. We frequently see business men and others, ordinarily possessed of good sense, too ready to take legal advice in cases where the application of a little cool common sense would settle their difficulty. Between taking legal advice and wrangling in a court is only a step.

Wherever an attempt has been made to introduce courts of arbitration, the attempt has been met by vigorous opposition of old lawyers, ruled by older cases of precedents and musty forms in favor of the "law's delay," or by younger lawyers, who, as a class, see in any improvement only the means of cutting down their spoils. Their aim is to feed the flame of dissension, to profit by the law's delay, to swear in witnesses to tell the truth, and then use all the arts known to the craft to make these same witnesses tell a falsehood. There is no case imaginable that would be unjust, immoral, frivolous or foolish enough, for which a lawyer could not be found in New York city. We know of cases where irresponsible parties got up fictitious claims against persons, made affidavits which bore the mark of lying and perjury on their faces. A lawyer was always found to undertake the dirty job, to sue or serve summons, forcing the attacked party to go to the expense of putting in an answer. In all cases a settlement was proposed for a money consideration, and where this was indignantly refused, the case was dropped. Thousands of persons are blackmailed every year by unprincipled parties, encouraged and assisted by the social pest of so-called lawyers.

A business man told us that his house formerly made it a principle never to sue for debt. A lawyer

explained to him that this principle was not correct, that unprincipled dealers might profit by it; whereas if it was known that a firm would relentlessly sue for any unpaid debts, dishonest or doubtful customers would take warning and keep away. "We tried the lawyer's side of the question," says our informant, "for some time, when we found out that the money which our debtors had to pay, went into the lawyer's pocket, and that our former debtors transferred their trade to rival houses."

Lawyers, as a general rule, ought not to become law-makers. True, some of our best statesmen belonged to the legal profession, but they were men of high moral standing, rather an exception than a rule. Never vote for a lawyer before scrutinizing his morality twice. Look at the lawyers that, on the political race-course succeed in rising to the judicial bench. Only a few years ago these scums of the legal profession disgraced the bench of the police and other courts, and contributed more to the spreading of vice and immorality amongst the masses than any organized band of malefactors.

We repeat, that we consider three-fourths of the lawyers dangerous parasites, that exercise a largely demoralizing effect on society. The public must stop feeding these parasites by not employing them. This would root out all the shysters and superfluous counselors and young men that now long to become a shining light at the Bar, will consider twice before preparing themselves for the arena of "legal squibblers."

Men in general agree that law not only means justice, that friendly arbitration is better than a costly lawsuit, and that all differences between man and man ought to be settled by the dictates of intelligence and sound reasoning. Parties to a lawsuit are always excited, hot-headed and not appreciable of the dictates of intelligence. We therefore advise them to appeal to the cool reasoning of a third party, by submitting their differences to friendly arbitration. Arbitration avoids expense in time and money, and a moral advantage is gained for the opponents and for society in general. Litigants usually will be enemies for years or a lifetime; appellants to arbitration will frequently, after a decision is rendered, shake hands and be warm friends. A court is ruled by the dead letter of the law, and sometimes compelled to give away the whole "right" to the party that was only entitled to a part of it, or that was morally entirely in the wrong. Arbitration not restricted by dead letter, nor ruled by precedence case of a hundred years ago, is entirely dependent on the dictates of reason, and can moderate or shape its decision, and as far as it is possible amongst intelligent beings, do justice to all parties concerned.

The commercial community in New York city is now devising the benefits of the newly established court of arbitration of the Chamber of Commerce and Produce Exchange. The presiding judge is a man of high standing, enjoying the confidence of the merchants, and the rulings of his court will undoubtedly save a good deal of unnecessary expense, and restore good feelings amongst many parties that otherwise would have entered the arena and fought out their differences with weapons that deal out blows and cuts to the victor and vanquished alike.

Germany, and some other countries on the European Continent, have been enjoying the benefits of arbitration courts for more than seventy-five years. They were especially established for the settlement of differences between merchants, and between employers and employees, and have given general satisfaction. To expect a general introduction of courts of arbitration through the different legislative bodies of the United States will, for obvious reasons, for some time be hopeless. At the same time, it cannot be denied that intelligence is leading the public mind in the proper direction by submitting the differences arising between nations to a third neutral power for arbitration. We point to the Geneva Conference, the San Juan question, the Eastern question, and the now existing Formosa difficulty.

What can we do if our law-makers, influenced and ruled to a great extent by corrupt "law-brokers," refuse to establish courts of arbitration for the benefit of the people? Let there be more honesty and fair dealing amongst individuals; let morality rule higher than the dead letter of the law, and we cannot imagine a case which could not be settled by friendly arbitration under the guidance of intelligence and common sense. Let Freethinkers' societies, Liberal clubs, Liberal leagues and all other societies appoint general or special committees of arbitration, and invite their respective members to make use of and appeal to such committees whenever differences should arise between them. Be careful in the choice of members of such committee, and let there be no appeal. Neither plaintiff nor defendant has a right to claim "the right" for himself; intelligence shall rule above them, and she cannot but give the right to whom it belongs. We know of contracts containing the clause to submit differences, if any, to arbitration, and we hold that every sensible man should approve of such clause, and make use of it when opportunity offers itself.

At some future day I may send you a little article on money-brokers, mortgage-dealers, property-titles and property-courts.

New-York Liberal Club.

NOVEMBER 27TH.

MR. JOHN PROFFATT, delivered a lecture, subject, "Woman's Legal Position—past and present."

He commenced by saying the theme selected for the evening was one of large social importance to all classes, and one which comes home to persons in all conditions of life, whether a peasant pinched with care, or a patrician proud of patrimonial estate—whether to that tyrannical class called "lords of creation" or to the other, styled "the weaker sex." He alluded to the condition of women in savage and barbarian life where from her weaker physical nature she was under the rule that "might makes right," made to take a secondary, dependent position in the struggle of life.

He mentioned a legend given in Irving's life of Columbus, current among the people of Hayti on the visit of Columbus to the Island, which professed to account for the introduction of woman into the world—that "it was for a long time destitute of women, but on one occasion, near a small lake, certain animals were seen among the branches of trees which proved to be women. On attempting to catch them, however, they were found to be as slippery as eels, so that it was impossible to hold them. At length certain men were employed whose hands had been made rough by a kind of leprosy; these succeeded in securing four of these creatures from whom the world was peopled."

Treated as a mere chattel, the savage regarded woman as *property*, to be purchased or captured, which characteristics of primitive society are still lingering in the civilization of to-day.

It was the fashion of the Orientals in olden times, to prize women for their sensuous qualities and speak of them decisively as destitute of every good quality of mind and heart. To illustrate the prejudice against woman in Oriental countries he quoted from a Hindoo legal treatise called, "Gentoo Laws," as follows:

"A man both day and night must keep his wife in subjection, that she by no means be mistress of her own actions. If the wife have her own free will, notwithstanding she be sprung from a superior caste, she will yet behave amiss. Women have six qualities: 1st, an inordinate desire for jewels. 2nd, immoderate lust. 3d, violent anger. 4th, deep resentment—no person knowing the sentiments concealed in their hearts. 5th, another person's good appears evil in their eyes. 6th, they commit bad actions. Woman shall never go out of the house without the consent of her husband; she shall not eat before her husband eats, nor laugh without drawing her veil before her face."

He next took a glance at Grecian civilization, and found it quite an advance upon the older and Eastern variety. There the family was constructed upon the basis of monogamy—a single mother in the family, woman less servile and treated with less contempt. Instead of a sum of money being paid by the husband as the purchase money of the wife, the father gives a certain amount of money with the daughter as a "dowry." This system had a great tendency to elevate woman above the degradation of Eastern nations. She became a contracting party and ceased to be a chattel. Still her life was obscure and insignificant compared with later advancement. He noted it as a remarkable characteristic of Grecian history that there was a marked absence from its pages of eminent female characters, though they abounded with the names of great men whose virtues were made conspicuous. We found there no Maria Teresa, no Queen Elizabeth, no Florence Nightingale, and no Margaret Fuller. The domestic life of women in Greece was obscure and confined, with little concern in outside affairs. A woman was never out of guardianship in law; she was at no time of her life as maid, wife or mother, independent. She was under perpetual tutelage, the son being even a guardian to his own mother. She could not be recognized in court apart from her guardian, who must appear and act for her.

In ancient Roman society we find the sphere of woman more public, wider and influential, with her personal rights more enlarged. More influence and consideration was then accorded her, and temples were erected to commemorate her acts.

In illustration of Roman civilization he mentioned the order "Vestal Virgins" which held a conspicuous place in society then. They enjoyed special prerogatives and consideration. When they went out they were preceded by victors, and honored as regal personages. To them was specially committed the charge of the sacred fire which must by no means be suffered to become extinguished. If this happened it was an awful catastrophe, and they were punished with castigation. A breach of chastity was punished by entombment alive. As Roman civilization advanced and developed, the social status of woman improved until the dawn of the Christian era, though she still received but a comparative show of the consideration to which she was justly entitled.

As society advanced in a higher civilization the

dignity and personal liberty of woman also advanced. In early Roman society the wife was gained by conquest or purchase and was held a slave. Her life, even was legally in her husband's hands, and was sometimes taken for the crimes of adultery and drunkenness. Notwithstanding this severity and rigor he claimed a great superiority of Roman over Grecian civilization. The Greeks kept their wives in a special quarter in the interior of their houses, and never permitted them to sit at a banquet except with their relations, or to see any male except in the presence of a relative. No Roman ever hesitated to take his wife with him to the feast or to place the mother of the family at the head of his table.

A high state of civilization was claimed for the ancient Egyptians, and women then occupied a social position unknown in any other country at that time. Bayard Taylor, in his recent work, being direct evidence of this.

In recurring to Roman history about the commencement of the Christian era, he stated three kinds of marriage were then in use. The first was strictly peculiar to the upper patrician class and was celebrated with imposing and solemn religious ceremonies, and was most binding and indissoluble.

The second was a mere civil contract without rites or formalities. A mock sale was made which represented the earlier customs when the wife was absolutely purchased. By this marriage the husband acquired complete control over the person and property of the wife. The third was merely a simple declaration to live and cohabit together without any of the restraints and obligations of the other two kinds and it became more common with the advance of time, giving the wife independence and the right to hold property. Considerable of the wealth of the empire thus passed into the hands of women, and they often became arbitrary and tyrannical themselves. He claimed a material improvement in the social status of woman after the Christian era, that her rights of property become enlarged, and that many of the laws then in use were adopted by other nations. At one time it was said the greater part of the property of Rome was in the uncontrolled possession of woman, and was equal to what she enjoys anywhere to-day. He claimed Christianity had greatly contributed to the advancement of woman, and instanced the kindness shown her by Jesus, and the consideration awarded her in the time of the early church history. In the fourth century a woman caused the first hospital to be erected, and taught the world a lesson of charity. Though he claimed much for Christianity in the elevation of woman he admitted the early fathers and celibates were very unjust to her; that their diatribes against woman cannot be read without a smile of ridicule and incredulity. Chrysostom only interpreted the general sentiment of this conspicuous class when he pronounced woman to be "a necessary evil, a natural temptation, a desirable calamity, a domestic peril, a deadly fascination, and a painted ill." These views however gave place to more liberal sentiments.

He examined the wrongs and oppressions of woman under the English law, and stated she was often put to death or severely punished for very trivial offences. For simple larceny under the value of ten shillings she was burned in the hand, whipped, stockaded, and imprisoned for a year, and that law existed on the statute books of England until the 18th century. The common law of those times was shaped and influenced by feudalism which in the middle ages prevailed over Europe. That system placed the ownership of property exclusively in the hands of those capable of bearing arms; hence women had no ownership in property for a long time. If a widow with some personal property married an indolent, worthless husband, her savings and earnings became his, and he could by dissipation, waste or dishonesty, dispose of all she had. He cited cases in point. This rule of common law existed even in New York State till the year 1860.

The common law of England fixes irrevocably the incidents of the marriage contract to the parties, giving them merely the right of consenting to the union, and after its consummation fixes their status beyond their control. In German and French law the parties are empowered before hand to stipulate regarding each other's rights of property, and generally decide upon the incidents of the contract, and decide which system they shall live under after marriage. Most of the State laws of this country follow the English common law while California and Iowa pattern after the French.

Vermont took the lead in 1840, and enacted laws which considerably ameliorated the status of married women in holding property, which example was followed by all the States of the union; only partially, however, removing the objectionable features of the common law. In 1840 New York began remedial legislation for women by enacting that the property, profits, rents etc., of married women should not be liable for the debts of their husbands; and in 1849-60-62 further legislation on the same subject took place.

These statutes made a complete and radical change in regard to married women's property. The husband now has not a vestige of title to any property a wife

may own. The wife can dispose of that property by will or deed without the sanction of her husband.

Formerly a husband at his death, without the sanction of the mother, could appoint a testamentary guardian for his minor children; but by the laws of 1852, before a husband can do this it requires the consent of the mother in writing. By the old law the father was held to have the sole right; under the new the mother has equal justice in this respect. The same likewise with regard to apprenticing children; it was formerly altogether in the father's hands—now the mother has also a voice. Formerly married women were incapable of acting as executrix, administratrix or guardians, but since 1867 that is changed. They can now also vote at the election of directors or trustees of any incorporated company of which they may be stockholders.

The case now of a single married man and single married woman are legally the same, except as to the elective franchise, and in some respects females have the advantage. By the statutes of our State, "no female shall be imprisoned on any process in any civil action founded upon contract," nor in criminal action, except for *wilful injury to person, character or property*, thus enjoying immunity from arrests not accorded to males. In breach of promise cases man is liable to arrest at the commencement, a woman not. A female is legally competent to make a will of personal property at sixteen, a male not until eighteen. At fourteen a female can legally make a marriage contract, under that age the consent of parents must be gained to be legally effective.

As between married men and women the latter in many respects have the advantage. She can sue without joining her husband for any injury to his person and character. She can dispose of all her property without the husband's consent, while he cannot dispose of real estate without her signing the deed and relinquishing her right of dower. She is not responsible for his maintenance, even if she have a large private property, while he, no matter how small his income, is liable for the support of her and her family. Formerly the husband in case of separation had the legal right to the children, now the wife is entitled to a *habes corpus* from the court to produce the children in court, and the court can award to her the possession of the children.

She cannot sue her husband for slander or assault and battery, and this is the same on the other side.

Thus the old common law disabilities are nearly all removed, and married women to-day have a freedom and independence in the enjoyment and management of their property that would startle the old sages of the common law, Coke, Bacon or Littleton, were they now living.

The disabilities woman now has to complain of are due to our social habits rather than to any unfavorable discrimination of the law. One discrimination however still exists, an injustice, which prevents the children of American women married abroad from inheriting the property of their parents in this country who die intestate. This condition of things it is hoped will ere long be changed.

T. B. WAKEMAN followed the lecturer. He thought the subject a very important one, and that it had been well presented. As a lawyer the lecturer had done well, but his law was better than his philosophy. He did not go back sufficiently into the origin of the relation of the sexes. By Lubbock and others he showed polygamy and monogamy arose from the same savage condition of society. He took the position that monogamy was not the remedy for the social ills of human society. Was aware his views were considered radical or advanced, and that by many would hardly be tolerated, and perhaps if presented anywhere except in the Liberal Club he would himself be thrown out of the window. He denounced the wrongs perpetrated under the system of monogamy, and held it had been a rule of slavery and oppression in the world. He dissented from the lecturer in his position that Christianity had done so much for woman, and thought by examining history we would find that it had bound her more than it had freed her, and that woman had done more for Christianity than Christianity had done for woman. As superior in his estimation to polygamy or monogamy he held to be coinogamy, or marriage on the community plan, and briefly contrasted the merits of each system, and held that the evils of celibacy and prostitution alike grew out of the monogamic system. In our present system of marriage if the head of a family dies, all stops, but if the community system is adopted there would be no such sudden breaks and interruptions, and society would move pleasantly along. He alluded to the efforts of Fourier, Owen, Andrews, and others in this field of labor, and that they each looked to this community system as offering promise of ultimate future happiness to the race, and that when society approximates a condition of social perfection, there will be as much liberty as there was in the original barbarism without the barbarism. He was emphatic in the statement that polygamy, monogamy and slavery were all from the same source, and that the future welfare of the race was to be looked for in another direction, when the evils society now labors under will be supplanted by the prevalence of more rational and elevated views; when our sexual relations, the rights of property and kindred interests will be di-

rected and governed by a sounder and better philosophy.

MR. WILCOX dissented from the last speaker and expressed his abhorrence of the doctrine enunciated, and was surprised that such views should first come from a Positivist. He took the position that the doctrine of individual liberty carried to its ultimate would be destructive to the monogamic system. He viewed with apprehension and alarm the social innovations which some proposed, and believed the best interests of the race were bound up in the monogamic system. When that is thrown down social anarchy and evils of a gigantic character must be the result. He complimented woman on the advance she is making in the social and intellectual world, and alluded to the efforts Elizabeth Cady Stanton had made in favor of her sex, and as being the learned daughter of an eminent judge. He expressed his belief that the respect accorded by man to woman was more of Gothic origin than Christian. In barbarous times woman being the weaker party had stood back and man had taken the heavy blows that had been struck. The protection that had in former times been accorded to her was the seed of a better civilization in the world.

MRS. HALLOCK alluded to the unequal laws which had been enacted in reference to woman, and even now, though a married woman may own in her separate right a piece of property, she cannot convey a good title to it unless her husband consents and he also signs the deed. She spoke of the unequal rights of woman in case of divorce by which the ownership of the children is accorded to the father, and that her claim was stronger than his. She criticized some of the laws on the statute books of our State where justice is still withheld from woman.

MR. NASH followed and reviewed the history of past nations, touching the status of woman. Even Greece had wronged her in slighting and disregarding her. China had subjected 400,000,000 women to a low station, little better than chattels and things. Rome of course had its influence and Egypt its, but where is the influence of the latter to-day? Christians claim much of the advancement of woman for their system, and that our common law is an outgrowth of Christianity, but our law is much more an outgrowth of Roman law than of Christianity. The latter contains much that carries woman back, or prevents her advancement in civilization, and has not dealt fairly with her. He alluded to woman's inequalities under our present laws; that while both husband and wife toil to accumulate property, the husband holds it all in his own name. If the man works harder in some directions, the woman toils also in her own sphere in the home circle, rearing children, etc. The claim that full rights are accorded her is a false one. In the matter of divorce law how is it? Great injustice exists. If a woman obtains a divorce from her husband on the ground of adultery, he still retains his property, but if he obtains a divorce from her upon the same ground she is turned out penniless. If "coincogamy" is to be the ideal for the future, the question arises, what history have we of any trial having been made of the system? Where has it been introduced? The Oneida community may be cited. In my opinion however the success which has attended that institution has arisen from the execution and ability of the founder. Can the system there pursued be adopted in general use and thereby improve the condition of society?

DR. HALLOCK was reminded by the last speaker of the Irishman's advice to his son, who was about starting for the fair; "Whenever you see a head, Dennis, hit it." It occurred to him there might be such a thing as desecration of this platform by mere talk.

He disapproved the philosophy of Wakeman and in charity to the gentleman he could not believe he meant to aim a blow of destruction to the well-being of society. He believed in the monogamic system of marriage, and that it is the only true system. He had no respect for the ceremony performed by a man who wore his shirt over his coat (meaning the priest) but he believed in the true marriage of one man to one woman. It required not a priest to perform the ceremony, but when entered into by the parties interested, the tie was a sacred and holy one. He denounced promiscuous criminal love between the sexes and insisted that a man could really love but one woman at a time, and the same of woman towards man; she could never truly and fully love two men at the same time.

The true marriage of one man to one woman, he placed higher than the promiscuous intercourse common to lower animal life.

DR. LAMBERT was glad this vexed question was now likely to be settled. The lecturer in the legal history he had given of women had not told us whence she came, or where she was found. He submitted it the story of her being made from a rib lacked the elements of probability as a rib contains but three elementary tissues and possessed no vitality, and a woman certainly has vitality, and more than three tissues or elements. She is capable of emotions, sensations and vitality not possible to come from a rib. He did not wonder the lecturer did not attempt to solve the problem of the origin of woman; even scientists had not been fully able to clear up the muddle. He took exceptions to Dr. H.'s claim that a person could love but one of the opposite sex, and

alluded to the love a parent bears his children. He could love one, two or six with equal affection. In woman we love that which is lovable, and which endears her to us. We may find some of that lovable quality in one and some in another, and we can love it wherever we find it. Thus a man can love more than one woman and love sincerely if not all alike.

He paid his respects to Mr. Wakeman and was glad his practice did not agree with his theories.

G. L. HENDERSON followed with some remarks touching the social condition of Scotland. He referred to statistics furnished by Dr. Christie of Aberdeenshire, Scotland, showing that thirty years ago, about one-eighth of all the children born among the agricultural workers were illegitimate. That illegitimacy was on the increase; that in some of the northern counties the number had increased to the alarming proportion of one third of the total number born. Dr. Christie noticed that among those born in marriage, a large number were malformed and imbecile, while scarcely a case occurred of physical deformity or idiocy among the illegitimate children. But that a very large number of the latter became criminal and drifted into the army and navy, or closed their career in prisons or in the Penal Colonies. That the children produced in marriage possessed more affection and led more virtuous lives.

He endorsed what Mrs. Hallock said about legal protection for the wife against the husband who was oftenest guilty of committing assault and battery on his wife.

He told a story about an old Scotch clergyman who was called to attend to an erring brother that had been guilty of beating his wife. "Donald," said the minister, "they tell me that you are in the habit of beating your wife Jannette; now did you not promise when I married you to Jannette, to love and cherish her?"

"O ay, I did that."

"Well, then, you must remember that she is bone of your bone and flesh of my flesh."

"Oh I ken that brawly; but if she is bone of my bone and flesh of my flesh can't I be allowed to scratch my ain flesh when it itches?"

MR. PROFFATT in his closing remarks made some explanations in reference to some points raised by the speakers, touching various laws regarding divorce, division of property, etc.

At the opening and close of the meeting T. B. WAKEMAN made remarks relative to the establishment of a library for the Liberal Club. He said many individuals had contributed books and others money, and that there was now no doubt a library would soon be collected. He read a letter from JAMES PARTON, Esq., President of the Liberal Club, in which he fully approved of the efforts to establish a library for the club and proffered a wheelbarrow load of books toward the cause.

Several persons present subscribed books and money. A bequest of \$5.00 in books or money entitles the donor to the benefits of the library whether a member of the Club or not.

DECEMBER 4th, 1874.

FREDERICK R. MARVIN, M.D., gave a very interesting lecture on the subject of *The Genealogy of Insanity* but as we have but little space in this number left us, we will be compelled to give the lecture but a brief and imperfect report. He engaged in an inquiry into the predisposing causes of insanity. He took the ground that a large percentage of the cases come from hereditary causes and alluded to the effects and conditions of mind transmitted from parents to offspring. He said this was known to the ancients, and instanced the legend in bible story of Jacob's stratagem for producing numerous herds of cattle with variegated colors, by the devices of striped and speckled rods set up in the drinking places where the cattle cohabited, by this means he distanced his father in law and obtained the healthiest cattle. He did not defend the honesty of the transaction, but cited the case to show the principle of transmission was understood thousands of years ago.

He urged that the Greeks were a very well-developed, healthy people with very few cases of deformity or malformations. They took great care that mothers were surrounded by agreeable objects, and that during gestation and childbirth they had fine paintings and statuary of the gods to look at by which was accounted the fine physical forms produced. The Greeks were not a nation of gymnasts and acrobats, but artists, sculptors, poets and scholars. The intellect was largely developed. They held that a healthy, vigorous frame was honorable, and any deformity like crooked limbs and misshapen bodies was a crime to be despised. Dyonisius caused fine paintings of fine physical forms to be hung up in his wife's room for the purposes indicated. The impressions and emotions produced upon the mother at the time of conception he held had a powerful influence upon the character of the child physically and mentally.

Among the cognate causes of insanity he named attempts at abortion, by the use of instruments and powerful drugs, which injured the uterine system of the mother and per consequent the child, frequently laying the foundation for insanity or idiocy. Another cause, protracted labor in child-bearing, the use of forceps, etc.

The cranium and frontal head of infants in civilization is more fully developed than in savage life, but the pelvic region of the mother is not enlarged; for this reason and others, childbirth is much more severe in civilization than in savage life.

Prominent among the causes of insanity he claimed hereditary disposition. In a large percentage of cases it is found the ancestors and relatives had been insane. He held no disease is more absolutely transmissible from one generation to another than insanity and that the transmission from the mother was more frequent and more serious than from the father. More females are insane than males, as sixty to forty, and men oftenest die from its effects. The catamenial period and pregnancy in woman the seasons most liable to it. Insanity is worse in girls when inherited from the mother, and in boys when inherited from the father. Females being weaker than males were more predisposed to this influence. The suicidal impulse is more frequently transmitted than any other phase of insanity.

He said it had been claimed that idiots were not capable of producing offspring but this was a mistake. Two cases had come under his observation where both parents were idiotic. Consanguinity in marriage as a cause of insanity and idiocy was considered. He decided it was not necessarily the cause of insanity and to some extent he disclaimed the popular opinion that cousins can not beget sound and healthy offspring, though he admitted such unions too often repeated in families would be prejudicial. He alluded to Abraham's marrying his half-sister, Jacob his cousin, and yet they were the progenitors of a healthy, progressive race of people. American Indians, and South Sea Islanders he also named as instances where consanguinity is conspicuous without insanity or idiocy. Insanity is a disease of civilization, not of savage life.

Climates and seasons have much to do with insanity. It is much more frequent in northern countries than southern. In Norway, and Sweden, and North Germany more cases can be found than in Southern Europe. The summer months had been thought to be the most prolific in insanity, but he thought the spring season had been proved so. The state of the atmosphere has much to do with it, and is more violent in falling weather.

Politics, religion, and mental excitement were named as often being direct causes. The course of business, the struggle for money making, and commercial anxieties were named as prolific causes. In the struggle of life some were unequal to the task and fell by the way. Nature favors the strong and crushes the weak. What becomes of the weak? They fill poor-houses and asylums. Nature may seem heartless and cruel but she is just. Over-population, crowded cities, and tenements, impure air, are the frequent causes of insanity. He drew a fearful picture from his own observation of life in tenement houses in this city—two families sometimes living in a single room, and separated only by rags and tattered garments suspended on a cord, the air most foul and reeking with disease, and men and women absolutely rotting alive. It is not strange insanity should occur under such conditions.

Faulty education another cause, few receive healthy educational instruction. Our education is too egotistic. Self aggrandizement too much the rule and is wrong. He quoted the sentiment with approval "Self-oblivion is God's remembrance."

The moon was once believed to be a governing cause of insanity which is now discarded by medical men. The idea was an ancient one and was banded down from nations who worshipped the moon as a god, and it was fitting it should be thought to induce insanity, it has, however, no such power save in the effects of its light. The modified, softened light of the sun is equally effective in this direction. The light of the morning dawn is thought to be the most conducive to insanity.

Illusion and hallucination as causes were considered and the difference between the two given; and delusion as well; cases were cited where sensation was retained when limbs had been amputated. A common predisposing cause is the morbid and overweening confidence of the age, and the tendency and great desire to live for self; he lauded the noble sentiment of living and working for our fellows and being governed by a desire to benefit and elevate the common humanity.

Greatness consists in striving to be like our fellows but more so, herein were Homer and Shakespeare great. The happiest lives are led by those who do most to make others happy.

He condemned metaphysics and advised its avoidance. He spoke highly of science and its pursuits and concluded by again commending humanitarian pursuits and incentives.

VICE-PRESIDENT ORMSBEE followed. He demurred against one sentiment quoted by the lecturer which was appraised, that "Self-oblivion was God's remembrance." He thought the audience did not fully realize what they were applauding. The ignominy of self was a sentiment every body applauds but nobody practices. He did not believe in it. He denied woman was weaker than man, and claimed she had equal strength but of a different kind, and it worked in different channels.

(Concluded on page 16.)

Altman's New Price List.

MORRIS ALTMAN begs to state to his old friends and patrons that he has made extensive reductions in his various departments, and earnestly calls attention to the following quotations. The fullest satisfaction is guaranteed in every instance, and all goods not suiting will be exchanged, or the money returned in full.

N. B. To insure the immediate dispatch of orders by mail a P. O. Order, Draft, or Registered Letter must accompany each. Goods by express sent C. O. D. Packages can be sent by mail at the rate of 2c. for 4 ounces and 1 cent for every additional two ounces, or fraction thereof under four pounds.

We refer to A. T. Stewart & Co., H. B. Claflin & Co., E. S. Jaffrey & Co., J. B. Spellman & Co., and all the leading Houses in New York City, also to D. M. Bennett, Editor of THE TRUTH SEEKER, and G. L. Henderson, Banker, both of whom are well known to all Liberals, and especially to the readers of this paper, as to our responsibility and integrity.

Notion Department.

All goods incidental to this Department not herein comprised are in stock, and will be furnished at equally low prices.

Clark's O. N. T. Spool Cotton, warranted, at 68c. per doz.
Clark's Cotton on black spools, warranted, at 68c. "
Brook's glazed Cotton, white, black and col'd, 68c. "
Coat's white, black and colored cotton, at 68c. "
Corticelli's and Belding's blk and col'd

Sewing Silk, 100 yds. at 10c. per spool.
Corticelli's black and col'd Button Hole

Twist at 2c. "
Knitting Cotton, white and colored, at 9c. per ball

Milward's best Helix needles, at 5 cents per paper.
Crowley's patent Helix needles, at 5 cents per paper.
Milliner's best needles, at 6 cents per paper.

Best American Pins, at 6 cents per paper and upward.
Best English Pins, finest manufacture, warranted, at 10 cents per paper.

Patent Safety Pins, at 6 cents per dozen, in all sizes.
French Hair Pins, two papers for 3 cents, in all sizes.
Best English Hair Pins, at 6 cents per paper, all sizes.
Best English Hair Pins, assorted sizes, at 8 cents per box.

English Pin Books, black and white assorted, at 15 cents.
Mourning Pins, at 6 cents and upward.

Buttons of every description, in all the leading styles, greatly reduced. From 10 cents to 11 per doz.

Black and colored Alpaca Braids, 6 yard pieces, at 6 cts.
"Can't-Break-'em" Corset Steels, at 10 cents a pair.

Cotton Corset Laces, at 18 cents per dozen.
Linen 3 yards long, at 5 cents each, 55 p. doz.
Linen Shoe Laces, at 4 cents per dozen, all lengths.

Whalebones, at 45 cents per dozen, full lengths.

Jet Beads, all sizes, every variety, in latest novelties, at 5 cents per bunch.

"This Department is replete with the thousand and one articles incidental to it, but which cannot be enumerated in this advertisement."

MILLINERS, STOREKEEPERS AND DRESSMAKERS

will be supplied with goods on unusually advantageous

terms, and every care and despatch, will be

used in filling orders.

MILLINERY DEPARTMENT.

One of the largest, and the most elegant and original assortment of Imported Novelties to be found in this city, is now in stock, including the following specialities. All goods selling lower than at any other house.

A beautiful assortment of French Flowers in Roses, Buds, Pansies, etc., from 10c. to 25c.

Floral Dress Trimmings and Bridal Wreaths, branched to order, in any style.

A fine assortment of Pompons, Feathers and Wigs.

An extensive assortment of Fancy Feathers, very rich, from 25 cents up to \$20.

All the newest shades of Ostrich and Plume de Cock Bands for trimming, from 65 cents and upward.

All the newest styles of blue steel and jet ornaments at the lowest prices.

Elegant Ostrich Plumes, in all the latest shades, \$2 and up.

The latest shapes in Felt Hats, at 85 cents to \$1 25.

Elegant Imported Felt Hats, best quality, at \$1.15 to \$3.

Drab Felt Hats, in the latest, most fashionable styles, 85 cents and up.

Silk Velvet Hats, of our own importation, in all qualities, at great bargains from \$4 to \$10.

Evening Bonnets, elegantly trimmed, from \$20 to \$35.

Carriage Bonnets, exquisite in design and quality \$15 to \$30, already trimmed in the latest styles.

Ladies' and Misses' trimmed Bonnets and Hats for general wear, in all shapes and shades, at \$6 and upward.

Children's Bonnets and Misses' Round Hats, from \$5 to \$15, ready trimmed.

Infant's Caps in all the new styles, at great bargains, or made to order at lowest prices.

Mourning goods made to order at the earliest notice. Sent in neat boxes, perfectly.

SILKS.

Black Silks, of excellent quality - \$1 \$1 19 and \$1 25

Better and wider - \$1 33 \$1 50 and \$2.

Black gros-grain Silk, very rich and good, \$1 50 to \$2 50

The very best grades, - 3 and 3 50

Colored Trimming Silks, all shades, - \$1 38 and 1 50

Colored Dress Silks at - \$1 25, \$1 50, \$2 00 and 2 50

Black Satins, beautiful lustre, at - 1 50, 1 75 and 2 00

Colored Satins at - 1 50, 2 00 and 2 25

Black and Colored Velvets at - 1 50, 2 00, 2 50 and 3 00

Silk Cloak Velvets at - 5 00, 6 00, 8 00 and 10 00

Velveteens at - 60c., 75c. and \$1 00, worth 1.50

Hat Sashes in every shade and color.

Sash Ribbons in all colors and widths, from 65c. up.

Colored Fringed Sashes, all the new shades, at very low prices.

Altman's New Price List.

Laces and Embroideries.

These goods will all be found Extraordinary Bargains, and includes

Hamburg edging at 10 cts. per yard and upwards.

Real Guipure Laces at 25 cts. per yard and upwards.

Black Thread Lace at 20 cts. per yard and upwards.

Valenciennes edging from 5c. per yard and upward.

Patent Valenciennes edging from 6c. per yard upwards.

Beaded black Yak Laces at 25c. per yard and upwards.

Beaded black Yak insertion at 38c. per y'd and upward.

Black Yak Laces at 18c. per yard and upward.

Cluny Laces from 15c. and upward.

Colored blonde Laces, from 10c. per yard and upward.

White blonde Laces from 9c. per yard and upward.

Spanish Lace for Scarfs at 50c. per yd and upward.

Black Lace Veils, all patterns, at 50c. per yd and upward.

Black Silk Fringe at 23c. per yd. Black Silk beaded Fringe 35c. per yd. and upward.

Black Silk Gallow 5c. per yd. and upward.

Black Bullion Fringe from 20c. per yd and upward.

Black Beaded Gimp at 20c. per yd and upward.

Large assortment in Hamburg Embroideries.

Large lot of Hamburg insertion at 6c. per yd.

Swiss Medalion Embroideries, great variety at very low prices.

Lace Tidies in every variety at 10c. and upward.

Ladies' Underclothing,

A Valuable Reduction in prices has taken place in this Department, and we imperatively state that no other house can compete with the general inducements we offer. We quote the following as a sample:

Ladies' Fine Chemises, warranted Muslin, finished superbly on Wheeler & Wilson machine. French corded band, extremely neat, 80 cts.

Ladies' Fine Chemises finished as above, with 75 tucks, yoke back and front, handsomely stitched, corded braids and sleeves, at \$1.50.

Ladies' Chemises en pointe French pattern with fine hand-made needlework edging and inserting, at \$1.48.

Ladies' Night Robes, Utica Mills Muslin, pointed, tucked, and ruffled yoke back and front, full length, at \$1.10.

Ladies' Night Robes, tucked and embroidered yoke, Masonville Muslin, trimmed and embroidered collars and cuffs, reduced from \$2.95 to \$2.25.

Ladies' Night Robes, greatest attraction in stock, made of best muslin, with diagonal puffing and embroidered yoke, back and front, (new shaped) puffed and embroidered pointed collars and cuffs, at \$5.50. Worth \$6.50 to \$7.

Ladies' Night Robes—another attractive article—entirely "our own style," just received, made with diagonal tucks, puffing and embroidery, robe front; very elaborate, \$5 to \$6.

Ladies' Fine Muslin Drawers, trimmed with deep hem and wine tucks at 75 Cents.

Ladies' Fine Muslin Drawers, trimmed with tucks and ruffle and diagonal tucking at 85 cents.

Ladies' Fine Muslin Drawers, with deep hem, cluster of tucks and needle work inserting, handsomely finished on Wheeler & Wilson Machine, at \$1.25.

Ladies' Demi-train Walking Skirts, with double ruffle, cluster of tucks, at \$1.

Ladies' Fine Walking Skirts, made of Lonsdale Muslin, with cambric flower, six inches deep, diagonal puffing and tucking with needle-work inserting five inches deep at \$5.

Train Skirts, fine muslin, deep hem, cluster of tucks six inches long, at \$1.90.

Ladies' Train Skirts, very elaborate, with one row of tucks, puffs, inserting and puffs over, with deep cambric ruffle, at \$5.50.

Ladies' Masonville muslin Underskirts, with ruffles and cluster of tucks, at 95 cents.

Ladies' Cambric Toilet Sacques, trimmed with fine ruffling, at \$1.40.

Linen and Muslin Pillow-Cases and Pillow-Stands, in plain ruffles and needlework inserting, &c., on hand and made to order. Chemises, square-tucked bosoms, trimmed with ruffles, 75 cents.

French Flounces Skirt, at \$1.20.

Corset Covers, trimmed with Hamburg edging, inserting, ruffling, tucks, &c., at 80 cents to \$1.50.

HOSIERY, etc.

Ladies' Iron Frame Hose, excellent quality, at 25c. per pr.

Ladies' full regular made Hose, at 25c. per pr.

Ladies' fine Balbriggan Hose at \$2 50 per 1-2 doz.

Ladies' Striped Hose in every variety at 46c. per pr. and upward.

A full line of Ladies' Cashmere and Woolen Hose at lowest prices.

Children's White and Colored Woolen Hose, a particular specialty.

Gents' full regular Half Hose, cheapest in the city, at 25c a pair.

Gents' Merino and Cashmere Hose at 43c. and upward.

Gents' Shaker Socks, not to be equalled, at 34c. per pair.

Ladies' Hemstitched Handkerchiefs, at 12c. and upward.

Gents' Linen Handkerchiefs, superior quality, at 18c. and upwards.

Gents' Hemstitched Handkerchiefs, all Linen, at 39c. up.

We have just received a fine assortment of Ladies' and Gents' Kid Gloves, including the following specialties.

Single button blk and col'd Kid Gloves at 50c. per pair.

Next grade better at 95c. per pr. Warranted.

"ALTMAN" Kid glove, our own make, in black and all fashionable shades, at \$1 25 two-buttoned, every pair taken back and a new pair given if they rip or tear.

"Josephine" real Kid Glove, perfect quality, at \$1 95 per pair.

"Luca" Kid Glove, an excellent wearing glove, at 95c per pair, two button.

Gauntlet Gloves, every color and shade, 63c. and upward.

A large assortment of Woolen Gloves for Ladies', Gents' and Children at the lowest prices, from 25c. to \$1 00 per pair.

Gents' Fine French Dogskin Gloves, every color, at \$1 29 per pair.

Gents' fine French Gloves, excellent wear, at 95c. per pair.

Ladies' 3 4 and 6 button, every shade, \$1 40 and 11 80.

Full assortment of Cloth and Wollen Gloves, from 25cts. to \$1 per doz.

Altman's New Price List.

Gent's Furnishing Department.

This department is replete with a splendid assorted stock, and our prices are such as undersell any other establishment, where quality is included.

100 doz. Gents' Merino Shirts and Drawers, at 50c. and up.

75 " " Clouded, all sizes, at 64c. "

75 " " Red Flannel woven very fine, \$1 69 "

Our own make Dress Shirts, perfect fit, made of Wamsutta Muslin, fine linen bosoms, open or closed at back, at \$12 per half doz.

Extra fine perfectly fitting Dress Shirts, New York Mills Muslin with Richardson's best linen bosoms, made in any style to order, at \$14 per half dozen,

Gents' White Dress Shirts as low as \$1 each.

Gents' Merino Under Shirts at 85c. up to \$2 00.

Gents' Suspenders, every variety, at 25c. up.

Gents' Windsor Scarfs, best quality, at 89c. and up.

" Wide end colored Ties, endless variety, at 45c. "

" Collars and Cuffs in all the latest styles, "

" Collars pure Linen, latest styles, \$2 00 per doz. "

" Columbia 3 ply linen collars, at \$1 90 per doz. "

" Turn down collars at \$1 75 per doz. "

" 3 ply cuffs at 25c. per pair. "

" St. James Cuff, 3 ply, all linen, at 31c. per pair. "

" Elmwood Paper Collars at 25c. per box. "

" Superior Paper Cuffs at 32c. per box of 10 prs. "

" Common Paper Collar at any price per box. "

A large assortment of Boys' Merino Shirts and Drawers at 50 cents.

Boys' and Children's full regular made Shirts and Drawers at 73c. and upward.

Children's Merino Dresses, all sizes at \$1 25 upward.

Ladies' and Misses' Merino Vests and Drawers at all prices.

Toilet Department Jewelry, &c.

Tooth Brushes, excellent to best, from 10c. and upward.

Nail " " " " " 14c. "

Hair " " " " " 28c. "

Dressing Combs " " " " 10c. "

Hand Mirrors, elegant designs, " 31c. "

Tortoise-shell Back Combs, " 25c. "

Ladies' Rubber Belt Buckles, " 25c. "

Jet " " " " 25c. "

Ladies' Jet Farrings, in latest designs 10c. "

" Real Garnet Sets, - - - - 38c. "

" Bracelets of all kinds, - - - - 38c. "

" Beaded Belts, - - - - 75c. "

" Leather Belts, - - - - 20c. "

" Rubber Belts, - - - - 45c. "

" Beaded Pockets, - - - - 50c. "

" Leather Satchels, in newest styles, at \$1.50 and up.

" Real Russia Leather Satchels, from \$4.50 and up.

" Morocco Pocket Books, from 18 cents and upward.

" Real Russia Leather Pocket Books, from 35c. up.

" Shawl Straps, - - - - from 45c. and up.

Children's School Bags, - - - - 81 to 99 cents.

Ladies' Ties, - - - - 28 cents and upward.

" Linen Collars, - - - - 7 cents

" Linen Cuffs, - - - - from 5 cents per pair.

" Neck Ruffling, - - - - from 15c. and upward.

" Undersleeves, - - - - from 45c. and upward.

Gilt and Jet Earrings, Pins and Bracelets, from 25 cents per pair, or as high as \$5 per set, according to quality and design. We guarantee that, in the exercise of our own judgment, on receiving as near a description as possible of what is required, and the price desired to be paid, we will give entire satisfaction or refund the money on return of goods C. O. D.

Perfumery, &c.

Lilly White Face Powder, at - - - 25c. per box.

Imported Face Powder, at - - - 210c. per package.

Lubin's Powder, at - - - 18c.

Wenck's Florida Water, at - - - 50c. per bottle.

Wenck's celebrated Perfumes, at - - - 75c. "

Thurston's Tooth Powder, at - - - 17c. "

C. Igate & Co's. "Vaseline" Pomade for the hair, at 61 cts.

Perfumes, from - - - 10 to 40c. per bottle.

Toilet Soaps of every description, from 5c. per cake and up.

Honey Soap, at - - - 7c. per cake.

Glycerine, at - - - 7c. "

" in Balls, at - - - 11c. "

Brown Windsor Soap, at - - - 8c. "

Transparent Soap, at - - - 11c. "

Tar Soap, at - - - 11c. "

Bath Soap, at - - - 10c. "

Castile Soap, at - - - 7c. "

Silver Soap for cleaning silver and glass, at 7c. "

Ribbons of all styles, colors and widths, at prices that will astonish customers.

In Velvet, Velveteens, Satins, and all kindred goods, we have a full stock, of which we cut on bias at wholesale prices.

We have on hand 5000 pieces of the Worsted Ball and Twisted Fringes, now so much in vogue, which we are offering at the unheard of low price of 48 cents per yard, in all colors.

Forty different styles of the latest designs in Beaded Gimps and Fringes, now so fashionable, which we offer at from 25 cents per yard up to \$3, according to the quality and design. I will personally attend to all orders coming through the Liberal papers, and having, for many years, filled orders for the readers of this paper, my judgment may be relied upon in the proper selection of purchases.

All goods not mentioned herein, including such as are entirely out of our regular line of business, will be as judiciously and carefully selected, and as readily sent as those enumerated, and I will guarantee, in all cases, that the prices will be as low as anywhere else in the United States. Ladies' and Misses' Suits and Gentlemen's Clothing may be confidently ordered, all that is requisite being the correct measure, and about the style, price and kind of material required. I will make myself personally responsible for the remainder.

I will guarantee to satisfactorily fill all orders that may be sent, and assure all patrons that wherever goods are sent, different in prices or kinds than ordered, that the goods may be returned by express, C. O. D., at our risk and expenses. Address

MORRIS ALTMAN,

OF THE FIRM OF M. ALTMAN & CO.

Sixth Avenue and 19th Street,

A Grand Combination! Scottish Western Loan Co.,**\$10.00 for \$4.00.**

THE LADIES' OWN MAGAZINE FOR 1875,
THE HERALD OF HEALTH FOR 1875,
THE TRUTH SEEKER FOR 1875,
THE COMPLETE WORKS OF SHAKESPEARE,
in one volume of over 1000 pages and 36
illustrations, and that charming Chromo.

"JUST ONE,"

all sent, post-paid, for only Four Dollars.

Address **D. M. BENNETT,**
335 BROADWAY,
NEW YORK.

Save the Women and Children!

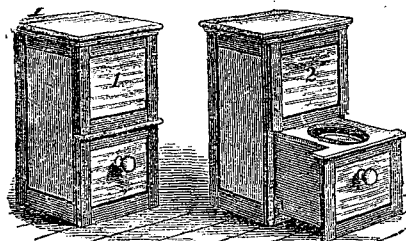
THE SICK AND THE INFIRM FROM

Exposure and Discomfort.

Abolish that Nuisance in the back yard, by using the

Watrous Earth Closet.

THE CHEAPEST AND BEST.



THE LATEST AND SIMPLEST IMPROVEMENT. A CHILD CAN
MANAGE IT.

HANDSOME, DURABLE, ODORLESS.

Price: \$16 to \$25.

Send for a circular to the WAKEFIELD EARTH CLOSET CO., 36 DEY ST., N. Y.

BOOKS!**BOOKS!!****D. M. BENNETT, Editor Truth Seeker.**

Wishes the Public to remember he is prepared to furnish Scientific, Liberal, and Progressive Works of all kinds.

Books by the following Modern Authors kept in Stock:

Huxley,
Darwin,
Tyndall,
Herbert Spencer,
J. Stuart Mill,
Froude,

L. Fuerbach,
Dr. Louis Buchner,
Thomas Buckle,
Louis Figuier,
Sir John Lubbock,
Charles Bradlaugh

Robt. Dale Owen,
Stephen Pearl Andrews,
A. J. Davis,
Prof. Wm. Denton,
B. F. Underwood,
Hudson Tuttle,
Henry C Wright,
Dr. A. B. Childs,
Maria M. King,
M. B. Craven,
D. D. Home,
M. and D. W. Hull

As well as numerous other authors.

Books on

Science,
The Arts,
Medicine,
Theology,
Law,
History,
Biography,
Literature,
Romance,
Poetry.

And all Miscellaneous Subjects furnished at Publisher's Prices, and sent by Express or Mail as directed.

Address **D. M. BENNETT,**
335 BROADWAY,

G. L. HENDERSON & CO.,**Bankers,****Le Roy, Minnesota,**

BRANCH OFFICE, 332 East 13th St., N. Y.

MONEY INVESTED

IN FIRST MORTGAGES

On Improved Farms in Minnesota and Iowa,

Running 3 to 5 years, with Coupon Interest Notes, drawing 9 per cent. annually in advance, or 10 per cent. paid semi-annually in advance, free of expense to the Loaner.

At 10 per cent. paid on receipt of money at the Bank, or in New York until invested. For full particulars, send for Circular. To Jan. 1, 1876.

BUST OF**Robert G. Ingersoll.**

Prof. M. A. Breed, Peoria, Ill., has executed in a very artistic manner, a bust of COL. INGERSOLL, the author of "The Oration on the Gods" and other lectures so well known to the Liberals of the United States. The Bust is of Heroic size, about one-third larger than life, and faithfully represents the Colonel's features and expression of countenance.

Prof. Breed learned the art of sculpture in Rome, and acquits himself ably in it.

Those who wish an elegant bust of this most prominent and able man in the Liberal ranks, should avail themselves of the opportunity of procuring a copy of this desirable work of art. Price, \$20, securely packed for shipment.

Orders may be addressed to the EDITOR OF THE TRUTH SEEKER, or forwarded direct to Prof. M. A. BREED, Peoria, Ill.

SPIRITUALISM.

The recent extraordinary attention the subject is attracting, and its investigation by eminent scientists, increases the demand for current literature devoted to the subject. In order that all may become familiar with the most able, fearless and widely-circulated exponent of Spiritualism, we will send the

Religio-Philosophical Journal

3 MONTHS for 30 CENTS.

POSTAGE FREE AFTER JANUARY 1st.

The JOURNAL is a large 8-page weekly paper, regular price \$3 per year, now in its Ninth Year. Address S. S. JONES, Editor, 180 E. Adam St., Chicago.

N. B.—State where you saw this advertisement.

RARE OFFER.

THE

Ladies' Own Magazine,

Queen of the Literary, Household and Fashion Monthlies, and the

CHEAPEST \$2 MAGAZINE IN AMERICA.

will be sent on the following liberal terms, viz: From October, 1874, to December, 1875, (with its beautiful premium Chromo) \$2. Three months on trial (with the Chromo) to those who will act as agents, only 50cts. To any one, without the Chromo, three months on trial for 25 cents.

N. B.—These offers good 30 days.

READ THIS.—The Chromo given as a premium with the Ladies' Own Magazine is equal in all respects to any five dollar chromo in our stock.

GOTTWALD & Co., Art Dealers, Chicago.

Address

LADIES' OWN MAGAZINE,
33 Park Place, N. Y.

J. M. FOLLETT.

E. B. HILL.

SEWING MACHINE NEEDLES.

We will send by mail, post-paid: Singer Needles, for Sixty cents per doz. Wilcox & Gibbs, for One dollar per doz. All others for seventy-five cents per doz.

Sewing Machine Agents and Dealers please send for circular. We want the patronage of every "liberal" in America.

Say you saw this Adv. in THE SPIRITUALIST AT WORK.

FOLLETT & HILL.

Wholesale and Retail Dealers in

Sewing-Machine Attachments, Needles, Oils, etc., etc.,

CAMBRIDGE, HENRY CO., ILLINOIS.

THE MANNA SERIES.

- No. 1. Original Manna for "God's chosen." Price, 5 cents.
 - No. 2. Manna for Jehovah (B. F. Underwood's Prayer). 10 cents per dozen.
 - No. 3. New Life of David, by Chas. Bradlaugh. 5 cents.
 - No. 4. Facetiae for Free Thinkers. Collected by Austin Holyoake. 10 cents.
 - No. 5. 200 Questions Without Answers. 5 cents.
 - No. 6. A Dialogue between a Christian Missionary and a Chinese Mandarin. 10 cents.
 - No. 7. Queries Submitted to the Bench of Bishops by a Weak but Zealous Christian. 10 cents.
 - No. 8. A Search After Heaven and Hell, by Austin Holyoake. 5 cents.
 - No. 9. Parsons of the Period, or the Natural History of the Pulpit, by Gegeef (in press).
 - No. 10. A Few Words about the Devil, by Chas. Bradlaugh. 5 cents.
 - No. 11. The New Life of Jacob, by Charles Bradlaugh. 5 cents.
 - No. 12. Daniel the Dreamer, by Austin Holyoake. 10 cents.
 - No. 13. A Specimen of the Bible—Esther by Austin Holyoake. 10 cents.
 - No. 14. The Acts of the Apostles: A Farce, by Austin Holyoake. 10 cents.
 - No. 15. Ludicrous Aspects of Christianity, by Austin Holyoake. 10 cents.
 - No. 16. The Twelve Apostles, by Chas. Bradlaugh. 5 cents.
 - No. 17. Who was Jesus Christ? by Chas. Bradlaugh. 5 cents.
 - No. 18. What Did Jesus Teach? by Chas. Bradlaugh. 5 cents.
 - No. 19. New Life of Absalom, by Charles Bradlaugh. 5 cents.
 - No. 20. New Life of Moses, by Chas. Bradlaugh. 5 cents.
- Other numbers of Manna for all sorts of hungry people are in preparation.

THE IRON-CLAD SERIES.

- No. 1. The Atonement, by Charles Bradlaugh. Price 5 cents.
- No. 2. Secular Responsibility, by George Jacob Holyoake. Price 5 cents.
- No. 3. Christianity and Materialism Contrasted, by B. F. Underwood. 15 cents.
- No. 4. The Influence of Christianity on Civilization, by B. F. Underwood. 25 cents.
- No. 5. The Essence of Religion, L. Feuerbach. 50 cents.
- No. 6. Materialism. Dr. L. Buechner. 25 cents.
- No. 7. Buddhist Nihilism, Prof. Max Muller. 10 cents.
- No. 8. The Religion of Inhumanity, by Frederic Harrison. 20 cents.
- No. 9. Relation of Witchcraft to Religion, by A. C. Lyall. 15 cents.
- No. 10. Epidemic Delusions, by Dr. F. R. Marvin. 25 cents.
- No. 11. The Masculine Cross and Ancient Sex Worship (in paper cover). 50 cents.
- No. 12. Paine's Age of Reason. 25 cents.
- No. 13. Essay on Miracles, by David Hume. 10 cents.
- No. 14. The Land Question, by Charles Bradlaugh. 5 cents.
- No. 15. Were Adam and Eve our First Parents, by Charles Bradlaugh. 5 cents.
- No. 16. Why Do Men Starve? by Charles Bradlaugh. 5 cents.
- No. 17. The Logic of Life, by George J. Holyoake. 10 cents.
- No. 18. A Plea for Atheism, by Charles Bradlaugh. 10 cents.
- No. 19. Large or Small Families? by Austin Holyoake. 5 cents.
- No. 20. Superstition Displayed, with a Letter of Wm. Pitt, by A. Holyoake. 5 cents.
- No. 21. Defense of Secular Principles, by Charles Watts. 5 cents.
- No. 22. Is the Bible Reliable? by Charles Watts, Secretary of the National Secular Society, London. 5 cents.
- No. 23. The Christian Deity, by Charles Watts. 5 cents.
- No. 24. Moral Value of the Bible, by Chas. Watts. 5 cents.
- No. 25. Free Thought and Modern Progress, by Chas. Watts. 5 cents.
- No. 26. Christianity, Its Nature, and Influence on Civilization, by Chas. Watts. 5 cts.
- No. 27. Christian Scheme of Redemption, by Chas. Watts. 5 cts.
- No. 28. Thoughts on Atheism, by A. Holyoake. 5 cents.
- No. 29. Is there a Moral Governor of the Universe? 5 cents.
- No. 30. Philosophy of Secularism, by Chas. Watts. 5 cents.
- No. 31. Has Man a Soul? by Chas. Bradlaugh. 10 cents.
- No. 32. The Origin of Christianity, by Chas. Watts. 5 cents.
- No. 33. Historical Value of the New Testament, by Chas. Watts. 5 cents.
- No. 34. On Miracles, by Watts. 5 cents.
- No. 35. On Prophecies, by Watts. 5 cents.
- No. 36. Practical Value of Christianity, by Chas. Watts. 5 cents.
- No. 37. Progress of Christianity, by Watts. 5 cents.
- No. 38. Is there a God? Bradlaugh. 5 cts.
- No. 39. Laban's Prayer, by Bradlaugh. 5 cents.
- No. 40. Poverty, by Bradlaugh. 5 cents.

Other Iron-Clads are in active preparation. Any one who orders Manna or Iron-Clads to the amount of \$2. will receive to the value of \$2.25. In quantities of \$5 to one address we discount 20 per cent. all prepaid by mail.

A. K. BUTTS & CO.,

PRINTERS AND IMPORTERS,

36 DEY STREET, NEW YORK.

Send for new Catalogue of Liberal works.

AN EXTRAORDINARY BOOK!

FIFTY YEARS AHEAD OF THE TIMES!!

PLAIN HOME TALK.

AND

Medical Common Sense.

By E. B. FOOTE, M. D.

A Most Remarkable Work, published in both the English and German Languages.

CONTAINING

Nearly 1,000 Pages, and 200 Illustrations.

Price, \$3.25.

It contains a full description of all Diseases given in plain language adapted to the Comprehension of the General Public; with the most Rational, Reformatory treatment. It contains a vast amount of valuable Information not to be found in any other Medical Work.

PART I.

This Part treats of Disease. Of Blood, mental and nervous derangements—how we violate our moral nature. The food we eat, its conversion into bone, muscle, &c.; The liquids we drink; The atmosphere we live in; The clothes we wear; Bad habits of children and youths; Bad habits of manhood and womanhood; (these essays are startling in nature and remarkably illustrated). The male and female element in nature; The ethics of sexual association; Prostitution; its moral and physical effects; Unhappy marriages; Why they are detrimental to the nervous and vascular fluids; Wealth; Failures in business; Excessive study; Melancholy; How to preserve the health of children; The physiological instruction of children: Sleep; CLEANLINESS; Sunshine; Therapeutic electricity; Animal magnetism; Water; Woman doctors; Rapacious doctors.

PART II.

This part treats on Chronic diseases: Catarrh; Chronic Affections of the Throat; Consumption (this essay on Consumption should be read by everybody); Chronic diseases of the Liver, Stomach and Bowels; Dyspepsia; Constipation; Diarrhea; Piles; Aches and pains; Neuralgia; Rheumatism; Affections of the Eyes and Ears; Diseases of the Heart; Chronic Affections of the Urinary Organs; Diseases of the Kidneys; Private words for Women; Derangements of the Menstrual Function; Falling of the Womb; Vaginal affections; Amorous Dreams; Man-hating; Sexual Dyspepsia; Ovarian Diseases; Hints to the Childless; Causes of Sterility; Local Diseased Condition of Man and Wife; Excessive Amativeness; Temperamental Inadaptation; How to Promote Child-bearing; Private Words to Men; Diseases of the Male Organs; Impotency; Paralysis; Syphilis; Other Chronic Diseases.

PART III.**PLAIN TALK.**

This part treats of the Sexual Organs; The Causes of their Disgrace; Their influence on Physical Development, and on health; Their Influence on the Social Position of Women, and on Civilization; (the philosophy of this subject is fully discussed on all conceivable points); History of Marriage; History of Polygamy; History, Customs and Principles of the Oneida Community; History, Customs and Practices of Mormonism; Early Customs; History of Monogamy; The Advantages and Disadvantages of both Systems; Historical Chips with reference to Marriage; Marriage as it is in Barbarism and Civilization; Marriage in the Old and New World; Defects of the Marriage Systems; Demerits of Polygamy and Monogamy; The Remedy; Sexual Immorality, Causes and Cure.

PART IV.

ON THE IMPROVEMENT OF POPULAR MARRIAGE
This part treats of How Marriage may be better than it is; What we Want; Adaptation in Marriage; What Constitutes Mental and Physical Adaptation; The Vital Temperaments; What Combinations are Best; Why Marriage is now a Lottery; Mental Marriages; Physical Marriages; Philosophy of Elopements; sexual Moderation; Its effects upon both sexes; Jealousy; Its Infallible Remedy; The Intermarriage of Relatives; Essays for Married People; The Wife the Equal Partner; Sleeping Apart; Conception; Sexual Indifference; Food for Expectant Mothers; Card to Married People; Child Marking, its Philosophy; Larger liberties should be allowed to ladies to contract or propose marital association; Card to the Unmarried.

This brief summary gives but an inadequate idea of the interesting character, originality, practicability and instructiveness of this wonderful work.

Every Family wishing a Medical Work of the very Highest Order, cannot afford to be without **DR. FOOTE'S**

PLAIN HOME TALK and**MEDICAL COMMON SENSE.**

With each copy is presented a splendid Chromo, entitled "Throw Physic to the Dogs," representing a pretty girl administering medicine to some five sick canines.

Enclose the Price of the Work, \$3.25, to

D. M. BENNETT, 335 Broadway, N. Y.
Publisher of THE TRUTH SEEKER.

and Dealer in all Liberal, Spiritualistic and Scientific Books. Sent post-paid by mail

New York Liberal Club.

(Continued from Page 13.)

DR. LAMBERT, agreed with the lecturer in much he had said and dissented in some points, among others he named that of woman being weaker. He claimed that woman governed the world and that she is constantly getting stronger. One consolation was, if the mothers were getting stronger so also are her sons, so perhaps we can still, in some respects keep the upper hand. He claimed that excessive indulgence in alcoholic drink, tobacco, and licentiousness were very prolific causes of insanity and holds that all species of alcoholic drinks indulged in, including lager beer is only accumulating poisons in the system which is liable to break out in insanity in the person who indulges, or in his posterity after him. Not one in three of insane people but what on inquiring back it will be found their father or grandfather were guilty of licentiousness, or of using to excess alcohol, tobacco. These are facts and of no trifling character. He said Mr. Ormsbee was right in regard to selfishness. The more a man had of it the better, and the more he acted in a way to make himself happy, the more he would add to the happiness of others.

DR. HALLOCK followed with general remarks on insanity, and claimed it was produced by intense study, and over action of the brain as much in the fields of science and philosophy, as in religion and theology. He mentioned the case of a man who had been to college and studied so closely that he returned a perfect wreck, and would now sit listless and naked for days together. He congratulated the present age upon the increase of knowledge and general intelligence, and said it had increased and would continue in keeping with the growth of the city.

DR. R. A. GUNN next spoke and took opposite ground from the lecturer on the theory of hereditary insanity. He did not believe in its transmission from parents to children, and more inclined to think it arose in imagination. He mentioned a case which came under his own observation in Chicago. A married daughter lived with her father under the belief her mother was dead. The father was taken sick and when about to die disclosed to the daughter that her mother was not dead but was confined in an insane asylum. The daughter had never had any symptoms of insanity. She had had two children and neither had shown any such symptoms but after this information came to her mind she brooded over it to that extent that she became insane herself, and had herself to be placed in an asylum. In all probability had she not learned that her mother was insane she would never have been so herself. On the transmission of peculiarities he mentioned a case where a woman, thirty-five years of age, had married a man who had two toes grown together. They had a child who had toes perfectly natural without being webbed, and up to this time the mother had not learned her husband's toes thus grew together but after learning it she gave birth to another child with the toes webbed like the father's.

Insanity, he said, was nothing but a diseased condition of the brain and often resulted from a determination of blood to the brain. He disbelieved in the doctrine of sex in mind nor in the transmission of mental characteristics to offspring. He announced himself skeptical in medicine as upon other subjects, and was not governed by books or authorities. He denied years ago that hip disease was scrofula.

MR. F. G. FAIRFIELD followed, and held that insanity depended upon a structural derangement of the brain upon which he elaborated considerably. He dissented somewhat from the doctrine propounded, that alcohol and beer led to insanity, and was more inclined to think insanity led to drinking those fluids. He thought there were but few confirmed drunkards in whom could not be found a decided tendency to insanity.

He took the ground that some of the most brilliant writers of the English

language—instancing Walter Scott, and Charles Lamb—two who had inherited somewhat of their brilliancy from progenitors more or less insane. He advanced the idea that many cases of insanity had been produced by vaccination, in persons who before vaccination had shown no symptoms of the disease.

MR. NASH was the next speaker, and briefly reviewed those who had preceded him, dissenting from much that had been said. In regard to matters of intemperance he thought there were but few of us, if we go back three generations in whose families could not be found cases of intemperance, and that it could not be shown that in very many cases the use of alcoholic liquors had produced insanity. He also denied the retention of poisons in the system, but held they were eliminated instead of being stored up for the production of insanity. He regarded the theory of hereditary insanity and the transmissible tendency to it as founded in old stories. He alluded to the stories and legends of the bible, and held but few now believed them all as actual occurrences. The implicit veneration we felt for it had largely passed away.

MRS. HALLOCK followed. She approved of Dr. Lambert's position against intemperance, and believed it a productive cause of insanity. She believed instead of all effects being transmitted from the mother to the child, that the mother was as often affected by the child. She was opposed to the discussion of insanity, believing that too much said about it tended to increase it. The more the mind dwelt upon it the more insanity would exist; similar to public executions of criminals having the tendency to increase the commission of crime.

MR. DAWSON concluded the discussion. He believed insanity a disease not transmissible from parents to children and mental peculiarities not often so transmitted. Great men seldom have sons as great as themselves, and common, plain people often have very smart children. With the exception of Alexander, William Pitt, and John Adams in our own country it did not occur to him that any great men had produced remarkably smart offspring, and that in those instances the greatness of the children was not of the same character as that of the parents. He advanced the opinion that children inherited their intellectual ability more from the mother than from the father. He complimented woman upon her superior powers of intuition, they were generally correct, and she rarely needed to have the second impulse upon the same subject.

T. B. WAKEMAN, at the close called attention to the donations of books for the Club's library, and mentioned Mr. Evans and others who had made liberal donations towards it. Several subscribed books or money.

APROPOS of the Tyndall-Darwin theories comes in one of Gen. Skenck's latest stories that he told to the wife of a British cabinet officer who assured him that "England made America all that she is." "Pardon, madam," said the General, "you remind me of the answer of the Ohio lad in his teens, who, attending Sunday school for the first time, was asked by the teacher, 'Who made you?' 'Made me?' 'Yes.' 'Why, God made me about so long' (holding his hands about ten inches apart), 'but I grew the rest.'"

A COUPLE of Irish lads, wishing to obtain a little pocket money, determined to go into the country during harvest time and work among the farmers. "Can you cradle?" asked the farmer. Now, an Irishman in search of work was never known to confess ignorance of anything, but the question was a perplexer. The boys looked at each other for a suggestion. No use. At length Dennis, looking boldly at the farmer, said: "Of course we can cradle; but couldn't ye give us an outdoor job?"

"Good morning, Smith; you look sleepy." "Yes," replied Smith, "I was up all night." "Up! where?" "Up stairs in bed."

"WHAT would you be, dearest, if I should press the stamp of love upon those sealing wax lips?" "I," responded the fairy-like creature, "should be stationery."

For Children and Youth.

Amusement and Instruction.

BLAKEMAN'S
TWO HUNDRED

Poetical Riddles,

ON A GREAT VARIETY OF SUBJECTS.

INTERESTING AND NEW!

PUBLISHED BY

D. M. BENNETT,

335 Broadway, New York.

Sent postpaid on receipt of Price—20 cents.

GIVEN AWAY.

The new chromo, "THE TERRIBLE BATTLE," 16x22 inches, will be sent postpaid to all who send 25 cents for the "Farm and Fireside," 117 Nassau st., room 22, New York.

No Quarter to Superstition!



Every Freethinker should have our New Catalogue of English and American Freethought and Miscellaneous Books. SENT FREE! Rare, scarce, "O. P." works a specialty.

Address

J. FRANCIS RUGGLES, Bibliopole,
Bronson, Mich.

500,000 Freethinkers WANTED

To subscribe for the second volume of

THE LYCEUM.

A Monthly Illustrated Liberal Paper for the Young, designed to teach them "Religion without Superstition." Its writers are amongst the ablest in the Liberal ranks, and, as it occupies an exclusive field—the education of the young in the principles of Freethought—it appeals to every liberal and non-church member for support.

The publisher, determined to offer every possible inducement to subscribe, makes the following very liberal

TERMS OF SUBSCRIPTION.

Two dozen steel pens, or the excellent little book, "Stories for Our Children," and THE LYCEUM three months for twenty-five cents and a 3 cent stamp for postage.

Two dozen steel pens, and the "Stories for Our Children," or four dozen steel pens and THE LYCEUM six months for fifty cents and two 3 cent stamps for postage.

For seventy-five cents THE LYCEUM will be sent one year and "One pack of Arithmetical Cards and Games," and four dozen steel pens, and the "Stories for Our Children," or "The Lyceum Stage."

For one dollar THE LYCEUM will be sent one year, with one pack of "Arithmetical Cards and Games" and four dozen steel pens; or one pack of "Arithmetical Cards and Games," the "Stories for our Children," and two dozen steel pens.

When requested we will substitute other books of equal value for any of the above. The above liberal rates are made to secure the patronage of every one not in sympathy with the churches. Please forward the amount of at least one subscription to

P. H. BATESON,

Publisher of THE LYCEUM,
TOLEDO, OHIO.

Every Person

Of a liberal, enquiring, studious, thinking turn of mind should read a copy of

PROFESSOR DRAPER'S

HISTORY OF THE CONFLICT BETWEEN

Religion and Science.

Prof. Draper stands in the front rank of American Scientists and Liberals. His works have done and are doing a great amount of good in dispelling error and superstition. Let this new work be widely read.

Sent by mail, postage paid, on receipt of price, \$1.75. Address

D. M. BENNETT,

335 Broadway.

BEST AND CHEAPEST

SEEDS

In America or Money Refunded.

Buy direct from GROWER cheaper than dirt. Can beat the world on prices, quality, reliable, fresh genuine seeds, true to name. A nice Floral and Garden Guide free. Wholesale list for Seedsmen free.

till Apl. 15. R. H. SHUMWAY,
Rockford, Ill.

Extraordinary Offer!

OPEN TILL JAN. 1, 1875.

See our addition to Manna and Iron Clads.

75 Select Pamphlets.

To our friends who would help us in the good work of bombarding the strongholds of ignorance and superstition with our invaluable Manna and Iron Clads, we will furnish for distribution until Jan. 1st, 1875, Ten Dollar's worth of Manna and Iron Clads as our friends may select for Five Dollars, the pamphlets to be sent to one address by mail or express at our own expense.

Any amount over ten dollar's worth at half price.

All orders must be accompanied with the cash in the form of P. O. registered letter or draft on New York, or cash at risk of sender. Address

ASA K. BUTTS & CO.,
36 Dey St., New York.

Mrs. Mary A. Ellis,

ASTROLOGIST,

Will, on receipt of correct date of birth, and fee, read your history, as given by the planets under which you were born. Tell what business you are best adapted to and most successful in; tell what part of the country you will be most successful, happy and healthy in; of absent friends; of living or dead; of law-suits; of marriage; of sickness and health.

Give information on all kinds of business; will select every day and hour of the year that is fortunate or unfortunate to each person.

TERMS:

Full nativity, past and future, \$10; future \$5. Selecting fortunate days and events for one year, \$3. One question, \$2.

All letters of enquiry must contain three postage stamps. Address,

MRS. MARY A. ELLIS,

825 Spring Garden,
Philadelphia.

DON'T FAIL

TO ORDER A COPY OF

THE

Heathens of the Heath,

A ROMANCE,

Instructive, Absorbing, Thrilling!

BY WM. McDONNELL,

Author of "Exeter Hall," etc., etc.

The Greatest Book

that has been issued for years.

THE ENORMITIES OF THE CHURCH

PRIESTCRAFT, THE MISSION-

ARY SYSTEM,

and other pious wrongs shown up.

A perusal of it will open

THE EYES OF THE BLIND.

Read it and hand it to your Neighbor.

No Person who buys this Book will Regret the Investment.

It contains nearly 450 pages. 12mo. Is printed from new type, on good paper, and gotten up in excellent style.

Published at THE TRUTH SEEKER Office.

PRICE:

In Paper Covers.....\$1.00

In Cloth, neatly bound.....1.50

Sent by Mail, post-paid, on receipt of price.

Address D. M. BENNETT,

335 BROADWAY,

New York.